"Grace and Truth"

A BIBLE STUDY MAGAZINE

FOR EARNEST MEN AND WOMEN EVERYWHERE

VOLUME FIFTEEN

Archie H. Yetter

"GRACE AND TRUTH"

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CLIFTON L. FOWLER, EDITOR

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ARTICLES BY THE EDITOR

ARTICLES

DEPARTMENTS

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POEMS, STORIES, AND SONGS

CUTS, CHARTS, AND ILLUSTRATIONS

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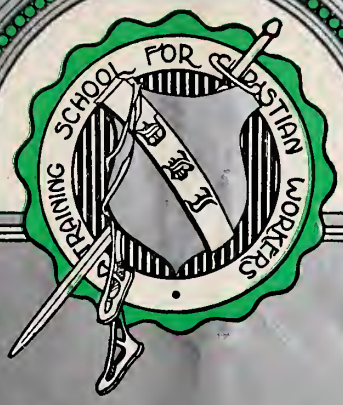

GRACE AND TRUTH

Fifteen Cents the Copy
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New Things Number

Clifton L. Fowler
Editor

January *1937*

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DOCTRINAL STATEMENT of the Denver Bible Institute and of *"Grace and Truth"*

THE TRINITY
The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan—Job. 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST
The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH
All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

"Grace and Truth"

"At the Helm"

Clifton L. Fowler, *Editor-in-Chief*

VOL. XV JANUARY, 1937 No. 1

IN THE NEW THINGS NUMBER

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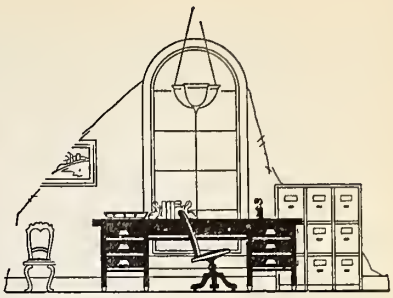
AS THE EDITOR SEES IT



New Things

THE coming of a New Year is always a harbinger of new resolutions, determinations, and desires. The very atmosphere of the changing of the old year to the new causes men to desire those things which are new, and to disdain the former or old things. The Christian has become the partaker of new things in Christ Jesus and it is to these new possessions that we wish to turn your mind and heart. Solomon said that there was no new thing under the sun, but we must say that every son of God is a new creation and the happy possessor of a new life.

D. L. Moody Centenary

THROUGHOUT the year 1937 centenary celebrations will be conducted in many churches of all denominations. The D. L. Moody Centenary celebrations were begun in 1936 and mark the occasion of the 100th anniversary of Mr. Moody's birth. The emphasis laid on the Moody Centenary by the Moody Bible Institute is a good thing. Such a wonderful man of God deserves our profoundest respect, and the memories of this man will encourage and provoke many Christians to live closer to God and win more souls. God has chosen to use men as the vessels of preaching, and such an outstanding "vessel" as Mr. Moody becomes an instrument in God's hand to inspire others to serve the Lord Jesus Christ.

The climax or heart of the two-year centenary program is the Founder's Week Conference to be held at the Moody Bible Institute January 31 to February 7. The annual Founder's Week Conference always holds in store a rich blessing for those who are fortunate enough to attend. But this year it will surpass all previous conferences and establish new records of attendance. Nationally and internationally famous evangelists, missionaries, and Bible teachers are listed among the speakers at the eight days of Founder's Week. The list includes Dr. Wm. Evans, Rev. Herbert Lockyer, Dr. P. W. Philpott, Rev. J. Oliver Buswell, D.D., Rev. Wilbur M. Smith, D.D., and many others.

Such large crowds are expected that all evening services are to be held in the Moody Memorial Church which seats over 2500 people. And the services on Friday evening, February 5, Moody's birthday, will be held in the Coliseum on South Wabash Avenue where accommodations for 12,000 or more are provided.

God bless the memory of this great man who has been such a profound stimulus and revitalizer to Christian work everywhere. May others be raised up to take his place. —E. E. L.

THE MEN'S DORMITORY

An Emergency Has Arisen!

Just as "Grace and Truth" goes to press a disaster befalls us. Mueller Hall, our men's dormitory is ravaged by fire. The temperature was just barely above zero and the morning classes of the school were in progress. As President Fowler was in the midst of teaching Book Study the alarm was given. The damage is so great as to render the building useless. We have long since realized our need of a men's dormitory, but this sudden visitation of fire puts us in a position where we *must* have one. A small fund has already been started, but substantial gifts are now a necessity. Under these most difficult circumstances the students of our men's department are showing the most marvelous spirit of stedfastness and loyalty. We call on the friends of D. B. I. to pray and give as God directs.

Dr. Machen and President Rugh

DR. J. GRESHAM MACHEN died on January 1, 1937 at Bismark, North Dakota. He was on a preaching trip to some of the churches of the new split from the Presbyterian Church of the U. S. A. He was taken sick on Wednesday, December 30. Two days later, Friday, January 1, he went to be with the Lord.

He was a man of unusual brilliance, even to eccentricity. He believed fully in the inspiration of the Bible and gladly suffered much for his convictions. He was unusually gifted as a leader and was a determined post-millennialist.

President W. W. Rugh, founder of the Bible In-

stitute of Pennsylvania, died on December 31, 1936 just a few hours before Dr. Machen. President Rugh was a man of quietness and great faith. He had suffered ill health for a number of years so that his homegoing was not a surprise to his co-laborers. He was an outstanding pre-millennialist.

The death of these two men of God, so prominent and useful in the pathways of God's leading for them, remind us of the fact that the "home-call" has been coming for many of His dear servants in these latter days, and that He would have us so live as to leave a strong and true testimony for Him when the call shall come.

Moody Founder's Week Speaker in Denver

THROUGH the kindness of Rev. Joshua Gravett, pastor of the Galilee Baptist Church, arrangements were made for the student body of the Institute to hear Dr. E. Ralph Hooper, missionary from Ethiopia, connected with the Sudan Interior Mission.

On Friday morning, January fifteenth, Dr. Hooper, speaking to the students, recounted some of the hazardous events which befell a Red Cross unit of which he was in charge during the recent invasion of Ethiopia by Mussolini's armies. His work was on the southern front under Ras Desta Dumpta.

He told of the perilous journey back to the base after many days of treking to reach their destination; of dodging the Italian bombing planes; of the final surprise attack, forcing them to flee for their lives, losing everything in the way of equipment and personal effects.

On Friday evening, Dr. Hooper spoke in the Galilee Baptist Church. Many of the students expressed a desire to hear him again. Consequently, assignments were set aside and the entire student body attended. This lecture was illustrated with slides which portrayed vividly the handicaps under which the Red Cross unit was forced to function. In closing his message, Dr. Hooper told of the wonderful opportunity for missionary work which has recently opened up in Nigeria; the greatest need being that of doctors and nurses to work among the lepers.

Dr. Hooper is to be one of the speakers at the D. L. Moody Centenary Founder's Week Conference which is scheduled for January thirty-first to February seventh.

On Thursday, January twenty-first, Rev. C. B. Hedstrom, chairman of the Christian Business Men's Committee of Chicago, together with Rev. Peter Deyneka, general director and missionary of the Russian Gospel Association, paid a brief visit to the Institute. Both men gave inspiring messages to the students who were gathered in the dining-room for the noon meal, then rushed away to entrain for Los Angeles.

Pray for these brethren as they engage in evangelistic and missionary work on the west coast.

Another Year

Another year is dawning!
Dear Master, let it be,
In working or in waiting,
Another year with Thee.

Another year of leaning
Upon Thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.

Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.

Another year is dawning!
Dear Master, let it be,
On earth, or else in heaven,
Another year for Thee.

—Frances Ridley Havergal

Heart Medicine

IN GIVING last minute instructions to those who were being left behind, our Lord said twice in rapid succession to His disciples, "Let not your heart be troubled." Such words of assurance and comfort, coming as they did from the lips of their Master, could only bring consolation and victory to the weary disciples.

These words alone would have quieted the hearts of His faithful followers, but He followed them in each instance with a promise. The promise was identical in both cases—an assurance of the Second Coming. The first one was,

> Let not your heart be troubled . . . I will come again, and receive you unto Myself (John 14:1, 3).

And the second,

> Let not your heart be troubled, neither let it be afraid. Ye have heard how I go away and come again unto you (John 14:27-28).

The dispeller of every fear, the cure for every heartache, the answer to every saint's prayer is the Lord Jesus. And at no time will He more effectively and completely be the Christian's "Big Brother" than in His Second Coming. With eager anticipation every believer is waiting and watching for that return.

> Behold, He cometh with clouds; and every eye shall see Him (Rev. 1:7)

When the eye shall behold Him, then the heart shall be comforted. Blessed medicine for the world's heart trouble! —E. E. L.

The New Life

By The Editor

ONE of the greatest lessons that the child of God can learn is submission or yieldedness to his Lord. Unless he can learn to become as clay in the Potter's hand no real service can ever be accomplished. The editor carefully outlines several ways in which true yieldedness may be attained. —*E. E. L.*

THE man who has believed in Jesus Christ as a personal Saviour has entered into the new life. The acceptance of Jesus as his Saviour has made him the permanent possessor of this new life. The Saviour was very definite in teaching the absolute necessity of receiving the new life, because He said,

> Marvel not that I said unto thee, Ye MUST be born again (John 3:7).

There can be no gainsaying the determinedness with which the "must" is enunciated. The Lord Jesus does not suggest some interesting and attractive substitute. The Saviour's teaching makes no concession to the rich or the cultured or the ultralegalist. To all, the same message comes with pride-wrecking ruthlessness, "Ye must be born again." God does not have an easy, esthetic pathway whereby some special souls may become possessors of the new life. He has not arranged a side entrance which will "save the face" of the great men of the earth, so that their bigotry will not be abashed nor their pride humbled. God has just one way. And that way is open to all. It is just as fully open to the lowly as to the lofty. And it is just as imperative to the lofty as it is to the lowly. The Lord of Life lays down an inescapable "must." His ultimatum is the soul of brevity, the demonstration of clarity, the unveiling of depravity, the voice of majesty, the divine assertion of necessity, and the pronouncement of finality. There are no exceptions. He says, "Ye must, ye *must* be born again. This is the one and only way whereby the sons of men may obtain the new life.

It is our thought in this brief meditation to encourage those who already possess the new life, to live the life in such fashion as to bring honor to the name of Him Who bestowed the life. In living out this blessed life we suggest at least three manifestations which are taught in Scripture—patience, humility, and self-denial.

PATIENCE

PATIENCE is one of the outstanding virtues of the new life. It is possible to *possess* the new life without showing the virtues of that life. In other words, it is possible to have become a Christian, and still be living an impatient life. This is defeat, and the inspired Book makes very clear that the believer need not live a defeated (and consequently discouraged) life, but may, if we will, find full and complete victory in the Saviour.

That the Lord expects patience in His children is frequently taught in the Word. The Holy Spirit discusses the subject with clarity and candor.

The danger and undesirability of impatience is set before us in such a passage as Proverbs 15:18:

> A wrathful man stirreth up strife.

When it is realized how terrible are the sorrows and heartbreaks that have been caused by outbreaking wrath, one quickly sees why God's Word so definitely speaks against the sin of an evil temper. Another of God's clear utterances on this subject is:

> Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools (Eccles. 7:9).

When we come to the New Testament we find that the grace of patience is given a place of special prominence and importance. The rather surprising importance is evidenced by the sweeping statement of James. He says,

> But let patience have her perfect work, that ye may be perfect and entire, wanting nothing (James 1:4).

What astounding thing is patience that the inspired Apostle should tell us that if patience be manifested in the life, the other virtues will be present in orderly fashion? If patience is present the believer's life shall have "nothing wanting." Such a statement puts patience in the position of the "key virtue" of the Christian life.

On this point it is valuable to observe the virtues that the Holy Spirit especially associates with patience. In Ephesians four the writer names lowliness, meekness, and longsuffering as being related to patience, which is given the beautiful definition of "forbearing one another in love." In Colossians one, strength and power and "longsuffering with joyfulness" are the associates of patience. In I Timothy six righteousness, godliness, faith, love, and meekness are all marshalled into line with patience. It is in II Corinthians six that the apostle Paul tells of afflictions, necessities, distresses, stripes, imprisonments, tumults, labors, watchings, and fastings. All of these experiences would have had little significance and would have produced only scanty developmental blessing, but for the fact that Paul was able to say in this immediate connection, "In all approving

ourselves as the ministers of God *in much patience.*"

Some weeks ago two Christian gentlemen were driving in the city of Denver. As they came to an intersection, a car from the right dashed in front of them, barely avoiding a crash, turned, and drove down the street immediately ahead of the two men. The Christian gentleman at the wheel, startled by the careless driving of the other chap and incensed and indignant because of the near-accident, burst out, "I'll chase him and run up behind him and give him a good bump. He needs somebody to wake him up." This is a sad, but true picture of the kind of patience which many Christians display. They are constantly on the alert to give every offender, whoever he may be, a "good bump." Meanwhile, the Saviour is saying to us,

> In your patience, possess ye your souls (Luke 21:19).

And the great Apostle lets us know in one of the most familiar chapters of the Bible, that

> Love . . . is not easily provoked! (I Cor. 13:4-5)

The philosophy of impatience is simple enough. The impatient Christian is one who believes he is always getting a dirty deal. The impatient Christian has come to the conclusion that "fate" has got it in for him and that all he can expect is to have things "break" bad for him. This naturally enough produces a snarly, discontented, critical, and impatient attitude which will manifest itself in a thousand ways.

When there is lacking the beauty of utter contentment, every imaginable spiritual tempest may arise, leading to secret ugliness in the soul, and producing irritability, cross-grainedness, and impatience.

There is no such thing as any soul learning to be contented and patient here on earth except as that soul learns by faith the glorious truth declared in Romans 8:28:

> And we know that all things work together for good to them that love God, to them who are the called according to His purpose.

The discontented, and consequently impatient, Christian will be passing through oft-recurring doubts and fears. But when the simplicity of faith becomes his, and he willingly places his whole problem, whatever it may be, in the nail-pierced hands, then he is on the highway of victory. Until this full and complete surrender takes place there will be little peace, questionable contentment, and practically no patience. But when this blessed surrender does take place, the formerly impatient child of God will be able to joyously testify,

> I have learned, in whatsoever state I am, therein to be content (Phil. 4:11).

And of that one it shall be truly said,

> Patient in tribulation (Rom. 12:12).

HUMILITY

THE new life, as presented in God's Word, has many sweet and desirable virtues, but perhaps none more lovely than humility. But, alas, while indeed a delightful virtue, it is most rare, for pride is a sin of frequent appearance.

When we investigate God's Word, we find that that Book teaches that man has small reason for pride. For "there is none righteous, no, not one." The hideousness and universality of human depravity does not give any son of Adam ground for very great self-esteem. When we behold man as he is faithfully pictured in Gods Word, we may well inquire, "Why should the spirit of mortal be proud?" And, "What is man that Thou art mindful of him?"

God's desire for the virtue of humility to be manifested in those who have the divinely imparted new life is shown in many an inspired passage. In one place we find such emphatice language as:

> For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think (Rom. 12:3).

This is practically saying to the Christian, "Since you have the new life, *live it* by showing forth humility." One does not have to search very far to discover that the entire Bible is a unit in appealing thus to God's children for lives of lowliness before God and man. It is James who says,

> God resisteth the proud, but giveth grace unto the humble (James 4:6).

The Saviour puts the truth of humility and the need of humility in a most beautiful form, when he says,

> Whosoever will be great among you, let him be your minister (Matt. 20:26).

It is immediately after telling the story of the publican and the sinner that our Lord Jesus lays down God's principle of dealing with man in relation to this subject:

> Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted (Luke 18:14).

And to his beloved Philippians, the apostle Paul sends a message on humility which reveals in clearest fashion the important place this virtue is given by the Holy Spirit:

> Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves (Phil. 2:3).

(Continued on page 31)

THOUSANDS of things are coming and going every day at our sides. The old passes away, and the new things come. Friends change. Ministers change. And all seems strange to us. But what are they all? They roll upon the surface; but they cannot touch the deeper things below. They dart meteor-like, but my star is fixed.

I do not know what chapters I may have to read yet in the book of life; but I know their Author! —*Vaughan*

Miracle of the New Birth

WE GIVE here the personal testimonies of the new birth by well-known Christian leaders of the past and present:

A PISTOL, A DREAM, A DECISION

Dr. R. A. Torrey's personal testimony found in "Torrey and Alexander" by Davis.

"One night I dreamed that my mother was dead—though she was still living—and that I was sleeping in my old room, when she came in as an angel, and besought me to become a minister of the Gospel. I promised her that I would. I never could get away from that promise. Some time afterward I awoke one night filled with an awful agony and despair. I jumped out of bed and hurried to the washstand to take out of it the weapon that would end the whole miserable business. As I fumbled around for it, for some reason or other I could not find it. I don't know till this day why I could not find it. I still think it was there. In my awful despair I dropped upon my knees and lifted my heart to God, and I told God that if He would take the burden off my heart, I would preach the Gospel, though previously the whole ambition of my life was to be a lawyer. My conversion turned on my surrender at this point, and I found peace. Though I did not come out as a Christian for more than a year, I had settled it that I would obey God and preach. At the close of my senior year in the university I made a public profession of faith in Jesus Christ in the college chapel, and entered the theological department the following fall."

FOLLY—FEVER—FAITH

Dr. Leon Tucker's "New Birth" as related by Helen Miller in "Infiltration, Quotation, Notation, and Illustration."

"WALTER Leon Tucker was born in Pleasanton, Kansas, in the year 1871. His father was known as an outstanding criminal lawyer. His mother died when he was but seven years of age, and he grew up in the ways of sin and wickedness, so that up until he was twenty-two years of age, he was 'vile, vituperate, and vicious,' known to all as the leader of an Agnostic, Communistic gang.

"At the age of twenty-two he was stricken with brain fever and for eleven long weeks his life hung in the balance. Regaining consciousness early one morning he called for a preacher, being seized with deep conviction for sin. At four o'clock that afternoon, with a Presbyterian minister at his bedside, he received by faith and came to know a forgiving and a satisfying Saviour."

A SUNDAY-SCHOOL TEACHER AND A SHOE SALESMAN

The account of Mr. Moody's conversion by Mr. Kimball, taken from the biography of Moody's life by his son, William R. Moody.

"I DETERMINED to speak to him about Christ and about his soul, and started down to Holton's shoe store. When I was nearly there I began to wonder whether I ought to go in just then during business hours. I thought that possibly my call might embarrass the boy, and that when I went away the other clerks would ask who I was, and taunt him with my efforts in trying to make him a good boy. In the meantime I had passed the store, and, discovering this, I determined to make a dash for it and have it over at once. I found Moody in the back part of the building wrapping up shoes. I went up to him at once, and putting my hand on his shoulder, I made what I afterwards felt was a very weak plea for Christ. I don't know just what words I used, nor could Mr. Moody tell. I simply told him of Christ's love for him and the love Christ wanted in return. That was all there was. It seemed the young man was just ready for the light that then broke upon him, and there, in the back of that store in Boston, he gave himself and his life to Christ."

SAVED TO SING

Mr. Hammontree, the Gospel singer, adds his testimony of his personal experience of the New Birth.

"A COUNTRY boy in the hills of East Tennessee, thirteen years old; one evening in a country schoolhouse, I heard from the lips of a 'Circuit Riding Preacher' how that Christ died for sinners, and I knew I was that sinner; how He was buried and rose again. I came forward to an old-fashioned 'mourner's bench' and Jesus saved me. It wasn't the bench that saved me, but the Lord Jesus!

"As a country boy I found that He had power to keep and to satisfy my heart. Early in my teens I determined to sing His Gospel, and after a quarter of a century on the firing line for Him, I find He grows sweeter as the days go by. Hallelujah, what a Saviour."

THE POWER OF PRAYER

The conversion of George Mueller as told by him in "The Life of Trust."

"ON SATURDAY afternoon, about the middle of November, 1825, I had taken a walk with my friend Beta. On our return he said to me that he was in the habit of going on Saturday evenings to the house

(Continued on page 29)

God's New Deal

By Elmer E. Seger

HERE is a sparkling new approach to an old truth. Mr. Seger, the writer, is a graduate of the Denver Bible Institute. He also served on his Alma Mater's faculty before taking a pastorate in Embarrass, Wisconsin.

I *AM* an ardent advocate of the New Deal in God's great plan of redemption. Through Elecion I have obtained untold wealth, unlimited help, and a guarantee of conditions far more wonderful than that of the Utopias of politicians who get into office on impossible promises. This is how it came about:

God's New Deal is based on the finished work of Christ on Calvary. Divine election brought it to pass. Let us investigate this election and its results.

ELECTION

Election is the uniform divine choice of second things to replace first things. It differs from an election in human government in several important respects. An election in human government is the choice of many persons; in divine election God makes the choice. In the former, one candidate is chosen to replace another, then another to replace that one, continuing thus indefinitely; in the latter, God replaces one thing with another, and that act remains forever. In human government the choice depends on the vagaries and whims of the populace, and the result is not known until the election has taken place; in divine election the choice is determined in the mighty wisdom of the all-knowing God, Who "worketh all things together for good," Who "knoweth the end from the beginning." The choice may be known by us far in advance of the occurrence, through a study of the Bible wherein such prophecies will be found. These prophecies are in marked contrast to pre-election polls, too, for no prophecy of the Scripture has ever or can ever fail of fulfilment. Having seen these differences between election in human government and the divine plan, let us briefly note some examples of it in Scripture.

Second———	Replaces———	First
Christ—Second Adam		First Adam
New heaven and earth		Heaven and earth
New Nature		Old Nature
Resurrection		Death
Grace		Law
Eternity		Time
Christ		Satan

Election is operative whenever a spiritual replaces a natural, an eternal replaces a temporal, an incorruptible replaces a corruptible, or a younger replaces an elder. It operates in two great fields, creation and redemption. It is the New Deal in Redemption we are considering.

THE OLD ORDER

The old administration was a "ministration of death," a "ministration of condemnation" (II Cor. 3: 7, 9). It was written and engraven in stones; it was the letter of the law; it was man's idea of how to meet his own need. So God let man try out his plan. He gave man a perfect set of laws. Man utterly failed to keep them. He utterly failed to satisfy the justice of God. Man's failure opened the door for God's New Deal.

THE NEW DEAL

"It is finished," cried our Lord as He hung on Calvary's cross, thus declaring the completion of redemption's plan. What an inauguration day! No victorious parade, with bands playing, colorful and gay! Only a small group trudging up to "the place of a skull," the weeping of the women, and darkness! Oh, what a tremendous price our Saviour paid that this "ministraion of the spirit," this "ministration of righteousness" (II Cor. 3:8-9) might replace the old order. Whatever good might be said of the old order, there is no comparison between it and the new order. "For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth" (II Cor. 3:10).

We will consider four things that God's New Deal brought about.

I. FULL PAYMENT

FULL and complete payment for sin was made through the sacrificial death of the Lamb of God. It was not a down payment; it was not a part payment; it was not the absurd and impossible arrangement that they believe who dare to sin in parody,

> Jesus paid a part,
> I the rest you know.

It was the payment in full. All the sins of all mankind were included in the mighty weight of sin placed on our Lord as He hung on the cross between heaven and earth. When He settled the sin-question there, it was not merely for a year, but once for all. The Jews had to offer sacrifices each year. It was only when that Jew Who was the Lamb of God sacrificed Himself that sin was put away *forever*. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all"

(Continued on page 27)

The New Covenant

By Archie H. Yetter

MR. YETTER, pastor of the Grace Fundamental Church in Pomona, California, gives us a very helpful study on a subject that is little understood. Mr. Yetter, faithfully ministering the Word in California, is a graduate with the class of '28, D. B. I.

ON FEBRUARY 14, 1919, President Wilson stood before the Peace Conference and read the summary of the Covenant of the League of Nations. On April 14 of the same year the Covenant was adopted. Its main purpose was to prevent war. Certain agreements were made by the high-contracting parties—the leading nations of the world—but their disregard for their promises has since been thundered out by roaring cannon. Nation has again lifted up the sword against nation. The Covenant of the League has been broken. It has failed. But why has it failed? The reason in our opinion is, because it was man-made—"It was weak through the flesh."

As we face the study of the new covenant, we are happy to say that it does not share this fatal weakness with the League Covenant. It is not a conditional agreement made by two or more parties and depending on man's integrity and power. Rather, it is a promise made by the Eternal God, Who cannot lie, and with Whom nothing is impossible. He has promised it; He has dedicated it; and He will consummate it.

We have discovered that some perplexity and confusion exist in the minds of many Christians regarding the new covenant. May the Spirit of God, therefore, use this study to clarify the subject. Without further words, let us proceed with our discussion.

We call attention first to,

THE NEW COVENANT PROMISED

WHILE there are many references to this covenant in both the Old and New Testaments, the primary promise is found in Jeremiah 31:31-34, which says,

> Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah;
>
> Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord:
>
> But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and I will be their God, and they shall be My people.
>
> And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

Next we wish to consider,

THE NEW COVENANT ANALYZED

WE SHALL analyze the new covenant from four standpoints: (1) The Parties; (2) The Time; (3) The Contrasts; (4) The Contents.

The parties in the covenant are the houses of Israel and Judah, on the one hand, and the Lord of glory on the other. This is clearly stated: "I (the Lord) will make a new covenant with the house of Israel and with the house of Judah" (Jer. 31:31). We shall find, however, that individuals may also partake of the new covenant blessings through faith in the Lord Jesus Christ.

The time of the new covenant has at least two aspects, namely, the dedication and the consummation. The new covenant was dedicated at Calvary by the precious blood of Jesus Christ (Luke 22:20 R. V.). It is consummated for the individual when he receives Christ by faith as his Saviour (I Cor. 5:17). It shall be consummated for Israel, when as a nation they turn in faith to Christ. This shall take place when He returns to reign. (Jer. 50:4-5; Rom. 11:25-27) We shall enlarge upon these thoughts later in our discussion.

The new covenant is in striking contrast to the old, or Mosaic, covenant. As we view these contrasts we shall be caused to rejoice at the vast superiority of the new covenant.

The old covenant was written on stones (II Cor. 3:7), but the new covenant is written on the heart (II Cor. 3:3).

The old covenant was faulty (Heb. 8:7-8), but the new covenant is faultless (Heb. 8:6-8).

The old covenant was for a time (Heb. 8:13), but the new covenant is for eternity (Isa. 61:8).

The old covenant was dedicated with the blood of goats and calves (Heb. 9:19-20), but the new covenant is dedicated with the blood of Christ (Heb. 9:12-14).

The old covenant reminded of sin (Heb. 10:3), but the new covenant removed sin (Matt. 26:28).

The old covenant kept men from God's presence (Heb. 9:1-8), but the new covenant brings us into His presence (Heb. 10:19-22).

(Continued on page 26)

The Believer's New Nature

By C. Reuben Lindquist

HERE is an opportunity for you to become more accurately informed about the incessant strife that characterizes the inner human experience. Mr. Lindquist gives convincing proof to support his conclusions.

ACCORDING to the teaching of the Word of God, the believer in Christ Jesus is a threefold being, consisting of the soul, the Old Nature, and the New Nature. The saved man differs from the unbeliever in that the unregenerate man is only a twofold being: the soul and the Old Nature to which the soul is bound. Every individual born into this world possesses an Old Nature, but only believers who have placed faith in the eternal promises of the Word of God and the finished work of Jesus Christ wrought upon Calvary's cross, are the recipients of the New Nature.

Through the miracle of the New Birth the Christian is not only automatically liberated from the bondage of the Old Nature, but he also receives a New Nature. Henceforth he is no longer a twofold being, but a threefold character. However, being liberated from the bondage of the Old Nature does not mean that it is eradicated or taken away, as some falsely declare. It simply means that the power and dominion of the Old Nature over the believer's soul is broken, and that the soul need no longer yield and submit to the evil machinations of the Old Nature unless it chooses to do so. While the Old Nature remains in the life of the believer, continually seeking to seduce the soul, the Scriptures exhort believers to reckon themselves to be "dead indeed unto sin (Old Nature) but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

In seeking to analyze man's behavior, modern psychologists have been baffled by the opposing forces which war within the soul of man. While they have observed this conflict incessantly carried on in the daily experiences of believers, they have failed to recognize the distinction between the soul, the ego in man, and the activities of the two natures as opposing entities, the conflict being produced in the soul as it seeks to heed the behests of either of the two natures. The Old Nature continually seeks to draw the soul downward into sin, shame, degradation, and rebellion against God; while the New Nature woos the soul into the ways of righteousness, holiness, and obedience to the promises and will of God. In either case, it is the soul that does the choosing: that is the deciding factor in this triangle. With the soul rests the power of choice. The soul, therefore, is responsible to God for the decisions made, be they good or bad, dependent upon which of the two natures it chooses to follow.

Needless to say, an intelligent understanding of this vital truth in man's makeup is imperative to a proper analysis of the various actions, reactions, impulses, desires, and thoughts, whether good or bad, characteristic of man's daily life. Only the Scripture, the source of all true knowledge, can offer us the true explanation of this important truth.

While there is a great deal said in the Scripture concerning the soul and the two natures, most believers know little or nothing about the New Nature, even though He dwells in them. It is our purpose, therefore, to glean from God's Word some of the salient facts pertaining to this marvelous entity which God has imparted to each and every believer.

Modernism, together with all of the other bloodless religions which deny the total depravity of the human race, have constructed their spurious doctrines on the theory that the natural man has within him that which is good or divine. This supposed goodness in man is sometimes referred to as the "divine spark" within man. This notion is really a satanic counterfeit of that which is true in the life of the believer. When a depraved soul accepts Jesus Christ as a personal Saviour, God imparts to that soul a *divine nature*. The New Nature which dwells in every believer is divine, and as such, represents the qualities and characteristics of the Triune God-head. Let us prove this statement from the Word of God.

THE BELIEVER'S NEW NATURE IS THE EMBODIMENT OF THE CHARACTER OF GOD

AS WE have already stated, the believer's New Nature is divine. This is definitely declared in the following passage:

> According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue:
>
> Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the DIVINE NATURE, having escaped the corruption that is in the world through lust (II Pet. 1:4).

From the above passage we note that it is only the man or the woman who has placed faith in the eternal *PROMISES* of God, and in Christ "Who hath called us to glory and virtue," that becomes a partaker of the Divine Nature. That divinity is not by nature resident in man is evident; first, because only God is di-

(Continued on page 30)

Fundamental Facts *of* the Faith

No. 25--Translation

By The Editor

AGAIN our editor has diligently presented the facts covering another of the important doctrines of Scripture. Translation truth, as here taught, will greatly enrich your life. May this definite message of truth quicken your very soul to desire more of the wondrous Word. —*H. J. J.*

THE Holy Spirit teaches in God's Word that the Church (that is, the believers of this age) shall actually be translated from earth to heaven.

Translation truth is one of the many important truths which is taught in the Bible from the twofold view-point of *Standing* and *State*. The illuminating distinction of Standing and State has proved to be the solution of the Bible difficulties of many a puzzled Christian.

We consider,

I. THE BELIEVER'S TRANSLATION IN HIS STANDING

IT IS in the opening chapter of Paul's letter to the Colossians that we find Translation truth presented from the angle of the believer's Standing.

The great Apostle is setting forth a group of the finished and completed features of the salvation of the man who has accepted Christ as his personal Saviour. The group of blessings are all precious privileges and possessions which constitute certain parts of the believer's *Standing* in Christ Jesus. They are found in Colossians 1:12-14.

Note the glorious significance of the tenses of the verbs "*hath* made meet," "*hath* delivered," "*hath* translated" "*have* redemption." In every case the verbs signify completed action. The list of wondrous blessings here catalogued are blessings which are already the possession of the believer in Christ. According to the plain statement of the Holy Spirit speaking through the apostle Paul, the moment a man accepts the Lord Jesus as his Saviour, that moment the astounding miracle is wrought and he is already made meet for the inheritance, already delivered from the power of darkness, already translated into the Kingdom of the Son of His love, already redeemed. This thrilling inventory is a setting forth of the believer's Standing in Christ Jesus. That which is bestowed in the Standing is a part of the wonderful gift of God which the Bible calls eternal life. That which is bestowed in the Standing is given on the above ground of faith. The Standing of the believer in Christ—and all that God includes in that Standing—is presented to the believer in Christ without works. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

The fact to which we desire to especially draw your attention is the fact that one of the startling features of the believer's Standing in Christ is *Translation*. The Christian is said to be already translated. This is indeed and in truth an astonishing piece of information. For we know full well that we are still upon the earth. Consequently, we see an evidence of the important distinction concerning which we have been speaking—the believer is translated into heaven in his Standing, but the believer finds he is still here upon the earth in his State. The miracle of his spiritual Translation was accomplished for him by our Lord Jesus when he believed. What a piece of information for the believer in Christ Jesus to lay hold of. What an utterly staggering thing to learn. Every man who has believed in Christ is already translated. Every Christian is, according to the Bible, a translated being.

Because the believer's Translation to glory is in his Standing, this in no wise militates against its reality and its actuality. God has done the thing. The record is plain. It says "hath translated." It can mean only one thing. It means the deed has been done. It means the man who has believed in Christ has already entered into his Translation. He has already ascended into the Kingdom of the Son of God's love. He is already in heaven. And this amazing and blessed fact is one of the several delightful facts which are included in his marvelous Standing in Christ.

Inasmuch as the declaration that God "hath translated" us into the Kingdom of his dear Son occurs in a clear-cut list of divine bestowments, it becomes evident that the believer's Translation is in the same category as the other blessings in the list. If a skeptic were to seek to bring our finished Translation in our Standing into question, he would thereby bring into the same question our being made meet for the inheritance, our being delivered from the power of darkness, our being redeemed, and our being forgiven of our sins, for all these things are part of the same list which includes the averment of the Translation of the believer into glory.

Thus it becomes evident that those familiar blessings which have long been recognized as the very backbone of that which divine grace hath wrought for poor helpless sinners, have been so interlocked by the Holy Spirit with the believer's Translation that the Translation and the grace of God stand or fall together. By the con-

(Continued on page 28)

IN THE BOOK NOOK

Conducted by THE EDITOR

All books of which favorable mention is made may be ordered from Institute Book Nook, 2047 Glenarm Pl., Denver

THE DEEPER LIFE

This book contains a group of sixteen short devotional meditations. They are deeply spiritual and exceedingly helpful in many ways. There is, however a bit of regret creeps into the heart of the reader when he observes such statements as "He that does not bear his cross . . . in daily self denial . . . is not a true follower of the Lamb." This appears to place salvation on the basis of godly deed. The apostle Paul rejects this position in Ephesians 2:8-9. We deplore this seeming weakness, for otherwise the meditations are particularly valuable.

"THE DEEPER LIFE," by Max Isaac Reich. Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. Price $.50, paper; $1.00 cloth.

MY ROBBER CAPTAIN

An interesting kidnapping experience of a missionary in China who was seized by robbers and carried into a mountain hide-out. There is some rather stark realism in the gruesome details of this missionary's sufferings, as he waited for his friends to find a way to effect his rescue. Contains many points of interest concerning Communism.

"MY ROBBER CAPTAIN," by C. G. Kilpper. Published by Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. Price $.50, paper; $1.00, cloth.

SO GREAT LOVE

A delightful piece of Christian fiction. The plot is laid on the edge of the Sahara desert. It is just the kind of story that is needed to deepen faith in Christ and show up the utter emptiness of all that would draw the soul away from Him. The interest runs high, terrible danger and adventure are followed by great deliverance, and best of all the Gospel story is cleverly worked in and clearly presented.

"SO GREAT LOVE," by B. M. W. Grautoff, Published by Thynne & Co. Ltd., 28-30 Whitefriars St., Fleet St., London, England. Price $1.00, cloth.

MILDRED HUGHES

A homespun Christian story. It is simply told in the style of a biography. It has none of the atmosphere of the modern novel, and literally teems with references to the Word of God. Most of the incidents of the story occur in India, and are decidedly calculated to stimulate missionary interest.

"MILDRED HUGHES," by Janie Langford. Publishers, Thynne & Co. Ltd., 28-30 Whitefriars St., Fleet Street, London, England. Price, $.75.

VICTORY

The story of a church that was dead—sweetly and thoroughly dead. To it came a pastor and wife who knew what it was to be alive—blessedly and gloriously alive for Christ. The result any Christian knows. The church grew and a revival broke out. Some Arminianism and holiness creep into the story but it is otherwise acceptable. Certainly a splendid tonic for one who is becoming lax in his prayer life.

"VICTORY," by Charles Elmo Robinson. Publishers, Zondervan Publishing House, 815 Franklin Street, Grand Rapids, Michigan. Price $1.00.

THE MAKING OF MARCUS

Here is the story of a pampered son of wealth whose life of indolence and worldliness, so long as his money lasted, was a real sorrow to those who knew him and also loved the Saviour. To this boy whose laziness, shiftlessness, and helplessness, present a disgusting picture in the early pages of the story, there comes a veritable avalanche of trouble, sorrow, and loss. At first it floors him and then it proves to be his making. A wholesome story, and one in which the Gospel is rightly set forth.

"THE MAKING OF MARCUS," by Grace Pettman. John Ritchie, Ltd., Kilmarnock, Scotland. Price $.60.

THE HIDDEN TREASURE

A stirring story of the Reformation in old England. This story furnishes thrills and excitement in startling abundance, but through it all runs the note of simple faith in Jesus Christ and a glorious willingness to suffer persecution and death for His name's sake. The reading of such books can only be beneficial to our youth. We need more of them.

"THE HIDDEN TREASURE," by Lucy Ellen Guernsey. Pickering and Inglis, 229 Bothwell St., Glasgow, Scotland, also London and Edinburgh. Price $1.25.

TWELVE WONDERFUL WOMEN

Such household names as Florence Nightingale, Frances Ridley Havergal, Fanny Crosby, Mrs. Judson, and Harriet Beecher Stowe are among the twelve women the story of whose heroic lives are told in this volume. The author has the gratifying characteristic of pointing out the way in which each of these women honored Christ. Some were missionaries, others prison reformers, or hospital nurses, but in each biography, emphasis is carefully laid on the part Christ had in the life. Such a book is safe and profitable for all.

"TWELVE WONDERFUL WOMEN," by E. H. Farrance. Published by Pickering and Inglis, London, Glasgow and Edinburgh. Price $.50.

THE LIVING CHRIST AND OTHER GOSPEL MESSAGES

Here is an absorbing book from the pen of Dr. Will H. Houghton, President of the Moody Bible Institute. It contains nine Gospel messages, the first of which is entitled "The Living Christ." The other interesting subjects dealt with are: "The Three Trees of History"; "The Disease of Sin"; "How Christ Saves Sinners"; "Righteousness Required and Supplied"; "Your Permanent Writing"; "What To Do with a Soiled Life"; "The Inner Life of Jacob"; and "The Need in Evangelism." Dr. Houghton has a delightful style. He discusses doctrinal subjects without being "heavy." His messages are living and vital, and always contain a strong evangelistic accent. A good book to put in the hands of young people, unsaved and saved alike.

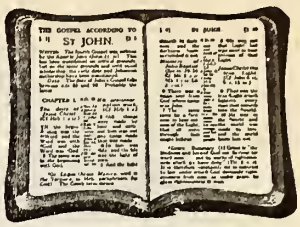
"THE LIVING CHRIST AND OTHER GOSPEL MESSAGES," by Will H. Houghton. Published by The Moody Colportage Association, 843-845 North Wells Street., Chicago, Ill. Cloth, $.75.

BOOKLETS AND PAMPHLETS

"The Saint's Rest and Rapture: When and for Whom?" by Frank H. White. Published by Hunt, Barnard & Co. Ltd., Aylesburg, Great Britain. We regret that this pamphlet teaches that which we regard as contrary to the Word of God. The author makes the church go through the Great Tribulation and regards the Rapture and Revelation of Christ's Second Coming as one and the same event. Price $.15.

BIBLE SEED THOUGHTS

Conducted by JOSEPH J. EDWARDS



CHASTENING

Deuteronomy 8:5

I. THE CHARACTER OF CHASTENING
- It is a blessing
  - Heb. 12:5-6
  - Ps. 94:12

II. THE CAUSE OF CHASTENING
- A. Because we are His children
  - Amos 3:2
  - Rev. 3:19
- B. Because we sin
  - II Sam. 7:14
- C. Because He yearns to bring us back to Himself
  - I Pet. 5:10

III. THE EXTENT OF CHASTENING
- A. Sometimes unto death
  - Ps. 118:18
  - I Cor. 11
- B. Never unto the loss of salvation
  - John 6:37
  - John 10:28-29

—C. L. F.

THE FRUIT OF THE CRUCIFIED LIFE

I. IT HAS ONE GREAT PASSION
- A. A passion for Christ
  - Acts 17:3
  - Phil. 1:21
- B. A passion for the lost
  - Prov. 11:30
  - Matt. 4:19

II. IT HAS ONE GREAT PURPOSE
- Acts 20:22-24
- Acts 21:13

III. IT HAS ONE GREAT PROGRAM
- I Cor. 9:25, 27
- II Cor. 5:9

IV. IT HAS ONE GREAT PLAN
- Phil. 3:13-14

V. IT HAS ONE GREAT PERSUASION
- II Tim. 1:12
- Rom. 8:38-39

—G. W.

THE STORM-REVEALED CHRIST

Luke 8:22-25

I. HE IS EVER PRESENT—"with His disciples"
- Heb. 13:5
- Phil. 4:5

II. HE IS SOMETIMES NEGLECTED—"He fell asleep"
- Matt. 23:37
- Heb. 2:3

III. HE IS A PRESENT HELP IN TROUBLE—"Master, save us"
- Ps. 46:1
- Ps. 50:15

IV. HE IS MASTER OF EVERY SITUATION—"He arose"
- I Cor. 10:13
- Heb. 2:18

V. HE IS THE QUESTIONING ONE—"Where is thy faith?"
- John 11:26
- Luke 12:20

VI. HE IS THE REVEALED ONE—"What manner of man is this?"
- John 1:29
- Luke 24:27-32

—J. J. E

THE CHRISTIAN

Reading—Philippians 3:8-14

I. HAS BECOME A NEW PERSON IN LIFE
- II Cor. 5:17

II. HAS A NEW PURPOSE IN LIFE
- Phil. 3:8a-10a

III. EXPERIENCES A NEW POWER IN LIFE
- Phil. 3:10-12

IV. STRIVES FOR THE PERFECT PRIZE OF LIFE
- Phil. 3:13-14

—C. R. L.

VISITED AND REDEEMED

Luke 1:68

I. THE PERSON OF THE VISITOR—The Lord God in the Person of Jesus Christ
- A. The Manner
  - II Cor. 5:19
- B. The Promise
  - Exod. 3:16
  - Isa. 7:14; 9:6
- C. The Wonder
  - Ps. 8:4

II. THE POVERTY OF THE VISITED—His People
- A. Their Need
  - Rom. 3:10, 23
  - Isa: 53:6a
- B. Their Reception
  - John 1:11
- C. Their Hatred
  - Luke 19:14
  - John 15:18, 25
- D. Their Rejection
  - Isa. 53:3
  - John 19:14-15

III. THE PURPOSE OF THE VISITATION—To Redeem
- A. Who?
  - Isa. 54:5
- B. Why?
  - Gal. 4:4-5
- C. How?
  - Matt. 20:28
- D. What from?
  - Titus 2:14
- E. What to?
  - Luke 1:74-75

—C. R. L.

FIVE FOOLS OF THE BIBLE

I. THE FOOL WHO DENIES THE EXISTENCE OF GOD
- Ps. 14:1

II. THE FOOL WHO MAKES A MOCK OF SIN
- Prov. 14:9

III. THE FOOL WHO TRUSTS IN EARTHLY RICHES
- Luke 12:20

IV. THE FOOL WHO QUESTIONS THE RESURRECTION
- I Cor. 15:36

V. THE FOOL WHO FAILS TO REDEEM THE TIME
- Eph. 5:15-16

Conclusion: God's Words to the five fools of the Bible
1. "I am that I am"—"There is none beside Me"—"The First and the Last"
2. Ezek. 18:4
3. I Tim. 6:7
4. Dan. 12:1-3
5. Heb. 2:3

—L. J. F.

The BEREAN AFRICAN MISSION

The Foreign Missions Department of the Denver Bible Institute

IRVING LINDQUIST, *Secretary*

ACTIVITIES OF CANDIDATES

Recently, five of the Berean African Mission group, including three accepted candidates and two applicants, were privileged to have a part in services of two local churches.

On Sunday afternoon of November twenty-second we were invited by Mr. Dave Carlson, of the Emanuel Baptist Church, to give our testimonies at a missionary meeting sponsored by a young women's organization of the church who are supporting a student missionary in Asam, India. We were assisted in the musical portion of the program by the faculty quartet of the Denver Bible Institute who rendered two very appropriate numbers. Each member of the missionary group had a definite part in the program. Miss Dorothy Reich testified to the call to foreign work; then Miss Mamie Fondaw expressed the joy to be found in full time service in anticipation of foreign mission work. Mr. Leonard Parcel then set forth the scripturalness of going forth to teach the peoples far removed from our shores. The preparation for missionary activity as relating to both the evangelistic message and the educational work was told by Miss Watson. The goal of mission work, and especially that of the Berean African Mission, was also presented to an audience which was very attentive and much interested in our work. After the service the group was invited to partake of delectible refreshments, and throughout the evening we were made to feel very much at home and encouraged in our chosen field. We express our thanks to the Emanuel church and to its pastor, Rev. Nyborg, for this opportunity for testimony for our Lord and Saviour.

The following Wednesday evening two of our group were invited to attend the mid-week prayer service of Twenty-third Avenue Presbyterian church by its pastor, Dr. Stanley Bailes. Opportunity was given for a short discussion of the B. A. M. and its proposed work just before the evening Bible study by Dr. Bailes. Here, again, we express our appreciation to the pastor and members of his congregation for their avowed interest in our work.

As preparations go forward for the departure of another contingent of Berean African missionaries in the not-so-distant future, it is the intercession before the throne of grace of just such groups as referred to above, which will speed the work of spreading the light of the Gospel to a darkened, heathen world as we anticipate the soon return of our Lord. Pray much, friends of B. A. M.!

A WORD ABOUT THE CALENDARS

Perhaps you may be one of those who are wondering just what these squares are which are appearing from month to month at the bottom of this page, some being blank squares and others containing a number. These calendars, for so we call them, represent the support pledged to date for the accepted applicants for missionary duties whose names appear at the top of each calendar. Each missionary must, before he or she is sent out to the Congo, have thirty-one days pledged for support and General Fund for a total of sixty months, which represents one full term of the missionary. Each day of the month represents two dollars and a quarter for support and one dollar for the General Fund. The support pledge and the General Fund pledge for the same day of the month may be held by two different people, or one person may take on the full three dollars and a quarter for five years. The support pledge takes care of the passage money and living expenses of the missionary upon sailing for Belgium. The General Fund pledge goes into the General Fund, as indicated, to defray incidental expenses and costs of station building and equipment. Each of the thirty-one pledgers for the support of any one of the missionaries will receive a one year's subscription to "Grace and Truth" which will enable them to keep in touch with this great enterprise. If you wish more information as to the mechanics of the day-a-month plan or any other phase of the work, we invite your queries. Pledge cards may be had from the office of the magazine or from the secretary. Now, will you not ask the Lord what part He would have for you, dear reader, in either placing the work and workers upon your prayer list, or in helping to complete these day-a-month calendars?

In connection with the need of filling the calendars of our accepted missionaries there has arisen a need of refilling the calendars of Mrs. Amie and Miss Johnson. At this writing their calendars are lacking one or two days due to the fact that friends who had pledged these days have, because of financial difficulties, been forced to curtail or entirely discontinue their pledges. Pray about this need, friends! These missionaries are now in Belgium and we are anxious that they be not hampered by lack of support. Next month we shall give you direct word from them in the form of a log of their journey across the water. If any of you would like to write to them, their address is 5 Rue de Moniteur, Brussels, Belgium.

A LETTER

The following letter from a new found friend in California is certainly evidence that the Lord is working in the hearts of His people. It is letters such as this which help to give us courage to go on in the work.

> I have just happened upon the April, 1936 issue of "Grace and Truth" and read about the "Day-a-month Plan" in the Foreign Missions section. I would be glad to support a missionary a day out of each month in accordance with the above plan, if the opportunity is still available.
>
> Trusting that I may hear from you and that God's work will be blessed, I am
>
> Very truly yours.

"We stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the Gospel of Christ:

"Not boasting of things without our measure, that is, of other men's labors; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

"To preach the Gospel in the regions beyond you . . ." (II Cor. 10:14-16).

Mr. Lindquist

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3		
			9		11	
	14					
	21					
				31		

Miss Watson

SUN	MON	TUE	WED	THU	FRI	SAT
		1				
					11	
	14					
			23			
			30			

Mr. Jansen

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3		
		8		10		
13		15		17		
20				24		
	28					

Mr. Parcel

SUN	MON	TUE	WED	THU	FRI	SAT
		1				

THE EDITOR'S MAIL BAG

Another New Year! What possibilities it brings for growth in grace. What opportunities it presents to partake of His strength. What privileges it holds out for testifying for Him. This is what the New Year means to the believer in Christ Jesus. True, these blessings may be intermingled with a multitude of problems, of difficulties, or of trials, but these hold no fear for him who has trusted in the Saviour. He can meet them all with quietness, confidence and assurance, secure in the Saviour's hand.

As we enter this new year, the editor extends heartiest good wishes to every member of the Family. May this indeed be a "peak" year for each one as we study the Word and partake deeply of His promises.

This is the testimony of an earnest Christian couple in Kansas who have recently received the magazine as a gift:

> My husband and I both wish to thank you for the gift subscription to "Grace and Truth." We did miss it so much. When I read the letter telling of the gift to my husband, he said, "Another prayer answered."

And a widow, sixty years of age, residing in West Virginia, alone and a shut-in, receives comfort and blessing from the monthly visits of the magazine:

> I am alone, a widow of sixty years, shut in and have no means to live comfortable, so I want to thank.....from my heart for giving me the dear magazine. It surely is food for the soul.

And this member of the family living in Oklahoma speaks of her eagerness to receive the magazine from month to month:

> Sometimes it is hard to be patient in waiting for "Grace and Truth," we are so anxious for its coming. We enjoy the helpful clear teaching so much, feeling we are safe in reading it and believe its presentations of God's Word to be sound and true. It is used many times at our house as reference helps and the page for children has helped me in my work with them.

This is a pastor's testimony. He is faithfuly proclaiming the Word in Iowa:

> I prize your magazine more than any religious periodical.

The following are words of commendation from Sunday-school teachers:

This one comes from Nebraska:

> Enclosed please find renewal for "Grace and Truth." Thank you for sending the October issue for I would have been at a loss to teach my Sunday-school lesson without it.

This is another Sunday-school teacher, this time writing from Oregon:

> I am enclosing renewal of my subscription for "Grace and Truth." I find your magazine of great inspiration and much help in teaching my class of Junior High School girls.

This one is from Mississippi:

> I could not get along without my "Grace and Truth." You have the best exposition of the Sunday-school lessons that I can find anywhere, and it is so condensed that I do not have to read it over and over to get it. That alone is worth the price of the magazine. And the other articles are fine. I learn so much from them that as long as I can pay the price I will certainly have my copy.

And this Sunday-school teacher resides in Illinois:

> I am very thankful that God put it into your minds and hearts to publish a Christian magazine such as "Grace and Truth." I am a Sunday-school teacher, teaching the adult class in my church and have obtained much help and a broader knowledge of the Bible from "Grace and Truth."

The following is an enthusiastic testimony from a subscriber in California:

> The "Beyond the Grave" number of "Grace and Truth" was especially interesting. I sometimes wonder why I am so dull that I do not see some self-evident truths for myself. I refer especially to E. Glen Lindquist's article, "What Will the Believer See First upon Entering Heaven?" Edwards' article and Lott's are both timely. How few we meet even in church who are willing to take all of God's Word as it is.

The following is a doctrinal question that has troubled not a few. Is it possible for men to commit the unpardonable sin in this, the CHURCH age, as recorded in Matthew 12:31-32 and I John 5:16?

Both Matthew 12:31 and I John 5:16 PREDICT the committal of a certain sin from which there is no forgiveness, namely, the unpardonable sin. There are several reasons for believing, however, that this sin is not committed in this dispensation.

In the first place, this sin is the reversal of the work of the Holy Spirit with unbelievers. Matthew 12:31 speaks about the blasphemy against the Holy Ghost. A blasphemy is always a reversal of some holy teaching, hence a blasphemy against the Holy Spirit is a sin which is a complete reversal of the work of the Holy Ghost.

The work of the Holy Spirit is to "reprove the world of sin, of righteousness, and of judgement" (John 16:7-11). He convicts unbelievers of sin because they believe not on the Lord Jesus Christ as their Saviour. He convicts unbelievers of righteousness, because Jesus has been raised from the dead and has ascended to the Father. He convicts unbelievers of judgement because Satan, the prince of this world, is judged.

The reversal of this work of the Holy Spirit with unbelievers will be the blasphemous teaching in the Great Tribulation, that believing in Jesus does not save, but believing in Satan saves; that Christ did not go to the Father, but that He went to hell; that Satan is not judged. He is God. Hence, the unpardonable sin is the acceptation of the devil as God, the Antichrist as the Saviour, and the false prophet as the Holy Spirit.

Since the unpardonable sin is the receiving of the false trinity, and Satan is not now presenting himself as God so that men can detect what he is doing, and the Antichrist is not manifested fully so that man may intelligently accept him as their Saviour—although the spirit of Antichrist doth already work—and the false prophet has not appeared before the sons of men to act as the false Holy Spirit, this shows us simply and quickly how impossible it would be for the unpardonable sin to be committed in this dispensation. These things must take place to make the committal of the unpardonable sin a possibility. They will actually occur in the Great Tribulation.

The fact that we receive salvation through the activity of the Triune God and the fact that what He does for us is eternally unchangeable, are both imitated by this satanic thing which will deceive many in that coming day. But it is only the unbeliever who is in danger of committing the unpardonable sin. Since the believer in Christ Jesus receives eternal security to heaven and the committal of the unpardonable sin means eternal security to hell, it is impossible for a believer to commit the unpardonable sin. There is no power in earth, heaven, or hell that can take that salvation from him.

IN THE HARVEST FIELD

Conducted by Ralph E. Obitts

The former editor of the Harvest Field page of "Grace and Truth," Rev. Elmer Seger, and Miss Valerie Pattee were united in marriage at the Griggs Street Evangelical Church in Grand Rapids, Michigan, Sunday, December 27, at the close of the evening service. Mr. Seger preached the evening sermon in the service preceding the wedding ceremony. Rev. Ervin Basler, a former D. B. I. student, was best man. The young couple will make their home at Embarrass, Wisconsin, where Mr. Seger is the minister of the First Congregational Church. May God bless and prosper their work for the Saviour there.

A. H. Hawley, a missionary in Mollendo, Peru, South America, sent us a letter concerning the work there, from which we quote. "You cannot pray too much for us out here. The atmosphere at times seems to be specially electrified with satanic oppression, and it will be only through the loyal support of those in the homelands that we are going to stand firm in the struggle against sin. Continue praying for us then, that our spirits may be 'fairly seething with enthusiasm while we are toiling as the Lord's bondmen.'

"Last week I returned from a two weeks' trip into the region of Camana and Ocona. On every hand we found the sin question coupled with blind ignorance, extreme poverty, and an abundance of fanaticism. We had many opportunities of going into the homes of the people whilst we were selling the Scriptures, and speaking with poor benighted souls about 'the Lamb of God Which taketh away the sin of the world.'

"In the most fanatical part of Mollendo a house has been rented, and every Sunday afternoon we go across to this place and preach the Gospel. We commenced these meetings in the home of one of the believers, and there was terrific opposition and plenty of noise, such as beating kerosene tins, banging the wall, whistling, shouting, and an avalanche of stones on the roof. All this was done in order to resist the preaching of the truth. We could not continue in this believer's home, because the owner threatened to put her out; and therefore, seeing a central house vacant, the baptized believers decided to rent it. The Sunday meetings have not attracted many folk, rather the doors and windows of all the houses round about have been closed; but last night when the first evening meeting was held, a good number listened at the window and door. This new place needs very special prayer as it is a stronghold of Satan and souls will not be won easily."

Word has come from Rev. and Mrs. Harry A. Sprague in Upland, California, (135 W. 24th St.), that they are having good Bible classes at the Upland Woman's Club building. These are independent classes, serving Christians of all evangelical denominations. May the Lord richly bless this enterprise of our dear friends, Brother and Sister Sprague, who served so faithfully here at D. B. I. for over fifteen years.

Our own missionaries, Mrs. Amie and Miss Johnson, of the B. A. M., sailed for Belgium December first. And we received word two weeks later that they arrived safely, having had a pleasant voyage. We are thankful that the Lord has brought them thus far safely; and we pray that He shall prosper their stay in Belgium, and their preparations to open a new mission station in Africa.

WHERE IS THE CLASS OF '20?

David Brynoff
Pastor, Max, Nebraska

William M. MacIntosh
Pastor Central Baptist Church, San Francisco, California

Fred J. Meldau
Pastor Denver Gospel Center, Denver, Colorado

Wade K. Ramsey
Pastor of an I. F. C. A. Church, Van Wert, Ohio

Rev. Clayton C. Shepherd, pastor of the First Baptist Church at Lake City, Iowa, whose wife is a former D. B. I. student (Clyttie Leake), reports that the Lord has blessed their home with the arrival of a baby girl, Bertha Margaret, born on December thirtieth.

The last of December Miss Katherine Harder sailed for Africa to return to her mission field there, having been home on furlough. She wrote us that the Lord had enabled her to improve in health, and that she was eager to return to the mission field. We pray that He may use her to turn many to the Saviour.

CAMPUS NEWS-FLASHES

Early in December two of our students, Luther Nelson and Forrest Morningstar, held meetings in a newly organized Baptist church at Fowler, Colorado.

Mr. and Mrs. Joe Lash visited the Campus December 4 and 5, and Mr. Lash was our guest at Chapel. Mrs. Lash, formerly Miss Edith Sturgill, was one of the two students in the very first class at D. B. I. in 1914. Mr. and Mrs. Lash now have a mission in Pueblo, Colorado.

Rev. Roy R. Boese spoke at the Inspiration Hour December fifth, giving us a fine message on occupation in Christ. Mrs. Boese favored us with a beautiful soprano solo, the gospel song "Sunrise." Their little daughter, Carolyn, was with them. Mr. Boese is pastor of Grace Gospel Church, Lubbock, Texas.

In these days of acute financial stringency at D. B. I., God has not yet allowed us to go hungry. We are more than thankful to God for a gift of about three tons of potatoes, which Harry Johnson, Business Manager of "Grace and Truth" brought from his brother's farm near Scott's Bluff, Nebraska. And we appreciate the generosity of those whose gifts to D. B. I. are making possible the training of young men and women as laborers for God's great and needy harvest field.

Rev. H. A. Somerville of Amarillo, Texas, gave us two very inspiring messages in our Watchnight service at B. F. C. And we enjoyed Brother Somerville's fellowship for the few days he was here. Paul Whaley ('36) took Mr. Somerville's place at Amarillo in the daily radio broadcast, and several of us at the Campus heard Paul sing and preach over the air from Amarillo. Thank God for the fundamental testimony there.

Everyone at the Campus attended a wedding at the Swedish Evangelical Free Church in Denver, December nineteenth. It was the wedding of two former students of D. B. I., James Ruf and Helen Jackson. Some of our men students were ushers. The ceremony was lovely, and remains with us as a happy memory. We wish God's blessing upon Mr. and Mrs. Ruf, and every happiness in their service for Him.

We are very sorry that Duane Jacobs and his wife, Louise, were compelled by ill health to leave school December 26, to return to Michigan. Bessie Gozzard journeyed with them to spend two weeks at her home in Detroit.

One of the Workers' Staff, Miss Grace Crooks, has been in ill health lately. Join us in prayer for her.

THE DAYS OF YOUTH

Conducted by Hazel N. Johnson

HE COULDN'T ENDURE

"THERE I go and do it again," said Jack in disgust. "Every time I say I am not going to do it I just go and do it. I must be terrible inside, I seem to want to do what is right—sometimes—but I don't very often do it. Must be awful weak that I can't make myself—what is that word Dad always uses? Oh, yes—endure," mused the boy as he whittled on a stick. His towsled brown hair showed signs of having been plastered down at one time, but now it stood out in its stiffness. A discarded greasy cap lying at his feet, gave evidence of having held in place his stubborn locks.

"Dad will think I didn't intend to keep my promise, when I really did. I want to stop it, but how can I? It seems just part of me. Suppose I'll get another lickin' when I tell Dad I did it again; gotten so many now I don't suppose one more will hurt any worse. Sure am gettin' big to be whipped—ten years old! Suppose he will quote Scripture to me again, too. Seems like I never will go to heaven."

Looking up he saw his father hoeing in the garden and with a look of determination on his face he slowly walked in that direction, whittling as he went.

The garden was getting green with the early tender shoots of lettuce, peas, radishes, and the many other vegetables that he had helped plant.

Jack watched his father for a few minutes as with measured strokes he cut the weeds out from among the carrots. Looking, he couldn't help but compare the weeds to the sin in his own life and wish that it could be chopped out so easily. He winced as he thought how his father hurt when he whipped even as he was now hurting those green weeds. But weeds must be gotten rid of and so must this bad habit of his.

"Dad," said Jack as he began to whittle more vigorously.

"Yes, Jack" said Mr. Pate, looking up at his only boy.

"Dad, I did it again. I swore. I was whittling and I cut my thumb and I swore before I realized it. I didn't mean to break my promise, Dad, honest I didn't. I don't want to swear but I get so mad, then I am just swearing before I know it, and afterward I am so sorry. Do you want to whip me now, Dad? I deserve it. Guess I'll never be good enough to get to heaven," said Jack still looking at the ground.

"Come, Jack, might as well get it over with. Sin must be punished, you know. Jack you've just got to stop this getting mad and swearing. Jesus doesn't love bad boys, as I've told you before. You will never go to heaven this way."

Into the woodshed they went and Jack took his whipping like a man. Afterward Mr. Pate returned to the garden and Jack stood back of the shed puzzled, thinking, sorry, and crying softly.

"So Jesus doesn't love me? Oh! I want Him to for they say mother is with Jesus and I want her so much, oh, so much. If she were here I would crawl up into her lap and I know she could help me. I wonder—I wonder why Jesus doesn't love me when I am bad? Mother did. It seemed she used to love me more when I was bad. I know it hurt her but she always held me tighter after I was naughty. I guess, though, Jesus isn't like that. S'pose mother loved me more than Jesus does? Well, anyway I am going to try again to be good for I sure want to go to heaven to see mother."

"Jack," called father from the garden, "bring me my Bible."

"There it goes," said Jack to himself. "Wish I could remember where that verse is found and I'd have it all open for him."

Slowly Jack went into the house in which he and father lived alone since mother's death. He was a little afraid of his father's big Bible, for he always read such terrible things to him out of it. Carefully he picked it up and carried it out to the garden.

"Jack boy, I am sorry I had to punish you."

"But, Dad, I swore, so why should you be sorry?"

"But I want you to be good," said father, searching for a verse in Matthew.

"Don't seem like I ever will be," said Jack.

"Here it is, son," said Mr. Pate. "Matthew 29:13, 'But he that shall endure unto the end, the same shall be saved.' Jack, you have not endured. You must start to be a good soldier of Jesus Christ," said the father, straightening his own shoulders. "You must break this habit of yours, you must endure unto the end. It's hard, Jack, sometimes I've almost given up in despair, but, praise the Lord, I've always won out, I've always endured."

"You mean, Dad, that you never do wrong, never get angry? Our neighbor Mr. Morey told you the other day not to get so hot," said Jack, looking up into his father's face.

Mr. Pate cleared his throat and for a moment hesitated, his face was slightly red as he said, "That was just a mistake, Jack, that was just an unintentional mistake."

"But, Dad, I don't mean to swear. I want to endure unto the end, for the end means heaven and mother. She loves me even if Jesus doesn't."

Here, Jack, take this back in the house and build the fire and put the potatoes on the stove to cook for supper," said Mr. Pate resuming his hoeing.

It seemed to Jack as he retraced his steps into the house that his questions would never be answered. It was all such a puzzle to him. He loved his father in a way, and wanted with all his boyish heart to please him, but somehow he loved his mother more, and tonight as he split the kindling, built the fire, and peeled the big potatoes, two for father and one for himself, he longed for his mother. How he had loved to watch her as she used to get their supper. She was always so happy, so neat and clean, so cheerful, so quick as she moved about the tiny kitchen. As he lighted the kerosene lamp he noticed that the chimney was smoky. His mother always kept it bright and shiny. He remembered how his mother used to laugh at his father when he got so serious talking about sin. She loved the Lord, but somehow she seemed to love Him in a different way. She would not always talk about the wrath of God and enduring unto the end. Jack had loved his mother's Bible. It was smaller than father's and was full of little notes which she had made on the margin. Somehow it seemed to say more about Jesus' love and tenderness than dad's Bible did.

Soon father came in from the garden, and throwing his gloves behind the kitchen door, washed his hands and face, combed a few hairs that still continued to grow around the edge of his head, and then fried some steak for supper while Jack set the oilcloth covered table. Mr. Pate was much older than his wife had been, and though he loved his boy, he did not understand his childish heart. The boy was starved for love and companionship. He was

not allowed to play with other boys and was made to come home from school immediately, never stopping to play marbles or talk with his schoolmates. Mr. Pate shoved a huge chunk of meat onto his own plate and a smaller one on Jack's, put the pan of potatoes on the table, poured some coffee and sat down.

Jack waited while his father returned thanks. This was a heavy and prolonged process and tonight Jack was hungry. The smell of the good steak kept coming up into his nostrils and he could hardly wait for dad to stop praying. Finally the prayer was over, and they ate in silence. That is, there was no talking, but Jack could tell without looking up when his father was sipping his coffee or when he would take a bite of steak.

After supper Jack washed and wiped the dishes while father read his Bible. The dish water was hot and it hurt the cut on his thumb, but he didn't feel like swearing for he was thinking of his mother. "Must be gettin' good," thought Jack, "must be enduring, but I bet it's a long way to the end."

That night after the lights were out, Jack cried himself to sleep. Life was too hard. He wanted to go to mother. He realized he couldn't endure, and he was tired of trying. God must be an ogre to make him endure. It couldn't be done. Dad didn't do it. He realized his father got angry and had to grit his teeth hard to keep from swearing.

The next morning it was a different Jack who started the day. Outwardly he was the same, but inwardly he was changed. He had figured it out that if he had to be good here to get to heaven that he didn't want to go to heaven, for he might have to keep on enduring throughout eternity. So he wasn't going to try. In helping with the breakfast, he spilled some hot grease on his foot and he began to swear.

Again he was taken to the wood shed, but he didn't cry this time. With a dogged set expression, he started to school. Once when he thought of his mother, he almost cried, but he hardened his heart, and swore a little to keep up his courage. Soon his father noticed the change in his boy. He was unable to correct it, for though he read and quoted Scriptures, Jack did not listen. Mr. Pate was worried about the boy but was helpless to change him.

A few weeks later when Jack returned from school he found his father talking with a strange man. So earnest was their conversation that they did not hear him until he was standing by their side. Then the strange man noticed him and with a smile stood up and reached out to shake hands. "Hm," thought Jack, "treats me like a man. Kinda like his looks." Aloud he said, "How do you do, sir."

"So this is Jack? How like Flora he looks. Eyes, hair, build, why he even has her mouth. You don't know me, do you, Jack?" asked the stranger, looking down at him with laughing eyes.

"No, sir, I don't, but I seem to kinda recognize you. I have seen someone a lot like you somewhere before."

"Don't you know who it is Jack?" asked the stranger. As he looked down at the boy, he stroked his hair just as mother used to do, and immediately Jack knew.

"Yes, now I know—mother—can it be—?"

"Yes, Jack, it can be. I am your Uncle Jack for whom you are named. I have just returned from India. I have been so far inland that only within the last month did I hear of my sister's death. It was time for my furlough so I came right away."

"Oh! I have heard so much about you. Mother used to tell me stories about you, but you always seemed so far away that I didn't think I would ever see you. Have you really come all the way from India to see us?"

"Yes, Jack, to see you and get rested up from seven years of hard work. Think you can put up with me for a few weeks?"

"Can we? Just watch us! Can't we, Dad?" said Jack with his old enthusiasm and with joy beaming from his face.

"Sure we can. Glad to have you," said father, who had just been listening to his brother-in-law explaining the Scripture in a way that he had never heard it before. He had been telling his wife's brother about his concern for Jack, and had said he was afraid his son would never get to heaven. But the missionary opened up his little worn Bible and explained some things about the grace of God that were entirely new to him. His invitation to his guest to stay as long as he could was sincere and from the heart, for he wanted to hear more from this man who had spent so many years as a missionary in India.

The next day was Saturday, and Jack's father had to leave for work early. As the two Jacks were doing the breakfast dishes together, the uncle asked, "Who keeps the house clean?"

Sheepishly Jack said, "I do, but I guess it isn't very clean now. Lately I haven't cared. Mother used to have everything so bright and shiny. After she died, I tried to do things just as she did, but lately I—well—I haven't cared. You see—"

"Yes, Jack, what is it? Why haven't you cared?" asked Uncle Jack kindly. "Have things been going rather bad for you of late?"

"Bad is no name for it; and I have been bad, too. Oh! I wish mother had lived," cried the boy in despair. He was so glad for his uncle who seemed to understand. "She loved me, but no one else seems to. Dad says the Lord doesn't love me when I'm bad, and it seems that I'm just bad all the time. What's the use in trying to be good when you're so bad inside?"

"Go on, Jack," said Uncle Jack, wiping hard on a plate.

"Well, I guess you know that verse in Matthew somewhere that says we got to endure to be saved. I tried, I tried hard, but I couldn't make the grade. Guess I'm lost, so I thought what was the use of trying to do right. I've stopped trying, for I can't please a God or a father who says I've got to endure. I'm too weak," said Jack as he flipped some soapsuds from the dish water onto the floor.

"You are right, Jack. You are too weak. You cannot please God by yourself. None of us can."

"What do you mean? Dad says I've got to if I don't want to burn."

"No, Jack, you can't. By ourselves we can do nothing. 'There is none righteous, no, not one.' "

"Oh! Dad says he is, but I know different. I live with him, you know."

"Jack, your father is righteous in Christ Jesus, and so are you. He was perfect, and we are identified with Him, but in ourselves we are all sinners, some saved and some lost."

"You mean after we are saved, we still sin," asked Jack aghast, "and stay saved?"

"Surely, son. 'For all have sinned and come short of the glory of God.' "

"Then when I sin, I don't have to get saved over again?"

"Jack, if you have accepted the Lord as your Saviour, you are His child, you are saved, and there is nothing in earth, heaven, or hell that can make you unsaved."

"But don't you fall from grace? Dad always says—"

"No, son, you may do wrong, and it grieves the Lord when you do or when I do—"

"You mean you sin, YOU, a missionary? Surely it must be just a mistake when you do it, as Dad says—"

"No, Jack, it is not just a mistake. It is a sin. Even a proud look or a wrong thought entertained, is sin."

"How do you know?" asked Jack with boyish frankness. This was something new and different, and if true, changed everything.

"Because the Bible says that 'all that is not of faith is sin.' It says, 'He that offendeth in one point, is guilty of all.' "

"And we stay saved even if we—swear?"

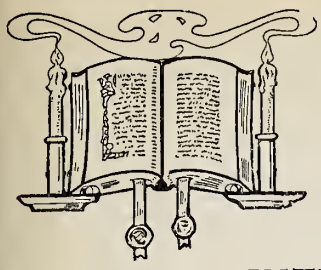
"Yes, Jack, but God doesn't want us to swear. We grieve Him when we do, and lose our rewards which He has planned for us when we do."

"Rewards? You mean we get paid for not doing wrong."

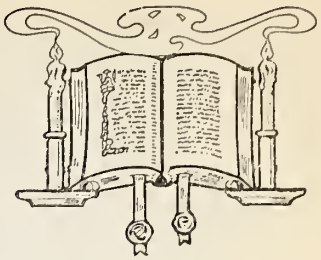
"No, we get paid and rewarded for doing that which is right."

"Oh! Say, God must be a lot different than I thought He was and than Dad thinks He is. Do you suppose He

(Continued on page 27)



LIGHT ON THE LESSON



EXPOSITIONS AND ILLUSTRATIONS OF THE

INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by ERNEST E. LOTT
Illustrations by ALBERT MYGATT

Questions by C. REUBEN LINDQUIST
Children's Talks by ANNA BENTHIEN

First Quarter, Lesson 6 **Sunday, February 7, 1937**

JESUS THE LIGHT OF THE WORLD

Lesson Text: John 8:12-59
Devotional Reading: Psalm 27:1-6

Golden Text:

"I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life" (John 8:12).

We shall indeed consider Jesus as the Light of the world, but since there are so many other considerations of His character in the latter part of John eight, we believe it valuable to discuss six others in addition to the one already mentioned. They are as follows: I. Jesus Is the Light of the World (verse 12); II. Jesus Is the True Witness (vss. 13-18); III. Jesus Is the True Judge (vs. 16); IV. Jesus Is the Son of God (vs. 19); V. Jesus Is from Heaven (vs. 23); VI. Jesus Is the Prophet of His Death (vss. 28-41); VII. Jesus Is Eternal (vss. 52-59).

I. JESUS IS THE LIGHT OF THE WORLD

After forgiving the woman taken in adultery, the Lord Jesus finds Himself again confronted with His implacable enemies, the Pharisees. Seizing upon a comparison which will adequately serve His purpose He calls Himself the LIGHT OF THE WORLD. Of course the light of the physical earth is the sun, but He, too, is referred to as the "Sun of righteousness" by Malachi, chapter four, verse two. Nor is this prophecy in Malachi the only one in the Old Testament concerning the Light of the world or the Sun of righteousness. The prophet Isaiah said, "The people that walked in darkness have seen a great light," "for unto us a Child is born, unto us a Son is given" (Isaiah 9:2 and 6). It is quite generally agreed that Isaiah 9:6 refers to Christ, and verse two which is in the immediate context likewise refers to Him. The Israelites knew what it was to be guided by a Light while they were wandering thirty-eight years in the desert. We are told that they were guided by a cloud by day and a pillar of fire by night. However, the blessing of this Light was confined to Israel alone, whereas, Jesus refers to Himself as the Light of the whole world. Another prophecy in Isaiah casts Him in the role of being a "Light to the Gentiles"; "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (Isaiah 49:6). Jesus came as the potential Saviour for every man (John 3:16; Heb. 2:9). Therefore His light is for the Jews and Gentiles alike—the whole world. The Light of the world becomes the Life of men: "In Him was life; and the life was the light of men," "that was the true Light, which lighteth every man that cometh into the world" (John 1:4 and 9). And so the Light of the world is Jesus and when He gives light to men He gives them life everlasting. Thus we see that Christ Himself compares darkness with death, Light with life, and shows them to be antithetical.

II. JESUS IS THE TRUE WITNESS

The positive declaration of our Lord that He was the Light of the world did not meet with acceptance on the part of the Pharisees; they said, "Thy record is not true" (vs. 13), which is the same as accusing Him of falsifying. Our Lord's answer came, a flat denial, "MY RECORD IS TRUE" (vs. 14). And then as we read the balance of verse fourteen down through eighteen we find Him reasoning with the Pharisees. He tells them that He knows from whence He came and whither He is going, which is, of course, more than they knew. Jesus sought to convince them of His superior knowledge. Whether He did or did not, the fact remains that He is the true witness of Truth and He Himself is Truth.

Another method which Jesus used to prove that He was the True Witness was to refer to the written Mosaic Law which put more credence in the testimony of two people than in that of one. He said in essence, verse eighteen, that even according to the Law His record is still true because the Father agrees with Him. And when we turn back to the fifth chapter of John we find even a stronger argument; there the Lord produces a fourfold witness to Him as the True Witness. The first one is John the Baptist (vs. 36), the second is His works (vs. 36), the third is the Father (vs. 37), and the fourth is the written Scripture (vs. 39). It is therefore no new thing that the Holy Spirit presents to us in the book of the Revelation when He says, "Jesus Christ, Who is the Faithful Witness" (Rev. 1:5).

III. JESUS IS THE TRUE JUDGE

In the discussion above concerning the validity of Christ's evidence about Himself, He refers to Himself as being a Judge: "If I judge, MY JUDGMENT IS TRUE" (vs. 16). The translation of verse fifteen seems to confuse the mind and appears to be a contradiction with verse sixteen, but correctly translated, this is easily solved. Weymouth: "You judge according to appearances: I am judging no one." As it is thus corrected, the Lord is saying that at the present time He is judging no man, and yet when the time comes to judge He will judge justly and righteously, and there is coming a day when the Son will judge men. We are told that the Father "hath committed all judgment to the Son" (John 5:22). The competency of our Lord as a Judge and the fairness with which He deals with man is attested to over and over in the Scriptures. The Psalmist says, "He shall judge Thy people with righteousness" (Ps. 72:2). And yet again, "With righteousness shall He judge the world, and the people with equity" (Psalm 98:9). The prophet Isaiah, in speaking of the coming kingdom reign, says that the throne of David shall be established "with judgment and with justice from henceforth even forever" (Isa. 9:7). This same prophet makes an unusually keen observation in the eleventh chapter where he says that the Lord does not judge after the sight of His eyes, or after the hearing of His ears, but rather He judges with righteousness and equity. This is in striking contrast to human judges. In one of the last pictures of our Lord in the book of Revelation, we find that He is spoken of as One Who in righteousness doth judge and make war (Rev. 19:11).

IV. JESUS IS THE SON OF GOD

As irreverent and unkind as it may sound, we believers have profited by the antagonism of the people toward our Lord. A careful study of our Lord's most notable utterances will reveal that they were spoken in response to antagonistic questions or arguments. This is the case in

every one of the seven points discussed in today's lesson, and here we are again, the Pharisees say to Jesus, "Where is Thy Father?" The Saviour replies with another testimony to His divinity: "Ye neither know Me, nor My Father: if ye had known Me, ye should have known My Father also" (vs. 19). This is confirmed in that most familiar of all verses, John 3:16, where we are told that God so loved the world that He gave His only begotten Son. It is reaffirmed by Peter in his noteworthy confession, "Thou art the Christ, the Son of the living God" (Matt. 16:16). This, too, was given in response to the Lord's question as to the disciples' conviction since so many had been claiming Jesus to be John the Baptist, or Elijah, or Jeremiah, or any of the other prophets. While on the witness stand before the chief priest Caiaphas, our Saviour was again given an opportunity to answer the question of His divinity. His simple reply was, "Thou hast said" (Matt. 26: 64). It has always been true that the praise of dead men is sung more vociferously than that of the living. The centurion, after watching Jesus die, realized that he had seen, not a mere man, but the Son of God Himself give up the ghost. He said, "Truly this man was the Son of God" (Mark 16:39). And there can be no doubt as to the apostle Paul's belief concerning Christ's sonship for he says, "When the fullness of the time was come, God sent forth His Son, made of a woman, made under the Law" (Gal. 4:4). Paul is very careful to make the observation that Christ could not be the Son of God unless He were born of a virgin. Yes, Jesus was the only begotten Son of the Father.

V. JESUS IS FROM HEAVEN

Another blessed fact which our Saviour gives in His discourse in the temple is that He is from above. He said it in order to show the difference between Himself, Who is divine, and those to whom He was talking, who were finite. "And He said unto them, Ye are from beneath; I AM FROM ABOVE" (vs. 23). The fact that heaven is up is testified to by the angels on the occasion of Jesus' ascension: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, Which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). The Father is in heaven and Jesus tells His disciples that He is going to Him that sent Him (John 16:5); and in John 6:62 we have an unusually clear statement of the fact that Jesus' former estate was up in heaven. It is given in the form of a test question by the Saviour to His disciples: "What and if ye shall see the Son of man ASCEND UP WHERE HE WAS BEFORE?" This is one of the clearest statements that Jesus in His pre-incarnation was up in heaven. So even though at the time of His birth in Bethlehem we do not see Him coming down out of heaven but rather see Him born of Mary, nevertheless, He is from above. This fact is more clearly seen in His Second Coming. At the Rapture He is going to appear in the clouds in the air (I Thess. 4:16-17). And at the Revelation He will appear in a cloud from above and will rescue His beloved from the clutches of the Antichrist (Rev. 19:11-16).

VI. JESUS IS THE PROPHET OF HIS DEATH

Jesus had prophesied His own death and resurrection so many many times, both to His disciples and to the Jews who were to accomplish the dastardly deed. Here in our text He very pointedly prophesies His death and even names His murderers: "When ye have LIFTED UP THE SON OF MAN, then shall ye know that I am He" (vs. 28). He makes it clear that these to whom He is speaking, the Pharisees and the people, would be the ones that would eventually put Him to death. The expression "lifting up the Son of man" seems to us to quite clearly refer to His crucifixion, but since so many have made it mean the lifting up of Jesus through the avenue of preaching, let us turn to John 12:32. If the Bible is God's Holy Word then any interpretation which it gives concerning itself should be regarded as authentic and final. We read at the verse indicated in John 12: "And I, if I be lifted up from the earth, will draw all men unto Me." One can easily see the parallel between this passage and the one in John 8:28. And now look at the next verse: "This He said, signifying what death He should die." The Holy Spirit knew that we would be confused by the figure which is probably a reference to Moses' lifting up of the serpent in the wilderness, and the comparison is so given in John 3:14 and 15, that He interprets the figure in the very next verse. By application, in our preaching, we should lift up the Saviour and honor His death in our preaching, but by interpretation the lifting up was the placing of Him upon a cross.

VII. JESUS IS ETERNAL

Although Jesus was willing to be compassed by a woman and be subjected to the limits and confines of time, yet as God He is eternal and is the Master of time instead of being mastered by time as we are. The Jews sought to limit Him to time and made a mistake. They said that He, not yet fifty years old, could not have possibly seen Abraham. Our Lord's answer was one which they could not understand: "BEFORE ABRAHAM WAS, I AM." To most of them this statement was a grammatical monstrosity; to them it was a paradox. But if they had not been so dull of mind they would have remembered that in the second book of the Pentateuch, chapter three, verse fourteen, a similar claim had been made by God. "God said unto Moses, I am that I am." The interpretation of these two verses is that Jesus lives in all time at the same time, with Him there is neither past nor future tense, everything is in the present, and endless present. In Isaiah 44:6 and 8 He is spoken of as the First and the Last. In Revelation 1:8 as the Alpha and Omega, beginning and ending. Jesus is the Eternal One.

Since He is the Eternal One, He is therefore capable of giving to man eternal life, a life which is not limited by time. Thus the reason for His statement in our text, "Verily, verily, I say unto you, if a man keep My saying, HE SHALL NEVER SEE DEATH" (vs. 51). This is further confirmed in John 10:28: "And I give unto them eternal life; and they shall never perish." Praise His name, the One Who is eternal is going to give us a life which shall never end.

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Men are discovering new and amazing powers in light. The Philadelphia Electric company recently sent its patrons an account of a startling achievement: "A great throng stands attentively in an open space at a dedication ceremony, listening. In the distance—seven miles away—atop a mountain 5,000 feet high—is the speaker. Nothing connects him with his audience but a bright beam of light. Yet they hear the words of the speaker perfectly! A new moment has come in the history of the electric industry. The seemingly impossible feat of sending sound over a light ray has been achieved (in the Adironacks of New York, when the Whiteface Memorial Highway was opened) . . . Just over the horizon awaits television. And beyond that, who can say?"

Who indeed? For light in the natural world is but a God-given imitation of the spiritual and eternal light which is God Himself. Of the Son of God we read, "In Him was life and the life was the light of men." This same Son of God, the only Saviour of men, said, "I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." Perhaps God has permitted men to discover how to use a beam of light to carry the words of a speaker from a mountain-top to a great audience miles away, as a parable of the fact that by His Son, and by Him alone, can God's words of life be carried to a world who without Him would be in eternal darkness.

—The "Sunday School Times"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Is Jesus the Light of the world at the present time? (Eph. 5:8; I Thess. 5:5)

2. How does Jesus, the true Light, affect believers? (John 1:9; John 12:46)

3. What is the Christian's responsibility in shedding forth the Light? (Matt. 5:16; Phil. 2:15)

4. Do all the Scriptures testify of Christ? (Matt. 26: 56; Luke 24:27; I Cor. 15:3-4; Acts 18:28 John 5:39)

5. To whom hath God committed all judgment? (John 5:22; 9:39; Acts 10:42; 17:31)

6. Did Christ verify the testimony of Moses concerning Himself? (Deut. 18:15 with Acts 3:22; Luke 24:44; John 5:46)

7. Does belief in God avail anything apart from faith in Christ? (Matt. 11:27; John 5:23; 1:18; I Tim. 2:5)

8. What great fact proves that Jesus was the Son of God? (Rom. 1:4; Acts 13:33)

9. Why do we believe that Jesus came to earth from heaven's glory? (John 3:13; 6:38, 42, 51, 58; 14:1-4; Phil. 2:5-11)

10. To whom was Jesus Christ subject while here on earth? (John 4:34; 5:30; 6:38; 8:29)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Some people would like to have us say that Jesus is a "way shower," and that if we follow Him, He will light the path for us. That may sound good to some, but it is not what God's Word says about Him. The Bible is our guide Book, and whatever the Book says, we can believe. The Book says that Jesus not only gave light, but that He Himself is the LIGHT of the World. He not only shows the way in which we should walk, but He is the Way. John 14:6 says, "I am the Way, the Truth, and the Life."

By the light of day we are able to see, and at night we have light in order to do those things which require light. It means much to us to have the natural light, for we are enabled to do the tasks that are before us. Just as we need this light, so each one of us need the spiritual light which is necessary for the soul which is in darkness. That is why we need Jesus, for He is the Light which lights the pathway of life.

In our lesson today we have the story of a blind man. What a dark life he lives in! No matter whether it is night or day, it is the same to him. He never sees anything that goes on. He is hopeless and helpless. He has no sympathetic friends. He is poor and a beggar. That is the kind of life that this poor man lives in. But this is just a picture to you and to me of any one without the Saviour. Nothing looks bright. All is darkness. There is no hope, for he has no joy for the future. It is just this kind of a man who needs some one to bring light into the picture, and take away the gloom and darkness. In this Bible story the Lord Jesus brings light to this blind man. The blind man sees. What a wonderful miracle the Lord has performed for him! The man who never before saw light, now sees. The man who before was hopeless, finds hope. Just so the Lord Jesus comes into the life of every one who will let Him, and brings light and joy to the heart. There need be no darkness. Jesus, the Light of the world, can bring that light into your heart. He knocks at your heart's door. Will you let Him in?

Yours in His love,

Aunt Anna

First Quarter, Lesson 7 **Sunday, February 14, 1937**

JESUS THE GOOD SHEPHERD

Lesson Text: John 10:1-15
Devotional Reading: Ezekiel 34:7-16

Golden Text:

"I am the Good Shepherd: the Good Shepherd giveth His life for the sheep" (John 10:11).

Our lesson shall consist of a series of contrasts between the Good Shepherd and the false shepherd as outlined in the lesson text. The Good Shepherd is the Lord Jesus, and the false shepherd is he who opposes the Lord Jesus. The five contrasts are: I. The Good Shepherd Enters through the Door (vs. 2), the False Shepherd Comes in Some Other Way (vs. 1); II. The Good Shepherd Speaks in a Familiar Voice (vs. 3, 4), The False Shepherd Speaks in a Strange Voice (vs. 5); III. The Good Shepherd Is Followed by the Sheep (vs. 3, 4), The False Shepherd Is Feared by the Sheep (vs. 5); IV. The Good Shepherd Gives Life to the Sheep (vs. 10), The False Shepherd Steals, Kills, and Destroys the Sheep (vs. 10); V. The Good Shepherd Lays Down His Life (vs. 11, 15), The False Shepherd Flees from Danger (vs. 12).

I. THE GOOD SHEPHERD ENTERS THROUGH THE DOOR—THE FALSE SHEPHERD COMES IN SOME OTHER WAY

In studying this allegory we must remove from our minds any ideas which we may have of sheep-pastures or barns as in our lands, and keep in mind that it is the oriental shepherd and his flock that are pictured. A fold is mainly a means of protection from robbers, for in Syria sheep stealing is said to be as much a profession as horse stealing elsewhere. The fold is an enclosure stoutly built of rough stones to a height of about five feet. Thorny brambles are secured to the top, resembling our barbed wire, in order to discourage thieves. There is usually no door at the small opening into the fold, but rather a shepherd or porter takes this position, making a human door and allowing only the true shepherd or shepherds to enter. Oriental shepherds often band together and keep their flocks in a common fold at night. One of the shepherds lies down across the opening, thus becoming literally a door to the fold. With this in mind we can better understand the words of our Saviour when He says, "He that entereth in by the door is the shepherd of the sheep" (vs. 2). Now we must find out who the door is and also who the shepherd is. Looking at verse seven we discover that He says, "I am the Door of the sheep," and at verse eleven, "I am the Good Shepherd." Thus we see that He is both the Door and the Shepherd." In other words, He, the Good Shepherd, must enter through Himself. Did He not say in John 14:6, "I AM THE WAY, the Truth, and the Life"? Peter realized this truth for he said, "Neither is there salvation in any other: for there is NONE OTHER NAME under heaven given among men, whereby we must be saved" (Acts 4:12). And Paul likewise believed there to be only one door to heaven, he says, "There is one God, and ONE MEDIATOR BETWEEN GOD AND MEN, the man Christ Jesus" (I Tim. 2:5). And so on the authority of the Scriptures, we can say with an air of absolute finality, "There is only one way to God, which way is through the Good Shepherd Who is the true Door.

The Saviour tells us in verse one that the false shepherd climbs up some other way and is therefore a thief and a robber. This other way, spoken of by the Saviour, can be any means of salvation which leaves Jesus Christ out of the picture. The test for any new doctrine is given

in First John 4:3: "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist." Thus, this false way can be the vegetable offering of Cain, which God rejected, or, as Joshua puts it, "The gods which your fathers served that were on the other side of the blood, or the gods of the Amorites" (Josh. 24:15); or Baal, whom the dreamer of dreams tried to get the Israelites to worship (Deut. 13:1); or the astronomical gods of the Polytheistic system of the Romans and Greeks, such as Jupiter, Mars, Mercury, Neptune, and others; or the false christs predicted by the Saviour Himself (Matt. 24:24). Any and all of them come under the same category. Any one of them become a fulfilment of Proverbs 14:12: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." All of these false shepherds are thieves and deceivers, and of this we are especially warned: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15). The test of any purported way to God is whether it enters through the Door or some other way.

II. THE GOOD SHEPHERD SPEAKS IN A FAMILIAR VOICE—THE FALSE SHEPHERD SPEAKS IN A STRANGE VOICE

The oriental shepherd has a peculiar gutteral sound which to a stranger may sound no different than the call of other shepherds of nearby flocks. On one occasion a curious tourist near Lebanon satisfied his curiosity by a test. He told the shepherd that he did not believe that it was the voice that the sheep knew but rather the garments which he wore. He therefore invited the shepherd to trade garments, which he obligingly did. Now in the shepherds own garments, the stranger began to walk away but the sheep paid no attention to him. Then he gave a gutteral imitation of the true shepherd's voice. The sheep instead of following him became frightened and began to flee, but the true shepherd in a stranger's clothes gave his usual call and the sheep followed him instantly, proving that the voice was really the key. Yes, we are told in verse three that the sheep hear His voice, and in verse four that in addition to hearing it, "they know His voice." Thus we see that the Good Shepherd speaks in a voice which is familiar to His sheep, He is known of His own. Christ said to Pilate, "Everyone that is of the truth heareth My voice" (John 18:37). And, making the application, the apostle Paul states concerning the spiritual man, "The man with spiritual insight is able to understand everything" (I Cor. 2:14, Twentieth Century Translation).

Just as this stranger put on the shepherd's garment and sought to fool the sheep, so we are warned in Matthew of the false prophets in sheep's clothing (Matt. 7:15). The true sheep should look deeper than the clothes or outward appearance of the teacher. They must look to his voice: does he preach the Gospel or another gospel? Paul warns of such: "If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:9). Also, "Be not carried about with divers and strange doctrines" (Heb. 13:9). The believers are exhorted to "try the spirits whether they are of God" (I John 4:1). If they confess that Jesus is the Christ, then they are of God (I John 4:2). But if they deny this and speak in strange language, then they are false and liars (Rev. 2:2). A strange voice will be easily detected if the test of the Scriptures is tried.

III. THE GOOD SHEPHERD IS FOLLOWED BY THE SHEEP—THE FALSE SHEPHERD IS FEARED BY THE SHEEP

As the oriental shepherd goes to pasture with his flock in the morning, he gives the familiar call and, to the amazement of the onlooker, the sheep that are his, separate themselves from the other sheep and follow him instantly. As they feed during the day he goes before them continually, looking for new pasture, fresh water, and meeting any dangers such as robbers, wild beasts, or rocky precipices. Observe that the oriental shepherd leads his sheep instead of driving them. Note how perfectly the language of our text fits the illustration just given: "He calleth His own sheep by name, and leadeth them out. And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice" (vss. 3 and 4). David, who was also a shepherd, and knew what it was to follow the Good Shepherd, said, "The Lord is my Shepherd . . . He leadeth me beside the still waters . . . He leadeth me in the paths of righteousness" (Ps. 23:1-3). The Saviour made the application, "If any man serve Me, let Him follow Me" (John 12:26). And to His disciples, Jesus said, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matt. 16:24). Good sheep follow the Good Shepherd and do not seek to follow their own pernicious ways.

The false shepherd, although in sheep's clothing, cannot sufficiently disguise his voice in order to fool the sheep. They realize that danger is near and will "not follow, but will flee from him: for they know not the voice of strangers" (vs. 5). Of course, in this parable the Saviour is speaking only of good sheep. Elsewhere in the parable of the ninety and nine He indicates that some who are weak will turn away from the Good Shepherd and will follow the false, but even in that case we are reminded that the Good Shepherd will go after the straying one until he returns.

IV. THE GOOD SHEPHERD GIVES LIFE TO THE SHEEP—THE FALSE SHEPHERD STEALS, KILLS, AND DESTROYS THE SHEEP

How is it that one may become a sheep? The Saviour answers this question in verse nine: "I am the Door: by Me if any man enter in, HE SHALL BE SAVED, and shall go in and out, and find pasture." He further says that to such as will enter by the Door, (note that this time it is not a shepherd that is entering, but rather those who would be sheep) shall receive life from the Good Shepherd. He says, "I am come that they might have life, and that they might have it more abundantly" (vs. 10). How is it that the Good Shepherd can give life to the sheep? Because "in Him was life; and the life was the light of men" (John 1:4). This broad scope of giving life to the whole world is seen in another passage: "For the bread of God is He Which cometh down from heaven, and giveth life unto the world" (John 6:33). The Greek word used here in John ten for "life" is life that is opposed to death. This is seen in still another passage: "I am the Resurrection, and the Life: he that believeth in Me, though he were dead, yet shall he live" (John 11:25). The more abundant life spoken of, is the life that never ends (John 10:28-29).

The contrast is given in verse ten between the Good Shepherd Who gives His life for the sheep and the thief who seeks his own gain: "The thief cometh not, but for to steal, and to kill, and to destroy." A vivid description of such is given by the prophet Isaiah: "Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own ways, everyone for his gain, from his quarter" (Isa. 56:11). In other chapters we are told that they kill the sheep, devastating and destroying without mercy (Ezek. 34:2-4; Micah 3:1-3). The false shepherds can do nothing to molest or harm the Good Shepherd Himself, and so they take their spite out upon the sheep, and just when God's sheep seem to be losing the battle the Good Shepherd comes and rescues them from the very arms of the evil one.

V. THE GOOD SHEPHERD LAYS DOWN HIS LIFE—THE FALSE SHEPHERD FLEES FROM DANGER

In the above points we found out that Christ was the Door and gave life to the sheep. Now we find out how He could give this life to the sheep. It is because He gives His own life a sacrifice for the sheep: "The Good Shepherd giveth His life for the sheep" (vs. 11). "I lay down My life for the sheep" (vs. 13). It was impossible for Christ to give everlasting life to any man without the shedding of His own life's blood. This He did when He "bare our sins in His own body on the tree" (I Pet. 2:24). It was the supreme sacrifice of love that caused this death upon the cross: "Greater love hath no man than this, that a man lay down his life for his friends." When Jesus died upon the cross He was the divine substitute, thereby giving freedom to all men. A beautiful picture of this substitutionary atonement is given in the garden of Gethsemane. As Jesus gave Himself up to His captors He specified that His companions be given freedom: "If therefore ye seek Me, let these go their way" (John 18:8). The apostle John makes a pertinent appli-

cation to our lives which we do well to heed: "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren" (I John 3:16). Thus the Good Shepherd was powerless to give life to His sheep unless He met the condition laid down by the Father which was to give "Himself for us an offering and a sacrifice to God for a sweet smelling savour" (Eph. 5:2).

The false shepherd, being a hireling, fleeth whenever danger comes and leaves the sheep to the mercy of the wolf who scatters them. The Good Shepherd is a life-giver, He did not turn back when His Father told Him to enter the valley of the shadow of death. Like David of old, He met the giant and slew him. But the false shepherd cannot give life to the sheep because he is opposed to life.

For those who are interested in the prophetic angle of this parable, we give the following: The false christ is the Antichrist and the Good Shepherd is the true Christ. The setting is in the Great Tribulation, which occurs immediately after the rapture of the Church. The Antichrist does not enter through the Door, but rather provides salvation through some other means, setting himself up as a saviour. He speaks in a strange voice to the Jews. Some are deceived and receive the mark of six hundred and sixty-six, but others, fearing him, rush to the city of Jerusalem for refuge. However, only a handful reach that Jewish Mecca because the Antichrist kills and destroys all that he can lay his hands on. At this place he makes war against them, gathering his armies in the vale of Megiddo. His desire is to turn them over to the wolf, who represents the dragon, or the devil.

But what about the Good Shepherd? The Good Shepherd is Christ Who is the true Door. He comes as King of kings and Lord of lords. He speaks in a familiar voice to His people. Just when the battle is the thickest and it seems that they cannot hold out for another moment, He returns in His Second Coming, giving life and protection to His sheep, leading them through the cleavage in the Mount of Olives to a place of safety. He is willing to lay down His life for His sheep, but it is not necessary that He do that again, for once in the end of the ages did He appear to put away sin by the sacrifice of Himself. The Good Shepherd knows His sheep and He rescues them from the hireling and the wolf (Joel 2:1-10; Zech. 14:1-5; Rev. 13; 19:11-16; Rom. 11:26).

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

A traveler says: I was coming down the coast from Tripoli, North Africa, and reached the top of the pass just as a caravan was coming from the opposite direction. I turned back a little, and stood close under the edge of the cliff to let the camels go by. They were loaded with huge canvas sacks of cut straw, which hung down on both sides, making it impossible to pass them without stooping very low. Just then I heard a voice behind me, and looking around saw a shepherd coming up the pass with his flock of sheep. He was walking ahead, and they all followed on. I called to him to go back, as the camels were coming over the pass. He said, "Ma ahaik," or "Don't trouble yourself," and on he came. When he met the camels they were in the narrowest part, where a low stone wall ran along the edge of the precipice. He stooped down and stepped upon the narrow wall, calling all the time to his sheep, which followed close upon his heels, walking in single file. He said "Tahl, tahl."—"Come, come!" —and then made a shrill, whirring call, which could be heard above the roaring of the waves on the rocks below. It was wonderful to see how closely they followed the shepherd. They did not seem to notice the camels on the one side nor the abyss on the other. Had they left the narrow tract they would either have been trodden down, or have fallen off in the dark waters below. The cameleers were shouting and screaming at their camels to keep them from slipping on those smooth rocks, but the sheep paid no attention to them. They knew the shepherd's voice; they had followed him through rivers and thickets, among rocks and sand, and he had always led them safely. Had one of these sheep turned aside, he would have lost his footing and been destroyed and thrown the whole flock into confusion.

—The "Illustrator"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Who was the first shepherd mentioned in the Scriptures? (Gen. 4:2)

2. What tool or weapon stands associated with the shepherd? (Lev. 27:32; Ps. 23:4)

3. What are the special qualities attributed to Christ as our Shepherd?

The Good Shepherd—John 10:11
The Great Shepherd—Heb. 13:20
The Chief Shepherd—I Pet. 5:4

4. What great sacrifice did the Good Shepherd make for His sheep? (John 10:11, 15, 17; Gal. 2:20; John 15:13)

5. How do shepherds convey their flocks from one pasture to another? (Ps. 77:20; John 10:4; Ps. 78:52; 80:1)

6. Does Christ the Good Shepherd know His sheep individually by name? (John 10:3, 14; II Tim. 2:19)

7. What should be the believer's attitude toward false shepherds and their doctrines? (Rom. 16:17; II John 10)

8. Will believers of "other folds" all have the same relationship and unity with the Shepherd? (John 10:16; 17:20-22)

9. Is a "sheep" always a sheep or is it possible for him to change his identity if he strays from the fold? (Luke 15:6; John 10:27-29)

10. What is the Good Shepherd's attitude toward the straying sheep? (Luke 15:4, 6; Ezek. 34:16a)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

The opening words of the twenty-third Psalm are, "The Lord is my Shepherd, I shall not want." Every boy and girl loves that Psalm. But now we turn to the tenth chapter of the Gospel of John and read these words: "I am the Good Shepherd, the Good Shepherd giveth His life for the sheep." Who is the Good Shepherd? It as none other than the Lord Jesus Himself. He is a wonderful Shepherd. He cares for His sheep. He feeds them and watches over them all along the way. Nothing can come to them but what He knows about it. How different that is from the shepherds who care for sheep today. Some of them are careful in some things, but they do not know all that goes on in their flocks. The Lord Jesus is our Shepherd. He knows all about us.

Does the Lord Jesus care for your life as He does for every one else? Yes, He does. You may not think He loves you, but He does. He knows all of His sheep by name. None pass by Him unnoticed. He has a personal interest in every one of them. He leads them out into paths which they know not, but never allows them to lose the way, for He Himself is the Way, and following Him

we can never be lost. He cares for His sheep. He provides all that they need. They can depend upon Him. The Lord Jesus, your Shepherd, has gone so far that He gave His very life for you. No sacrifice was too great. He died upon the cross of Calvary that you might have eternal life in Him. You are His forever the moment you put your trust in Him. All that He did for a world lost in sin and darkness can never be fully known until we see Him in glory. He loved us so much that He gave His life on the cross of Calvary. We cannot help but love Him when we see what He did for us. We were lost, but Jesus found us. We were in sin and He saved us. We were helpless, and He helped us. Let us live for Him, and lead others to the Good Shepherd who gave His life for the sheep.

Yours in His saving and keeping power,

Aunt Anna

First Quarter, Lesson 8 **Sunday, February, 21, 1937**

THE POWER OF JESUS OVER DEATH

Lesson Text: John 11:1-44
Devotional Reading: Job 14:13-15; 19:23-27

Golden Text:
"I am the Resurrection, and the Life" (John 11:25).

This most potent of all of our Lord's miracles, the raising of Lazarus, is second only to His own resurrection, three days after the crucifixion. It caused great comment in Jewish circles and undoubtedly spurred the enemies of Christ to an irresistible determination to kill Him. Our division of this beautiful miracle is: I. The Death of Lazarus (John 11:1-3 and 14); II. The Delay of the Saviour (John 11:4-17); III. The Despair of the Sisters (John 11:18-40); IV. The Deliverance of the Saviour (John 11: 41-44).

I. THE DEATH OF LAZARUS

The death of Lazarus is no more unusual than the death of any other human being. The reason, of course, so much is said about it is because our Lord saw fit to use this case as an example to demonstrate His power over death. Lazarus, who was a friend of our Lord, was sick (verse one). We are not told what his ailment was, but it must have been serious, for, even while the messenger was giving the information to Christ, Lazarus had died. Right here we see the divine knowledge of Jesus: the messenger told Him that Lazarus was sick, but after abiding two more days in the same place where He was (verse six), He informed the disciples that Lazarus was dead. There had been no messengers in the meantime giving the additional information; Christ knew all the events as they were transpiring in Bethany for, neither time nor distance mean a thing to the God of Creation.

Physical death, which all men experience, is the direct outgrowth of the sin of Adam in the garden of Eden. God, in speaking to Adam after his disobedience, laid down the divine judgment; He said, "For dust thou art, and unto dust shalt thou return" (Gen. 3:19). It is hardly necessary to prove the self-evident fact of the universality of death, but the Psalmist asks the question, "What man is he that liveth, and shall not see death?" (Ps. 89:48). Likewise, the helplessness of man in the face of death is alluded to by Solomon: "There is no man that has power over the spirit to retain the spirit; neither hath he power in the day of death" (Eccles. 8:8). And as Joshua grew old and weak, he realized that he, too, must experience that which all other men do. He said, "And, behold, this day I am going the way of all the earth" (Josh. 23:14). Why is it that man with all his knowledge and inventive genius does not find some way of conquering death? There are multi-millionaires who would pay huge sums of money just for a few more breaths of life. Medical science is able, through the aid of stimulants, to prolong life for a short period of time, but once the cold hand of death places itself upon the victim no man on earth can keep the patient from dying. Man is no more able to restrain death than he is to interfere with the setting of the sun.

The usual exit of man from this mundane sphere is through the channel indicated in Genesis 3:19, of returning to the dust of which he is made, but there have been and will be exceptions to this rule. Enoch and Elijah were translated and did not see death. Likewise, in the future, at the time of the Rapture, all Christians who are alive at the time will be raptured, or translated, and likewise will not see physical death (I Thess. 4:16-17).

Since death is such a certain and imminent thing, men should make sure now where they are going when they die. Earthly treasures will avail nothing; Paul reminds us that since we brought nothing into this world we can take nothing out of it (I Tim. 6:7). All we take is our soul. If the soul has accepted Jesus as its personal Saviour, then it goes to be with Him in the heavenlies (II Cor. 5:8). But if man has failed to make that decision then he will go to the place of punishment—hell.

II. THE DELAY OF THE SAVIOUR

After the Saviour heard that Lazarus was sick, and of course, down in His heart He knew that Lazarus was dead by this time, we are told that He did the almost heartless thing of abiding two more days in the place where He was. Then an additional two days were required to make the journey to Bethany, thus, when Jesus arrived, Lazarus had been in the grave four days. In the eastern country of Palestine, four days was sufficient for the body to see corruption. Under the poor embalming methods decomposition set in after the third day.

Is this delay a mistake on the part of our Saviour? Has the Saviour lost His love for Lazarus? Or is this delay a deliberate act on the part of Christ? We must say that in the light of verse fifteen the latter is true; He said to the disciples, "I am glad for your sakes that I was not there, to the intent ye may believe." Yes, Christ did tarry, but we may rest assured that He did it for a purpose. He did it in order that His disciples and the people might be more convinced, than ever before, of His divine power. His delay was in order to give death its full swing, to allow it to seize on its prey in the most complete and powerful manner, then His victory over death would be all the more convincing, even to the rankest skeptic.

There are three records of Jesus raising the dead. The first is that of Jairus' daughter; she had just breathed her last in her chamber. He takes her by her hand and she arises. In the second, the widow's son of Nain has died. The funeral procession is on its way to the tomb. Jesus arrests it and gives back the rescued son alive into the arms and home of his mother. In the third case the task is more difficult. Can He deliver one who is already in the tomb, one on whom the process of corruption is begun? This would be the real test. If He succeeds in this case then the general resurrection of the just is assured, for they have long been confined to the tomb with scarcely a bone or heap of dust remaining.

This, then, is the third and strongest instance which is given as a resting place to our faith, the greater the difficulty, the greater the glory of victory.

Let us not despair if the Saviour seems to delay with you and me, His way is the best way. He sees the end from the beginning. Surely we can trust One Whose thoughts are higher than the heaven; He says, "My thoughts are not your thoughts, neither are your ways My ways" (Isa. 55:8). If He sends us with Abraham to sacrifice Isaac, let us remember that He knows best, and our duty is to obey. If He withholds the provision for some pressing need it is in order to make room for a bigger blessing.

III. THE DESPAIR OF THE SISTERS

Jesus was well acquainted with this family in Bethany. We are told that He loved the sisters and Lazarus (verse five) and that it was Mary who had anointed the Lord's feet with ointment (verse two). So it was with a very sympathetic heart that He made His way toward their home.

However, the sisters could not look into the heart of their Friend, but rather seemed to have reproach in their voices because of His delay in coming. Both sisters are recorded as greeting Him with the same words, but we are sure that there was a difference of attitude on their part. The difference in demeanor is indicated by the fact that Martha did not fall down at the Saviour's feet, whereas, Mary did.

Martha, upon hearing of the Saviour's arrival, ran out to the edge of the town to meet Him and immediately said, "Lord, if Thou hadst been here, my brother had not died" (verse 21). Here was faith, but a faith which fell short of its real goal. She did have sufficient faith to believe that if the Lord had arrived before the death of her brother that he would not have died, but there her faith stopped. She did not see in this One before her the absolute sovereignty which He held over death. Perhaps Martha's attitude was something like this: "Lord, why did you not hurry when we sent for you?" Her lack of faith is further proved by the fact that when Jesus said to her that her brother would rise again that she did not make the application to the present tense but rather to the future (vss. 23 and 24).

But Jesus does not fail His friends in time of need and He sought to comfort her heart by uttering another one of His "I am's"; it happens to be the sixth in the book of John. "I am the Resurrection, and the Life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?" (vss. 25-26). And even though Martha could not yet believe that Christ would raise her brother that day, she said, "Yea, Lord: I believe that Thou art the Christ, the Son of God" (vs. 27).

And now the other sister, Mary, arrives on the scene because Martha went after her. When she saw Jesus she fell at His feet, saying, "Lord, if Thou hadst been here, my brother had not died." These are the same words which her sister had uttered, but we believe that she had perhaps a little more faith than Martha, and that her words could be paraphrased thus: "I wish it had been possible for you to be here." Our confidence is further confirmed by her devotion, demonstrated by anointing our Lord's feet (John 11:2). When Jesus, therefore, saw Mary weeping, He was moved with divine compassion and indignation at the same time. His compassion is indicated by the fact that He wept (verse 35), and his indignation by the phrase "He groaned in the Spirit." Literally, He was vehemently affected. It was the divine displeasure of God at the presence of sin which had caused all of this sorrow in the hearts of His friends. Jesus was indeed a Friend in time of need and as He comforted the sisters, even so we Christians can comfort one another by speaking the right word at the right time (Prov. 15:23).

IV. THE DELIVERANCE OF THE SAVIOUR

But the Saviour's comfort goes further than that which we can give. He not only spoke of the coming resurrection and of His gift of eternal life, but He brought the loved one back to the sisters again.

We can now, more than before, see the importance of Christ's delay in arriving at the grave of Lazarus. Because of the proximity of Bethany to Jerusalem, many of the Jews had come to comfort Martha and Mary (verse 19). They were not in sympathy with Him, although at the present, because of the sorrow, they were not openly opposing Him. However, down in their hearts they were skeptical and did not believe that He could raise the dead. If Lazarus had only been dead a few hours and had been raised by Christ, then they would have said that he was not really dead but had only experienced suspended animation. Jesus met this first possible objection by waiting until Lazarus had been dead long enough to see corruption. The King James translators did not use mild language when they translated Martha's answer, "Lord, by this time he stinketh: for he hath been dead four days."

Another possible objection by the skeptics, which our Saviour counteracted, was that of the door of the tomb. He asked the friends to take the stone away. Why did He do this? Because, if He had commanded the stone to be removed without human aid, then the infidel would have said that Lazarus on the inside had helped to remove the stone. Then there was another reason why He invited the bystanders to move the stone. God is pleased to employ man, even in His miraculous and almighty works, as far as it is possible. This is His grace and let us be thankful for it. So Jesus bade the servants fill the water pots with water before He wrought the transformation of water into wine. He bade the twelve to arrange the five thousand into companies of fifty and to carry the bread and fish, while to Himself pertained the work impossible for them. While the angel takes off Peter's chain He bids him put on his sandals, gird himself, and walk out of the prison. Here Jesus bade them remove the stone, but only He could bring Lazarus forth from his state of decomposition.

Lazarus becomes a picture of our own resurrection. Christ became the firstfruits of them that slept and because He rose, we shall also rise: "This corruptible must put on incorruption" (I Cor. 15:53). As Christ said to Lazarus, "Come forth" (vs. 43), so shall we, who are dead, respond to Him Who "shall descend from heaven with a shout" (I Thess. 4:16). "In a moment, in the twinkling of an eye" (I Cor. 15:52) "this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Cor. 15:54).

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

If Christ could raise a man from the dead certainly no lesser miracle ought to trouble one. I have no doubt that Christ could and did raise from the dead, for I believe today He does things that require as much power as it would require to break the bonds of the tomb. After I was here a year ago, I went to New York and went to a mission hall. There I sat upon the platform and listened to the testimony of about a dozen men. One after another laid bare his life; they all told how they had passed through careers of dissipation or degradation, and nearly all of them were crying. One of the men who testified had been in the penitentiary in Europe, and nine times in this country; they all told how they had come into this very mission and there been born again; and their faces showed that their lives had undergone a change. When they were through testifying, the man in charge of the meeting called for seekers, and ten more young men came up, and they sat upon a seat right in front of me. I could see their faces, and how in them was written the record of a ruined life. I had a chance to compare those men there on the front seat with those who told what they had been, and I could see the difference in the faces of those men. Now what was it that changed them? It was the power that can purify a heart; it was the power that can cleanse a life—the power that can break the bonds of the tomb.

—William Jennings Bryan

This spiritual application of the resurrection power does not detract from the truth of the resurrection of the body also. Christ is the Saviour of the body and of the soul.

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Is there any record of Old Testament saints who

believed in the fact of the bodily resurrection? (Job 19:26-27; Ps. 16:10; Isa. 26:19; Dan. 12:2; Hos. 13:14)

2. Was there any false doctrine on the subject of the resurrection in the first century? (Matt. 22:23; Luke 20:27; I Cor. 15:12; Acts 23:8; II Tim. 2:18)

3. Is the teaching concerning bodily resurrection contrary to reason, as many affirm? (John 12:24; I Cor. 15:35-49)

4. Does Christ's resurrection prove that there will be a general resurrection? (I Cor. 15:35-49)

5. Does the resurrection of Christ prove His deity? (Rom. 1:4; John 10:17; I Thess. 1:10)

6. Would Christ have taught bodily resurrection if the lie of an ethereal or spiritual resurrection were true? (Rom. 8:11; Phil. 3:21; Col. 1:18-19)

7. Does the faith of the believer rest on the fact of the resurrection of Christ? (John 14:17; I Cor. 15:13-14, 17)

8. Is any "gospel" which denies the resurrection the "true gospel"? (I Cor. 15:1-4, 15; Gal. 1:6-9)

9. What is the spiritual application of the resurrection truth as taught in the Scripture? (Rom. 6:4, 10-13; Col. 3:1-5)

10. Does Christ's resurrection give hope and comfort concerning the death of a believer? (I Cor. 15:50-57; I Thess. 4:13-18)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

In the past two lessons we have seen that Jesus is the Light of the world, and the Good Shepherd. Today's lesson teaches us that Jesus is the Resurrection and the Life. It is wonderful to know that Jesus is the Way, the Truth, and the Life. Of the many miracles which Jesus did while here on earth, the most wonderful was the raising of the dead. To make a person see when he has been blind all his lifetime is wonderful. To raise one from a bed of sickness and allow him to walk is more than man could do. But apart from these, the raising of Lazarus is proof that Jesus is God. By this miracle Jesus teaches us that life is in Himself. This body in which you and I live may have many ailments, many problems to face, but we have the precious promise of the Saviour, that when we part from this life we shall be with Him, to suffer no more pain or sorrow or sickness.

Our soul lives in the body. While here it may go through many testings, but there is coming a day when we shall be like the Saviour. This makes our hearts glad, for it is just another proof that He has saved us unto Himself. The body may become sick unto death, and the soul depart from it, but if it does, it will only mean that it will go to be with the Lord.

Mary and Martha lived with their brother Lazarus. Lazarus was sick unto death, and the two sisters sent for the Lord Jesus. But Lazarus died before the Saviour arrived. This looks like the Saviour had made a great mistake in waiting too long before going to Lazarus. But the Saviour is never too early or too late. To heal Lazarus from his sickness would not have been as great a victory for the Lord as to raise him from the dead. To raise him from the dead was to give him life, and that is what the Saviour did. When Jesus went to the cross, He died there for your sins and mine. But He had life in Himself, and He arose a victor from the dead. In the life of Lazarus, the power of that new life was manifested, and today you may have that same victory over sin. "Believe on the Lord Jesus Christ, and thou shalt be saved." The moment you believe, He gives you of His own life and power, and you are saved for all eternity. People may kill the body, but we shall live with Him forever.

Yours in a risen Saviour,
Aunt Anna

First Quarter, Lesson 9 **Sunday, February 28, 1937**

THE NEW COMMANDMENT

Lesson Text: John 13:34-35
Devotional Reading: I Cor. 13:1-13

Golden Text:

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another" (John 13:34).

The Lesson Committee has given us a good deal of latitude in the preparation of today's lesson, having assigned nearly all of the twelfth and thirteenth chapters of John. However, we have chosen to use the two verses which seem to be the most compatible and relevant to the title of this lesson, The New Commandment. Our outline is: I. Exhortation (John 13:34a); II. Emulation (John 13:34b); III. Demonstration (John 13:35).

I. EXHORTATION

The admonition of the Saviour to His disciples, after they had finished the Passover feast, was, "A new commandment I give unto you, that ye love one another." As the time drew near for His departure, Christ saw the need of a new command to be left with those who were His faithful followers. Like the Good Shepherd that He is He always anticipates the need of His sheep.

The disciples were very familiar with the commandments and they knew that one of the old Mosaical laws was to "love thy neighbor as thyself" (Lev. 19:18). But now their Lord and Master was saying to them that He had a new commandment which was to "love one another." The Saviour knew the meaning of words and He would not have labeled this commandment as a new one unless there had been a new shade of meaning on the admonition.

The old command was to love thy neighbor as thyself. The reason that God gave this command to the Israelites, after the Exodus, was that they might manifest love to their neighbors as an expression of appreciation to God for their salvation from earthly slavery in Egypt. Also, it would become an expression of gratitude on their part, for the daily provision of food, shelter, protection, and raiment. If we were to paraphrase this command, it would be something like this: "Treat others as you would yourself: you do not hate yourself, therefore, do not hate your neighbor; on the contrary, love your neighbor as your very own self. Treat him kindly; if he is a stranger in your midst, take him in, and feed and clothe him as you would your next door neighbor." But now Christ has something new for His disciples. The kind of love that He talks about now is a deeper love. It is expressed by the Holy Spirit thus: "Be kindly affectionate one to another with brotherly love" (Rom. 12:10). Israel, under the old law, was to regard every one of the same nation as his NEIGHBOR, but now the Saviour tells His disciples to go further than that and to regard each other as a BROTHER. We are enjoined to "let brotherly love continue" (Heb. 13:1). Those under the law were to regard one another as partakers of the mercy of Jehovah in His redeeming them out of earthly slavery and setting them in the blessed land of Canaan. But now the disciples, after partaking of the Lord's Supper, found themselves as sons of God, members of Christ, redeemed out of spiritual slavery into heavenly blessings in Christ Jesus. As members of the heavenly family of God, they are, toward each other, brethren. Nor is this love to be a niggardly love, it is to be "with a pure heart fervently" (I Pet. 1:22). Furthermore, true brotherly love is going to be a practical love, it is going to cause us to bear one another's burdens. The apostle Paul reminds us that bearing one another's burdens is fulfilling the Law of Christ, which is this new commandment (Gal. 6:2; Phil. 2:4).

II. EMULATION

More than once are we exhorted to emulate Christ's example of conduct toward others. Here in our text, the Saviour says, "Love one another; as I have loved you." What a perfect example is set before us to pattern after. Paul gives us identically the same injunction: "Walk in

love, as Christ also hath loved us" (Eph. 5:2). In the original law of love, the standard was to love thy neighbor as thyself, but the new law is to love as Christ loves. In the first law, the standard was a human one—"as thyself." But in the second or new law, the standard was a divine one for it was based upon Christ's love for us as sinners. This new divine standard of love is seen in still another passage: "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren" (I John 3:16). The apostle John gives the new accent to love when he recommends that we lay down our lives for the brethren. If we really give of our means and ourselves to the brethren there will be no room for evil imagination or selfishness, thoughtlessness, hate, jealousy, or envying. The conduct of one who really loves his brethren fervently is beautifully summarized by the apostle Paul: "Let all bitterness, wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, EVEN AS GOD FOR CHRIST'S SAKE HATH FORGIVEN YOU" (Eph. 4:31-32). Take special note that the divine standard of love is again given: "even as God for Christ's sake hath forgiven you."

III. DEMONSTRATION

The Saviour gave the disciples a mark or sign whereby they could be distinguished from the rest of the people. This sign is for all men, as well as for the Lord's co-laborers. "By this shall all men know that ye are My disciples, if ye have love one to another" (vs. 35). In so many words the Lord was telling the disciples to practise what they preach. Little good it does, from the practical standpoint, if a man professes Christianity and yet does not practise it. Did not the Saviour say, "By their fruits ye shall know them" (Matt 7:20)? It is true enough that God does not judge our salvation by our fruits and works, He looks into our hearts, He knows whether we have made the decision that changes our destiny from hell to heaven. But men do not have this divine prerogative and so must judge by an outward sign.

It is quite interesting to note that God, through Moses, gave the Israelites a sign, or distinguishing mark, whereby a stranger could pick them out from the crowd. One mark was that of circumcision and another was the wearing of a fringe and ribbons of blue as a means of marking the Israelites. "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue" (Num. 15:38). This custom of marking people of a given faith is not confined to the Israelites alone; the south sea islanders tatoo; the followers of Vishnu, Brama, and Siva have printed foreheads; and the Brahmin wears a blue thread. Also in the coming Tribulation we find that the Antichrist will use the method of marking his devotees with the numerals 666 on the forehead and in the palm of the hand. But now Christ makes it clear to His disciples that since they are about to become partakers and exponents of the New Testament in His blood, that is, the new grace message, they need a new mark, one which carries more of the spiritual significance. Under the old law, the Jews wore a ribbon of blue, they were instructed to love their neighbor as themselves; but now, Christ says to His disciples, "Love one another as I have loved you." And then, "by this shall all men know that ye are My disciples." They have become partakers of a new birth, a new life, and a new hope, and this should cause them to live a life of new love. John states the Christian's new obligation pointedly: "Herein is love, not that we love God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, WE OUGHT ALSO TO LOVE ONE ANOTHER" (I John 4:10-11). This new-found life should cause us to be fervent and even hilarious in our love toward all saints everywhere; it should cause us to be unselfish, thoughtful, kind, and considerate. In fact, love and its various manifestations should become our distinguishing characteristic to all men: "Let unselfishness be known as YOUR DISTINGUISHING CHARACTER, to all men" (Phil. 4:5, The Arthur S. Way Translation).

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Evangelistic meetings were being held at a country schoolhouse in Ontario. There was in the community a religious woman who heartily opposed what she took to be an innovation, and who did not attend for four weeks. At last curiosity led her out; as the meetings were the talk of the district. She heard God's way of saving sinners, and on leaving the meetings was offered a Gospel tract and asked if she were saved. "I'm as much saved as any of you!" was the curt reply. The worker said he was glad to hear it, as he himself was saved now, saved forever and therefore sure of heaven. "I don't believe a word of it!" was the quick rejoinder. "I do think it is such presumption for anyone to say he is saved now. Why, I have had religion for twenty-five years, and I would not go that far." She went away angry, but was back the next night, Bible in hand, determined to prove the preachers unsound in their doctrine.

For a week or ten days they merely spoke to her in greeting; then one night asked the question, "Are you saved yet?" "No," she replied quietly, "I am not. I would like to see you at our house tomorrow." When they came, she said, "I'm afraid I am lost, but I can't stand this much longer." It was an easy matter to tell her the old, old story of John 3:16. She was led as a guilty sinner to simply believe on the Lord Jesus Christ. After the preachers left, something seemed to say, "But you aren't very happy," and she began to look at herself instead of Christ, and to wonder again if, after all, she were saved. But that night as she entered the meeting they were singing,

Oh, 'twas love, 'twas wondrous love,
The love of God to me;
It brought my Saviour from above,
To die on Calvary.

And at once the truth flashed into her soul, "It is His love to me, not my love to Him!" and she rejoiced in His love, and rested happy in the Lord, clothed in His righteousness.

—Condensed from "The Shantyman"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Who is the source of all love? (I John 4:9; 4:7, 10, 12, 19)

2. Is divine love an abstract principle or is it an active attribute of a personal God? (Ps. 42:8; 48:9; Jer. 31:3; I John 3:1; I John 4:8-16)

3. Is it possible for an unbeliever to manifest divine love? (I John 4:7, 10; I Cor. 2:14; Isa. 64:6; Job 14:4)

4. Does the Bible teach that a God of love can hate and judge sin? (Deut. 32:4; Jer. 9:24; Isa. 45:21; Ps. 19:9; 89:14; 96:13)

5. Will attempting to "keep the golden rule" and striv-

ing to "build a Christian character" take a soul to heaven "because God is a loving God"? (Eph. 2:8-9; Tit. 3:5-7; Acts 4:12; Rom. 3:28; Gal. 2:16)

6. What is the Christian's greatest testimony to the world concerning his faith? (John 13:35)

7. What is God's estimation of the value of other "Christian activities" and gifts as compared with the exercise of love? (I Cor. 13:1-3, 13)

8. Can the Christian manifest Christ's love through self-effort? (John 15:4-5; Rom. 5:5; 6:13; 12:1-2; Gal. 5:22)

9. Is it possible for the love of God to be manifested in every believer's life? (John 15:17; Eph. 5:2; I Thess. 3:12; I Pet. 1:22; I John 3:16-18, 23)

10. What is the Christian's responsibility concerning forgiveness in view of the love of Christ? (Luke 6:35-36; Eph. 4:32; Gal. 6:1)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

In the commandments we read, "Thou shalt love thy neighbor as thyself." We must admit that we love ourselves, but the law says that we should love our neighbor as we do ourselves. Now when we come to the New Testament, the Saviour is teaching us another lesson. We should love our neighbors as ourselves, but we should go even beyond that. We should love our neighbors above ourselves. The Scripture says, "A new Commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another" (John 13:34). We may love ourselves, and even love others as we do ourselves, but this commandment says that we should love others even as the Lord Jesus loves us. Truly His love is greater than anything you and I can attain to. The only way in which we can meet this commandment is to let the Lord's love flow through our lives to others. In order to do that we must let the Lord work in and through us to others.

As the lesson text puts it, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The seed, when put in the ground, has to die to itself in order to bring forth a plant. As the plant grows, it bears fruit. The plant will only grow and bear fruit as it dies in order that new life may come forth. So your life and mine must die to self and its desires in order that Christ's life may shine forth from our lives to others. In ourselves we cannot love. We are too selfish. We look out for ourselves first of all and if any time is left we may think of others. But to die to self means to grow and live for Him, and bear fruit for the Master. When we do this, His commandment means more to us as we read it. "Love one another even as I have loved you." His love was so great that He died for us in order to save us. If we love others as He loved us, we must die to self in order that His love can flow through our lives to others.

Yours in the love of the Saviour,
Aunt Anna

The New Covenant

(Continued from page 7)

The old covenant kills (II Cor. 3:7), but the new covenant gives life (II Cor. 3:6).

The contents of the new covenant are fourfold: (1) It assures a new standing before God: "I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:34). (2) It promises a new nature: "I will put My law in their inward parts, and write it in their hearts" (Jer. 31:33; see also Ezek. 36:22-28). (3) It provides a new relationship with God: "I . . . will be their God, and they shall be My people" (Jer. 31:33). (4) It guarantees a new (born-again) nation: "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them, unto the greatest of them, saith the Lord" (Jer. 31:34; see also Rom. 11:26).

We are now ready to study

THE NEW COVENANT DEDICATED

"WILL you give your sister some of your blood, Jim?" asked the doctor. Jimmy, a husky lad of thirteen, and the only one in the family whose blood matched his sister's, set his teeth and answered, "Yes sir, if she needs it."

Five year old Mary, Jimmy's sister, was in desperate need, so the boy was prepared without delay for the transfusion. In the midst of the drawing of the blood, the doctor observed Jimmy growing paler and paler, without apparent reason.

"Are you ill, Jim?" asked the doctor.

"No, sir, but I'm wondering just when I'll die."

"Die?" gasped the doctor. "Do you think people give their lives when they give a little blood?"

"Yes, sir," replied Jimmy.

"And you were giving your life for Mary's?"

"Yes, sir," answered the boy, simply.

Israel and mankind were facing eternal death. Their need was desperate. They needed blood, divine, life-giving blood. A covenant of life had been promised, but it must be dedicated with blood to be effective.

At last the One came forth Whose blood could meet the need. He is the virgin-born Son of God. But would He condescend to give His blood for unworthy sinners? Wonder of wonders, He will, for He came into the world to save sinners. One fateful night in an upper room, He took a cup of wine in His hand and said, "This cup is the new covenant in My blood which in your behalf is to be poured out" (Luke 22:20, Roth. Trans.). The scene shifts to the Garden and His voice is heard in agonized entreaty. The soldiers and Judas, the traitor, appear. He is taken and a mock trial follows. Blind hatred condemns Him to die. Soon He staggers up Calvary's hill. He is nailed to the tree and suspended between heaven and earth. Men mock and jeer as the blood drips from His wounds. At last He cries, "It is finished," and bows His head. The soldiers pierce His side and blood and water gush forth. Loving hands take Him down from the cross and place Him in Joseph's new tomb. Suspicious enemies seal the tomb and set a watch. In vain they watch, for "death cannot keep its prey." The third day finds the tomb empty. Christ has risen, as He said. As Mary stands weeping at the tomb He speaks her name. She looks, and her sorrow is turned into joy. She wants to fall at His feet and worship, but He forbids her. "Touch Me not; for I am not yet ascended to My Father" (John 20:17)—these are His words. Then He ascends to heaven and presents His precious blood in the heavenly holy place. He obtains eternal redemption for us. Man's great need is met. The new covenant is dedicated (Heb. 9:12-14).

As we contemplate such unmerited love and grace, we are constrained to sing with adoring hearts:

Bearing shame and scoffing rude,
In my place, condemned He stood,
Sealed my pardon with His blood,
Hallelujah! What a Saviour!

Last of all, we see

THE NEW COVENANT CONSUMMATED

WE HAVE seen that the new covenant has been dedicated for Israel by Christ's sacrifice on Calvary. God's next step will be to consummate this covenant with them. We believe the following must take place before the covenant is finally consummated, and we believe it will take place soon.

Israel must be restored to Palestine (Jer. 32:37-40), and go through the Tribulation, "The time of Jacob's trouble" (Matt. 24:6-22; Jer. 30:3-7). During this time God will purge out from among Israel the rebels (Ezek. 20:38). These are Israelites according to the flesh, but not according to the spirit (Rom. 9:6-8). Near the close of the age the remainder of Israel and Judah, together, shall go with weeping and seek the Lord their God. "They shall seek the way to Zion, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten" (Jer. 50:4-5). "So all Israel shall be saved as it is written: There shall come out of Sion the Deliverer, and He shall turn away ungodliness from Jacob: for this is My covenant

with them when I shall take away their sins" (Rom. 11:26-27). Then every born-again Israelite shall enter Christ's millennial Kingdom. There they shall not need to say, "Know the Lord: for all shall know Him" (Heb. 8:11). Thus the new covenant shall be gloriously consummated with Israel. God will write His law on their hearts and put His Spirit within them. Israel shall walk in His ways, and be a praise in the whole earth.

But the individual need not wait for the Millennium in order to enjoy the blessings of the new covenant. They may be appropriated this very hour through faith in Jesus Christ and His finished work. The Spirit of God awakened J. Hudson Taylor, founder of the China Inland Mission, to this fact through the reading of a Gospel tract. Here is his account of the experience: "I . . . had been led . . . to take up this little tract, and while reading it was struck with the sentence, 'The finished work of Christ'. The thought passed through my mind, 'Why does the author use this expression? Why not say the atoning or propitiatory work of Christ?' Immediately the words, 'It is finished,' suggested themselves to my mind. What was finished? And I at once replied, 'A full and perfect atonement and satisfaction for sin: the debt was paid by the Substitute; Christ died for our sins, and not for ours only, but also for the sins of the whole world.' Then came the thought, 'If the whole work was finished and the whole debt was paid, what is there left for me to do'? And with this dawned the joyful conviction, as light was flashed into my soul by the Holy Spirit, that there was nothing in the world to be done but to fall down on one's knees and accept this Saviour and His salvation, to praise Him for evermore."

God's New Deal

(Continued from page 6)

(Isa. 53:6). "But this man (Jesus Christ), after He had offered one sacrifice for sins forever, sat down on the right hand of God" (Heb. 10:12). How glorious then to sing,

Jesus paid it ALL;
ALL to Him I owe;
Sin had left a crimson stain,
He washed it white as snow.

Through election God's New Deal in redemption is brought to us, the first result of which is this full payment of sin as Hebrews 10:9-10 declares: "He (God) taketh away the first (sacrifices under law) that He may establish the second (sacrifice of the Son of God). By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

II. IMMENSE DEBT

THE tremendous debt of love we owe to God because of the finished work of Christ is another result of His New Deal. Some people, many of them sincere and honest in their questioning, ask what there is left for the Christian to do if Jesus paid it all. The answer is simple. There is nothing for the Christian to do for his salvation because JESUS PAID IT ALL. But there is a debt of love. Love Him! Love Him in word. Love Him in deed. Love Him in thought. Love Him! Love Him! That means to yield all to Him, to completely submit to His perfect will. Rachel, in that magnificent story by Agnes Scott Kent, was unhappy whenever she refused to yield to the Lord. But when she submitted her will to Him completely, though it sometimes brought terrific physical and mental suffering, it brought to her that deep underneath peace that passeth all understanding. Yield to Him. Love Him. God will never force a payment of this debt. The very nature of the obligation requires that it be paid voluntarily. God will never foreclose if payments are not made, although there are rewards for those who do thus indicate their love. A boy's and girl's 4-H club leader says that the federal government has promised not to foreclose the mortgage on any farm where a 4-H club member lives, thus indicating in what high esteem they hold 4-H club work. But God's promise is better than that, and that Promiser can be unconditionally relied on. "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out" (John 6:37). The payments God seeks are not for sin. Sin was paid for by Jesus Christ in His sacrificial death. Our only debt is an immense debt of love.

O sweet will of God! Thou hast girded me round,
Like the deep moving currents that girdle the sea;
With omnipotent love is my poor nature bound,
And this bondage to love sets me perfectly free.
A LOVE-SLAVE TO JESUS I GLADLY WILL BE,
A love-slave to Jesus, rejoicing and free;
I'll love Him, I'll serve Him, thro' all my glad days,
And in mansions of glory sing forever His praise.
—Geo. D. Watson

III. THE VICTOR

TODAY, three weeks after the fall election, there is a court in session at Waupaca, Wisconsin to determine which of two candidates for a state office really won the election. It was first contested and the recount revealed that one man had one vote more than the other. It is now up to the court to decide whether or not some votes cast aside should be counted.

There need never be any question about divine election. The record is clear, both past and future. The devil in his egotism and conceit would dare to contest election, but it is of no avail. For divine election is MORE THAN GOD CHOOSING a second to replace a first; it is God performing the act, GOD REPLACING the first with the second. And the winner, the One established, the Victor is always the Lord Jesus Christ.

IV. VICTORY ALL ALONG THE LINE

PAUL'S amazing statement of Philippians 4:13 is the result of the blood-bought victory of the cross. He said, "I can do all things," which is so startling a claim to come from even so great a missionary and preacher as Paul, that did he not add "through Christ" we would be justified in questioning the truth of his statement. But the Victor has an undisputed claim to victory, so by his strength we too may claim victory. Yes, we are "more than conquerors through Him that loved us" (Rom. 8:37). The Christian has the unlimited resources of the all-powerful God at his disposal. What a glorious heritage! No wonder he exultingly shouts, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:51).

Through divine election Calvary forever replaces the old order of law with God's New Deal of Grace, and the result is the full payment of sin, a debt of love to God, Jesus Christ the Victor, and every Christian a partaker of the victories. That is why I am thankful for the New Deal i.e., God's New Deal in Redemption.

The Days of Youth

(Continued from page 16)

loves—but, no, He doesn't—how do you figure it out? He can't love us when we swear?"

"God loves you all the time. He doesn't love your sin, but He does love you, a sinner."

"Even when I am swearing?"

"Even when you are swearing, He loves you, but not your sin."

"Well, He's a better God than I thought He was," said Jack as he wrung out the dish rag. "Tell me, Uncle Jack, why did He make us so we want to sin?"

"Since the dishes are finished, let's go and sit under that big apple tree out in the yard and I will tell you why." So together they sat in the shade of the apple tree and Uncle Jack took out his Bible.

"Please, may I see that Book, Uncle?" Gladly it was handed to him. "Oh! it is just like mother's. When did you get it?"

"Your grandmother gave it to me, Jack, and she gave your mother one just like it. That was a long time ago," said Uncle Jack, who was especially drawn to this little nephew of his.

"Now, tell me why I want to swear."

Simply and slowly the wise missionary uncle showed the boy the truth about his old nature, his soul, and his new nature, and said, "Jack, now you can see why you want to swear. Your old nature is continually seeking to get your soul to do wrong. Your soul must choose whether it wants to obey the old nature or not."

"And—and since I've accepted Christ as my Saviour, I also have a new nature that wants to do good, is that it?"

"That's just it, son. So the next time you swear, you will know that you are just becoming a servant of the old nature, won't you?"

"Uh-huh; but I don't believe I want to swear any more, Uncle Jack, now that I know how things work inside of me. It is going to be easy to do right."

"Don't think it will be too easy, Jack, for the old nature is strong; but you must remember that the new nature is stronger, and that though you may fail and fall into your old habits again, that you are still saved and every moment is a new beginning. You can start over every moment."

"But, Uncle—oh! I see Dad coming. What does he think about all this stuff?"

Uncle Jack smiled at his nephew calling these precious truths "stuff," but he wisely said nothing, realizing it was only boy fashion.

"Jack, I have talked with your father about the falseness of the doctrine he has been preaching to you and to others, and he has almost admitted that I am right."

"Hurrah!" said Jack, standing up and tossing his cap in the air. "Life would be worth living if he'd just admit he gets mad too."

Both Jack and his uncle could see that something was wrong with Mr. Pate as he came down the walk and stood in front of them.

"Jack," said father, addressing the missionary, "I know you are right. I'm not good. I have no righteousness of my own. I'm only a sinner saved by grace."

"Dad!!!" cried Jack delighted.

"What made you arrive at this decision, John?"

"Because I got so mad this afternoon, I'd be a fool to deny it any longer. I swore."

"Dad!!!"

"Yes, Jack, I am just as bad as you."

"You got a old nature too, Dad?"

"Four or five of them, judging by the way I've been deceived all these years," said Mr. Pate, whose face was still flushed with his recent anger.

"Oh! Dad, I'm so glad you've come down to earth. I feel like we kinda belong to one another now that you got mad."

"We do belong, son, belong to each other and belong to the Lord."

"Oh, I'm so glad, Dad. That's great that you got mad —I mean—I mean—" stammered Jack.

"Yes, son, I know what you mean. It's terrible that I got mad, but it's great I admit it. It really makes me feel stronger."

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," quoted Uncle Jack.

"H'm," said Jack thoughtfully, "this is New Years. Let's make a resolution and begin again, Dad."

"I don't like resolutions, Jack—"

"We never keep them," interrupted his uncle, "let's promise the Lord instead that we are going to begin again."

"Great," said father. "Jack, go get my Bible."

"You won't open it to that "endure" passage again, Father?"

"That's just what I will do, for I want Uncle Jack to explain to me again how that doesn't mean our soul's salvation, and has nothing to do with this age in which we live."

"Say, Uncle Jack, good thing you came back from India. We needed a missionary as much as the heathen did."

Fundamental Facts

(Continued from page 9)

nection which the Holy Spirit has given it, Translation truth becomes foundation truth.

And so we arrive at the inescapable conclusion, as Paul would say, "we are persuaded" that every believer, the moment he believes, is in his Standing, miraculously translated into the heavens, into the Kingdom of God's dear Son.

We now consider,

II. THE BELIEVER'S TRANSLATION

> Giving thanks unto the Father, Which hath made us meet to be partakers of the inheritance of the saints of light:
>
> Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son:

THIS great truth is handled by the apostle Paul in I Thessalonians 4:16-17.

> For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:
>
> Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

The contrast between this Translation passage, and th Translation passage in Colossians 1:13 is easily discerne

In Colossians the Translation is finished, it has alread taken place.

In Thessalonians the Translation is future, it is goin to take place. The Translation in the Thessalonian pas sage has been called the Rapture. God's description c it is graphic. The Lord Himself is the center of the pic ture. The very gateways of glory are to be thrust aja and our blessed Lord shall come down. "The Lord Hin self shall descend from heaven." This startling exhib tion of divine power shall be attended by the voice of th archangel and the trump of God. As these stupendou and amazing events are taking place in the heavens, th dead in Christ shall rise first; then we which are alive ar remain shall be caught up together with them in the cloud Notice to whom this thrilling experience comes. The stat ment is so clear that it needs little elucidation: "the dea in Christ" and "we which are alive and remain." "The dea in Christ" are all the believers in the Lord Jesus from th day of Pentecost to the day of Translation. "We whic are alive and remain" are the living believers anywhe and everywhere. The passage says "the DEAD in Chris shall be caught up in the air, and the living in Christ sha be caught up together with them, that is, together wi the dead. Thus it becomes clear that, by inspiration, th Apostle declares that ALL believers of the age in whic we live shall be SNATCHED UP, caught up, rapture translated into the clouds to MEET THE LORD.

We count it a privilege to be invited to a luncheon meet some distinguished person who is visiting our co munity. But here we have more than an invitation,

have the promise that the believers in Christ, whether dead or alive, shall be actually translated into the heavenly world to meet the most distinguished Visitor in existence, the Lord Jesus Christ Himself, the Creator of the cosmic universe, the Author of the Bible, the Word of the living God, the Designer and mighty Accomplisher of the scheme of redemption, and the ever-present Strength and Power of His people. Caught up to meet HIM! Caught up out of earth's sorrows and perplexities to meet the Saviour! Translated from this scene of suffering and anguish into the ineffable bliss of companionship with our Best Friend for all eternity.

While this event shall be an event of incomparable rapture for those who participate in it, it shall be an event of unparalleled horror for those who are left behind.

Immediately after the departure of the Church into the heavens to meet her resurrected Lord, the stage shall be set for the awful events of tribulational judgments which shall fall upon the earth at that time. The details of the tribulational time as declared in Scripture are as numerous as they are terrible. For a period of seven years (or there about) subsequent to the Translation of the believers of the Church age, the judgments and wrath-filled manifestations of the Tribulation shall continue to be poured out upon the earth.

The awful days of the Tribulation shall be marked by the rising of the Antichrist, the breaking out of world-wide wars, the appearance of terrible epidemics, storms, lightnings, thunders, tidal waves, earth-quakes, an appalling eruption of unclean spirits and demons on the face of the earth, unbelievable plagues, the arising of the most blasphemous religion in the history of earth in which the devil will arrogantly strut toward self-imposed divine honors. It will be a period of untold suffering, the death of love, mercy, and kindness, and a period of unheard of ruthlessness and cruelty leading to wide-spread and countless martyrdoms.

Because the Translation of the believers stands at the end of the Church age, and at the beginning of the Tribulation, to be left behind is an experience to be determinedly avoided.

Paul indicates with what solemn importance he views the Translation of the believers by his language in the Second Thessalonian letter when he says,

> Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and BY OUR GATHERING TOGETHER UNTO HIM, that ye be not soon shaken in mind (II Thessalonians 2:1-2).

He is pleading with them for steadiness in the Christian life, and bases his appeal upon the fact that we believers are going to be translated to meet our Lord. He calls it "our gathering together unto Him."

Again the mighty Apostle indicates the importance of the Translation of the believers when he gives such hearty commendation to the Christians who get into the attitude of looking for the great event of the Translation. His words of special approval are directed at those who have turned to God from idols to serve the living and true God, and to wait for His Son from heaven. To be waiting for the Son from heaven is to be waiting for the glorious moment when we shall be RAPTURED into His presence, translated to meet Him, caught up to glory.

There are certain prophetic events which must take place before the Translation of the Church. These prophecies are plainly set forth by Paul, God's special messenger to the Church age. Here is an inspired list of terrible things which will precede the Translation. The list is found in II Timothy 3:

> In the last days perilous times shall come.
> For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
> Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,
> Traitors, heady, high-minded, lovers of pleasures more than lovers of God;
> Having a form of godliness, but denying the power thereof: from such turn away (II Timothy 3:15).

And every one of these prophetic utterances have been completely fulfilled. In fact, there is no more unfulfilled prophecy before the Translation. The next prophetic event to transpire is the TRANSLATION OF THE CHURCH. The next event in God's prophetic program is the Translation of the Church—the catching up of His people.

In view of the biblical facts and prophecies, the heart-breaking indifference of the professing Church is equivalent to a spiritual treachery which ranks with the treachery of Judas. On every hand the souls of men are in awful need: lost and undone they are hastening on toward the hours of the translational departure of the Church from the earth, when the lost will be left here upon the earth to pass through the unmitigated agonies of the Great Tribulation.

Thus we have caught a glimpse of the Bible teaching concerning Translation.

In his Standing, every believer in Christ is translated already into the Kingdom of the Son of His love and seated with Christ in heaven.

In his State, every believer in Christ will one day be caught up—translated—into the glorious presence of Christ, there to abide for ever more.

Lord Jesus, hasten Thy coming. We long to see Thee, to hear Thy voice, to be with Thee. In great grace bring us quickly to our Translation day.

Miracle of the New Birth

(Continued from page 5)

of a Christian, where there was a meeting. On further inquiry, he told me that they read the Bible, sang, prayed, and read a printed sermon. No sooner had I heard this than it was to me as if I had found something after which I had been seeking all my life long. We went together in the evening . . . Then brother Kayser, now a missionary in Africa, fell on his knees and asked a blessing on our meeting. This kneeling down made a deep impression upon me; for I had never either seen any one on his knees, nor had I ever myself prayed on my knees . . . Whilst he prayed, my feeling was something like this: 'I could not pray as well, though I am much more learned than this illiterate man.' The whole made a deep impression on me. I was happy; though, if I had been asked why I was happy, I could not have clearly explained it.

"When we walked home, I said to Beta: 'All we have seen in our journey to Switzerland, and all our former pleasures, are as nothing in comparison with this evening.' Whether I fell on my knees when I returned home, I do not remember; but this I know, that I lay peaceful and happy in my bed. This shows that the Lord may begin his work in different ways. For I have not the least doubt that on that evening he began a work of grace in me, though I obtained joy without any deep sorrow of heart, and with scarcely any knowledge. But that evening was the turning-point in my life."

The Believer's New Nature

(Continued from page 8)

vine; and secondly, because man must accept Christ as a personal Saviour before he can become a partaker of the Divine Nature. In other words, it is through faith, by grace, that a believer receives that which is divine, and not by any virtue or merit within himself.

That the New Nature is akin to the character of God is further demonstrated in the apostle Paul's admonition to the Ephesian believers when he refers to the believer's New Nature as the "New Man."

> And that ye put on the NEW MAN, which after God is created in righteousness and true holiness (Eph. 4:24).

The New Nature is here described as possessing three of the attributes which belong to God. We note that the New Nature is created in RIGHTEOUSNESS and HOLINESS of TRUTH. Only in the person of God do these three characteristics reside.

First, God is righteous and holy.

> The Lord is RIGHTEOUS in all His ways and HOLY in all His works (Ps. 145:17).

The New Nature resembles God in that it was created in TRUTH. The Scriptures declare that,

> He is the Rock, His work is perfect: for all His ways are judgment: a God of TRUTH and without iniquity, just and right is He (Deut. 32:4).

Marvelous truth this is, that God should impart to man His own Divine Nature. But even more wonderful is the fact that through simple acceptance of the promises of God, and through faith in Christ, guilty and depraved man becomes the recipient of God's Divine Nature, the embodiment of the righteousness, holiness, and truth of God Himself.

Do we really appreciate our spiritual blessings as we should? We can show our appreciation and gratitude in no more acceptable way than by yielding our souls momentarily to our New Natures. Becoming thus identified with the Divine Nature, we can walk in true righteousness, holiness, and truth, "pleasing unto God."

> That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God (Col. 1:10).

THE BELIEVER'S NEW NATURE IS THE EXPRESSION OF THE LIFE OF CHRIST IN THE BELIEVER

AS WE continue our study of the believer's soul and its relationship to the New Nature, we are bound to recognize that we are investigating divine truth which takes us into the realm infinite. It will be readily conceded that there are many phases of this marvelous teaching which cannot be explained. For instance, we cannot understand how that Christ as the Son of God could dwell in a mortal body here on earth and at the same time "dwell in" those who believed on Him as a Saviour. Nor can we explain how God is three in one and at the same time one in three. There are many things revealed in the Scriptures which cannot be explained, but which can be accepted by faith. "By faith we understand" (Heb. 11:3).

God is a spirit, a personality; yet as we have already demonstrated, He is identified with the New Nature, the entity which dwells in the believer. Likewise Christ, a distinct personality, one with the Father, is also identified with the New Nature of the believer. Thus, while we cannot explain it, we unhesitatingly believe that even as Christ dwelt among men in a physical body so now He dwells in man, as identified with the New Nature of the believer.

A few passages from the apostle Paul's writings will reveal this latter statement to be true. In admonishing the Corinthian believers to "examine and prove themselves," Paul said,

> Know ye not your own selves, how that JESUS CHRIST IS IN YOU? (II Cor. 13:5).

Or again, in speaking of his identification with Christ, Paul affirms in the familiar passage addressed to the Galatians:

> I am crucified with Christ; nevertheless I live; yet not I, but CHRIST LIVETH IN ME; and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me (Gal. 2:20).

Further testimony linking the believer's New Nature with the Second Person of the Trinity will be found in Romans 8:9-10:

> But ye are not in the flesh, but in the Spirit, if so be THE SPIRIT OF GOD DWELL IN YOU. . . And if CHRIST BE IN YOU, the body is dead because of sin; but the Spirit is life because of righteousness.

That the New Nature is the expression of the Christ-life in the believer is clearly set forth in the passage which affirms,

> For the law of the Spirit (New Nature) of life in Christ Jesus, hath made me (soul) free from the law of sin (Old Nature) and death . . . For to be carnally minded is

death, but to be spiritually minded is LIFE and peace (Rom. 8:2, 6).

From a little different angle the same truth is presented when the New Nature is referred to as the MIND OF CHRIST:

> For who hath known the mind of the Lord, that he may instruct him? But we (believers) have THE MIND OF CHRIST (I Cor. 2:15).

When the believer in Christ yields to his New Nature, he then exercises the mind of Christ.

> I thank God through Jesus Christ our Lord. So then with the mind (New Nature) I myself (soul) serve the law of Christ (Rom. 7:25).

The foregoing passages establish the fact that the New Nature dwelling in every believer is identified with Jesus Christ. The New Nature is "Christ in us the hope of glory" (Col. 1:27). To the extent that we as believers yield allegiance to our New Nature, to that extent will we not only be "transformed into the same image from glory to glory," but we will also be made conformable to His death, that "the LIFE also of Christ might be made manifest in us" (II Cor. 4:10).

As we continue our study, we find that

THE BELIEVER'S NEW NATURE IS IDENTIFIED WITH THE WORK OF THE HOLY SPIRIT IN THE BELIEVER

EVEN a casual investigation of the Word of God will reveal that the Holy Spirit is the active agent in God's dealing with the human race. We find the first mention of the Holy Spirit in the creation account as presented in Genesis one. In restoring the earth as a place for man's habitation, we note that it was the "Spirit of God that moved upon the face of the waters," and thus brought order out of chaos.

However, the next mention of the Spirit of God stands associated with God's dealing with Adam. After Adam had sinned and rejected his Creator, God said, "My Spirit shall not always strive with (the man) Adam, for that he also is flesh; yet his days shall be an hundred and twenty years" (Gen. 6:3). Dealing with individual souls appears to be the predominant phase of the Spirit's work. Throughout the Old Testament we find many significant expressions such as, "filled with the Spirit of God," "filled with the spirit of wisdom," or "the spirit of the Lord came upon him," "the Spirit of God began to move him," etc., which confirm this conclusion.

So numerous are the references pertaining to the work of the Spirit in the believer's life as found in the New Testament, that we can only consider a few of them. Throughout the Pauline epistles, we find the Holy Spirit's activity associated with the New Nature in the believer.

First, we note that the Holy Spirit dwells in the believer.

> Know ye not that ye (believers) are the temple of God, and that the Spirit of God DWELLETH IN YOU? (I Cor. 3:16).
>
> What? know ye not that your body is the temple of the Holy Ghost WHICH IS IN YOU, which ye have of God, and ye are not your own?
>
> For ye are bought with a price; therefore glorify God in your body, AND IN YOUR SPIRIT, which are God's (I Cor. 6:19-20).

Secondly, the Holy Spirit is identified with the New Nature. Inasmuch as the New Nature dwells in the believer, it is evident that the Holy Spirit, Who also dwells in the believer, works in and through the believer's New Nature. The first twenty-seven verses of the eighth chapter of Romans prove this fact conclusively. Repeated references in this portion of Scripture to the work of the Holy Spirit as opposed to the flesh, sin, and bondage—all typical of the Old Nature—offer convincing proof that the Holy Spirit is identified with the believer's New Nature in its dealing with the soul and in its opposition to the Old Nature. We call attention to one verse in particular which shows the work of the Holy Spirit in conjunction with the believer's New Nature.

> The Spirit (Holy Spirit) beareth witness with our spirit (New Nature) that we (believers) are the children of God (Rom. 8:16).

Third, the believer's New Nature is identified with the Holy Spirit in bringing forth fruit in the believer's life.

> But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (Gal. 5:22-23).

Only as the believing soul chooses to identify himself with the New Nature from moment to moment will the fruits of the Spirit be in evidence in the life. Not only the fruits mentioned in this passage, but others, such as graciousness, patience, contentment, godliness, honesty, purity, etc., will be added, making life worth living and bringing blessing to others.

In our brief study we have sought to demonstrate from God's Word the fact that the believer's New Nature, though a distinct and separate entity, is definitely identified with each member of the Trinity.

As the embodiment of the character of God, the believer's New Nature makes it possible for the Christian to walk in righteousness, holiness, and truth.

As the expression of the life of Christ in the believer, the New Nature makes it possible for the child of God to "walk in the newness of life" which was provided through the finished work of Christ at Calvary.

As identified with the work of the Holy Spirit in the believer, the New Nature makes it possible for the believing soul to be a fruitbearing Christian, manifesting the Christian virtues which not only please the Lord, but which are guaranteed to bring blessing to the individual life as well as to the lives of others.

May we as believers realize more and more the folly of yielding allegiance to our Old Nature, and determine as never before to walk with the New Nature, imparted to us by our Heavenly Father.

The New Life

(Continued from page 4)

It is sad to observe that of all the virtues of the new life, none are so frequently counterfeited as the virtue of humility. God is not pleased with make-believe in any realm, but the Christian brings special sorrow to the Heavenly Father's loving heart when humility is assumed in order to make an impression or to create an effect. God desireth truth in the inward parts.

The problems and testings of the Christian life are multitudinous, but through them all God calls upon the Christian for lowliness of mind. In times of bodily ailment and suffering, God desires lowliness. In times of financial distress, God desires lowliness. In times when friends forsake and the soul is desolate, God desires lowliness. When success attends our efforts, God desires lowliness. When friends pour forth their words of praise, God desires lowliness. Yea, in every changing scene of life, our Heavenly Father yearns that the one who possesses the new life shall walk in the virtue of humility.

May God give us more men who can look into the face of the Saviour and say,

> He must increase, but I must decrease (John 3:30).

SELF DENIAL

ALTHOUGH self-denial is one of the most beautiful of all the virtues which belong to the new life, it is one of the least sought after. Man's thoughts lean in the direction of gratifying the desires of self. Self-denial lacks those qualifications which make for popularity.

It will be quickly observed that self-denial is intimately related to humility. There can be no superstructure of self-denial unless there be a foundation of humility. The fruit of self-renunciation grows on the tree of lowliness. The river of self-abnegation never finds its source in the springs of pride. The spirit of true self-denial becomes the Holy Spirit's own demonstration that humility is present.

The Saviour's own command to self-denial is explicit:

> Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me.

> For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it (Matt. 16:24-25).

Such a command is a trial to the flesh but when our Lord speaks there should be but one desire in the Christian's heart—and that is the desire to obey. The Saviour's words are so simple as not to require elucidation. With utter simplicity of expression, He lays down His orders: "If a man will come after Me, let him deny himself." The Saviour of mankind calls upon His followers for self-denial.

Furthermore, our Lord Jesus knew the human heart so well that He understood fully, that even though men said they were willing to practice self-denial, they might not be fully willing to go "all the way," and they might, in consequence of their unwillingness, even seek to limit or reduce the significance of Christ's command, "Let him deny himself." Hence, the Saviour defines, with childlike openness and with noonday clarity, what self-denial involves.

> If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple.
>
> And whosoever doth not bear his cross, and come after Me, cannot be My disciple (Luke 14: 26-27).

It has been wisely said, "Such Scriptures as this do not need expositors. Such Scriptures need believers and livers." And then our Lord brings the principle of self-denial to a climax with the words,

> Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple (Luke 14:33).

When the apostle Paul wrote his masterly epistle to the Galatians, he was moved of the Spirit to set forth the truth of self-denial and to give to us one of the most familiar and valuable statements on the subject in Holy Writ:

> I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me (Gal. 2:20).

Here we find the teaching of self-denial epitomized—not I, but Christ. Here is self-denial truth reduced to its shortest possible expression—not I, but Christ. Here self-denial is presented both from the negative and affirmative angles—not I, but Christ.

When self-denial finds its proper place in the lives of God's children, then love, joy, and peace shall be everywhere known and enjoyed, and the family of the faithful shall be crying aloud with sincerity and abandon,

Not I, but Christ.

The new life which the believer possesses in Christ Jesus is a glorious gift of God. In the believer's Standing in the heavenlies, that new life is perfect. It needs no addition or supplement. It is already a completed thing in Christ.

But the believer's State is a different thing. His State is upon the earth and God continually reminds him of the fact that he is far from perfect by pointing to the virtues which rightly belong to his new life, and which should be finding daily and hourly expression in his life, that is, in his State.

Furthermore, the biblically approved method of developing the new life in the State is not difficult to learn The Holy Spirit makes it very plain. The method is occupation in the Lord Jesus. And occupation in Christ is such fulness of centeredness in Him that the soul becomes completely awakened to the fact that it cannot produce the virtues of the new life except in the strength which the Lord doth give.

In this simple meditation we have sought to present only three of the virtues which are presented in Scripture as belonging to the new life. May God in His grace grant that these three lovely expressions of the new life—patience, humility, and self-denial—may find full and satisfying expression in our lives from day to day.

HAVE YOU INCLUDED D.B.I. In Your 1937 Budget ?

This is the season of the year when business firms as well as individuals take inventory. This annual check-up not only determines the success of the business endeavor of the past year but in many instances it predicts the prospects for the future.

In the conduct of a Christian Institution such as the Denver Bible Institute the profit and loss, assets and liabilities are not determined in dollars and cents but in spiritual values and attainments which cannot be computed in figures.

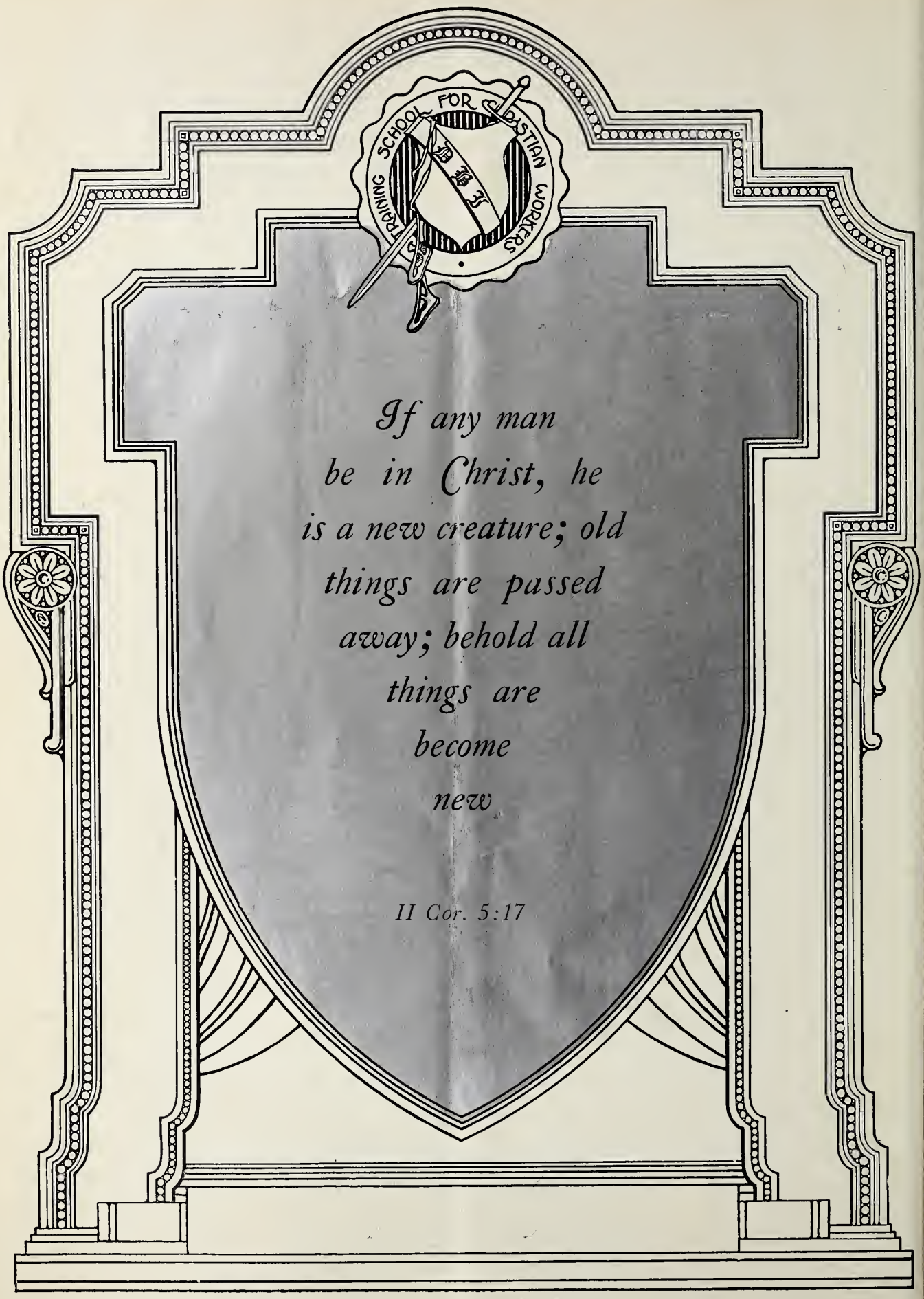
Nevertheless, the daily operation of our school is dependent upon the dollars and cents contributed by God's people.

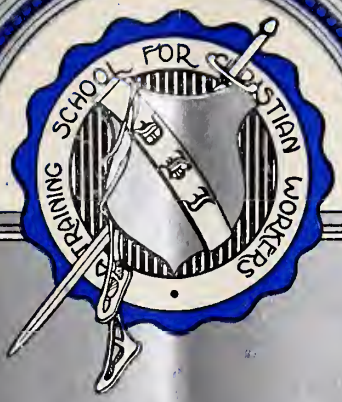
The financial policy of the Denver Bible Institute has always been: full dependence upon God for our every need, and full publicity of each need.

Why not invest some of 1937's profits in the training of consecrated young men and women for Christian service? No investment will bring greater dividends and returns. Plan now to include the Denver Bible Institute in your budget for the new year. It needs and merits your support.

The Bible Training Center of the Rocky Mountain Region

THE DENVER BIBLE INSTITUTE
Clifton L. Fowler, President
C. Reuben Lindquist, Dean
2047 Glenarm Place, Denver, Colorado


TRAINING SCHOOL FOR CHRISTIAN WORKERS
If any man
be in Christ, he
is a new creature; old
things are passed
away; behold all
things are
become
new
II Cor. 5:17



GRACE AND TRUTH

Fifteen Cents the Copy
One Dollar Fifty the Year

Question Number

Clifton L. Fowler
Editor

February *1937*

ISSUED MONTHLY AS THE OFFICIAL ORGAN
OF THE DENVER BIBLE INSTITUTE

A DISASTER!

A NEED!

A CHALLENGE!

A few months ago a special prayer burden was laid upon the hearts of our "Grace and Truth" family, for the urgent need of a new men's dormitory.

Just a few weeks ago we again appealed for special prayer when fire left the old building partially wrecked and useless for dormitory purposes. Our hearts have been encouraged by the many responses which we have received.

> Just received the January number of "Grace and Truth," informing its readers of the disaster which has just befallen you.
>
> Please accept the enclosed check as a small contribution to the fund for a new men's dormitory. The gift goes to you with the prayer that our Heavenly Father will sustain and bless, and continue to make D. B. I. a blessing, and that the hearts of many will be moved to aid at this time of very great need.

At the present time our young men are housed in crowded quarters in some of the smaller dwellings adjacent to the campus and at our down town headquarters.

The need is imperative. We must have a new men's dormitory before the opening of another school year. In order to make this possible, construction should begin very soon.

Can you let this challenge for earnest prayer and sacrificial giving go unheeded?

Next month we purpose to publish a list of the contributions which have been received to date. Will yours be included?

A Training School for Christian Workers

THE DENVER BIBLE INSTITUTE

Clifton L. Fowler, President

C. Reuben Lindquist, Dean

2047 Glenarm Place, Denver, Colorado

"GRACE and TRUTH"

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VOL. XV FEBRUARY, 1937 No. 2

DOCTRINAL STATEMENT
of the
Denver Bible Institute
and of
"Grace and Truth"

THE TRINITY
The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature—Rom. 3:19

PERSONALITY OF SATAN
The personality of Satan—Job. 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST
The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH
All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

IN THE QUESTION NUMBER

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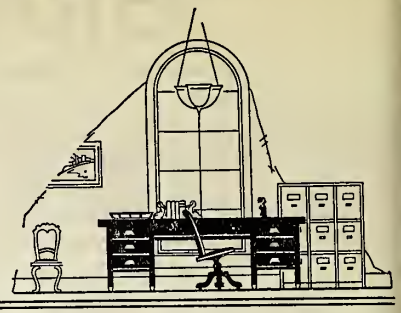
AS THE EDITOR SEES IT



Questions

QUESTIONS, questions! How the questions teem in the hearts of God's earnest children. The questions which we seek to answer in this number of *"Grace and Truth"* are questions which had come in some weeks ago but which had unfortunately been crowded out of previous issues. They have been sent in by believers who have been puzzled and perplexed as they have read their Bibles. We trust that this number of the magazine will not only prove to be a help and blessing to those who have asked the questions, but also to all the members of our enthusiastic *"Grace and Truth"* family.

Missions

OUR hearts have been stirred recently by the testimony of three foreign missionaries, speaking of the need of their respective fields. It is really surprising how eager they report many natives to be, for someone to tell them the gospel story. So many in the homeland are hardened to the things of God that it is refreshing indeed to hear about men in heathen lands who are eager to learn about salvation. The door is wide open to the Gospel in many mission fields; the harvest is ready. This is something to thank God for. And this is a challenge to God's stewards to give of their means toward the propagation of the Gospel in foreign lands. O that more of God's people who have money would do as does one lady of whom we have heard. Being blessed with a rather large income, she sets aside for herself only enough to meet her needs, and gives all the rest to God's work—especially His work in foreign mission field. Truly she is laying up rewards in heaven which shall repay her abundantly and which shall be to God's glory in that day when they come bringing in the sheaves! And not only is the open door in foreign lands a challenge to give: it is also a challenge to go. How can young people help but volunteer to carry the message of the Saviour to those who are perishing in heathen darkness, and who actually walk miles and miles to the mission station to plead for somebody to come to their tribe with the message of life? Let us pray the Lord to raise up more laborers for His harvest. And let us support the schools that train men and women for the harvest field. At present, schools like the Denver Bible Institute are in great need of the prayers and gifts of God's people —that the training of young men and women for the mission field may go on. — R. E. O.

Redemption

AMONG the first truths learned by the new-born child of God is the great truth of his redemption. The soul is thrilled as he hears for the first time the fact that the sufferings of Christ in the shedding of His blood brought back or redeemed his unworthy soul to the God Whom he loves and worships. No longer is he a child of wrath, for he hath heeded the words of Him Who said, "To as many as received Him, to them gave He power to become the sons of God." And even now as his rejoicing is paramount, little does he realize that he has seen but half of this wonderful story of redemption.

The sufferings of Christ made the Captain of our salvation perfect. His sufferings provided man's power to become a son of God. His sufferings also made sure man's glory. Hebrews 2:10 tells the story. He would not be a perfect Captain if a son failed to reach glory. He must redeem *FROM* hell *TO* heaven. And He did! He accomplished it by suffering *ALL* of our suffering (past and future) for us. He is a perfect Redeemer! Man's redemption is complete—his salvation sure! Heaven is his glory and redemption is his song.

—J. J. E.

Elephants

THE story is told of an avaricious oriental farmer who bargained with a magician to teach him the secret of making gold. The wizard gave the man a bag of beans with some simple instructions: He was to drop the beans one by one upon a table of teakwood. The bean would bounce in the air, but when it fell back upon the table it would turn into a nugget of gold.

Clutching his precious bag of beans the farmer turned to hurry home and start making gold, but the crafty magician stopped him. "My friend, there is one thing I have not yet told you. When you drop the beans you are not to think of an elephant. If you do, the magic transmutation will not take place. Can you manage not to think of elephants?"

"Of course!" declared the farmer, confidently. "When the reward is to be this bag full of gold nuggets? Certainly I will not allow myself to think of elephants!"

You can imagine what happened. Always at the moment the bouncing bean was about to fall back, the vision of an elephant flashed into his mind. He tried and tried, far into the night, till he fell asleep exhausted

only to dream of herds of huge elephants guarding enormous piles of gold.

What a picture we have in this story of man's inability in his own strength to enjoy victory over sin. Man has ever been in the predicament that was described by Job when he said he was as prone to sin as the sparks were to fly upward. And yet he has ever been confident that in his own strength he could refrain from doing that which was wrong. When God gave the Law to Israel, her confident boast was, "All these things will we do." It was not long before she had broken the first commandment. Paul said, "When the commandment came, sin revived and I died."

Man's only hope is in Jesus Christ. He is gloriously able to give victory, not only over sinful deeds, but over evil thoughts, the wellspring of every sinful deed. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity *every thought* to the obedience of Christ" (II Cor. 10:4-5). —E. G. L.

Conversion of Children

THE present day movement advocating child evangelism is one of the most vitally valuable movements of the past several hundred years. It were well for the Church of Christ to awaken to the importance of the efforts now being put forth in this direction and give fullest endorsement and cooperation wherever possible.

In the years gone by it was a common thing to hear Christians objecting to child conversions. In fact, there are those today who still insist on voicing protest when a little boy or girl of eight or nine years comes forward accepting Jesus as a personal Saviour. In the light of the words of Christ, this mistaken notion must be quickly laid aside. He said,

> Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God (Mark 10:14).

The oft-quoted passage from the twelfth of Ecclesiastes has by no manner of means lost its message or its power:

> Remember now thy Creator in the days of thy youth (Eccles. 12:1).

That childhood is the time for the formation of spiritual convictions and Christian habits is so plainly taught in Scripture that, to us, it is most amazing that any believer should be guilty of seeking to interfere with child conversions.

It is a familiar command of the Proverbs,

> Train up a child in the way he should go (Prov. 22:6).

And there is no question, in the light of Scripture, which way he should go. He should go straight into believing in Jesus Christ.

In view of the fact that certain Christians have been opposed to the acceptance of Christ by the little folk, it is most heartening to suddenly get word of encouragement from one of the leading psychologists of America. We refer to a recent statement made by Dr. H. C. Link, Director of the Psychological Service Center, New York City, who said in the leading article in a recent *Reader's Digest*,

> The strategic time to teach children to subordinate their impulses to higher values is when they are too young to understand, but not too old to accept.

Splendid statement! This man draws this conclusion after scientific investigation and tabulation of many hundreds of cases.

Church of Christ—awake! and learn this blessed lesson. The time to suffer the little children to come unto Him, the time to have them remember their Creator, the time to bring a child into the way he should go is when he is too young to understand, but not too old to accept. Why not get started now?

Necessity drives a man to prayer, but gratitude continues him there.

The Divine College

We must become pupils of the Holy Scriptures. —Karl Barth

Lead me to school again,
O Word Divine! I have so much to learn:
And may the Comforter direct my soul
Hidden Truth to discern.

Once more the "elements"
Of revelation may I clearly see:
Then to still higher teaching, on and on,
My further progress be.

Show me the Truth Divine
To guide my footsteps through this earthly life:
And, following Christ, to live free from self-will,
From envying and strife.

O Blessed Scriptures! give
Light on the mystery of Eternity,
That, well prepared, I meet the Call of God
And depart joyfully.

—*William Olney*

Were the Israelites Saved by the Blood on the Doorposts?

By E. Glen Lindquist

MR. LINDQUIST gives us a satisfying answer to this question on the blood. There is no evidence of uncertainty on his part as to whose blood is vicarious—animals' or Christ's.

THE incident upon which our question is based is one of the most familiar in the Old Testament—that of Israel's deliverance from the judgment which swept through the land of Egypt on the Passover night. It is not our purpose in this discussion to raise a question concerning Israel's deliverance from the calamity that befell the Egyptians on that awful night. The record of their miraculous salvation is indisputably clear. They obeyed God's instructions and the death angel which brought death to every Egyptian household passed over the homes of the Israelites, for there was blood on the doorposts of every Hebrew dwelling, and God had promised, "When I see the blood, I will pass over you."

The question which engages our attention is the oft-raised but none the less important question, "How were Old Testament saints saved? What provision for salvation was made before the cross?" Many in seeking to answer this question have arrived at an erroneous conclusion, we believe quite unnecessarily.

God has not left us in the dark concerning this question. The answer of Scripture is as bright as noonday in its clarity. No man was *ever* saved by the offering of the blood of an animal for his sins. Listen to the clear testimony of Hebrews 10:4: "For *it is not possible* that the blood of bulls or goats (or any other animal) should take away sins." Could the answer be plainer than this? God's answer to our question is an unmistakable no.

But someone may ask, "Then why did God command the offering of animals for sin if these offerings had no value?" To this query we must hasten to reply that the offerings did have value, for God does not indulge in superfluities, but they did not procure salvation for the offerer. The Old Testament offerings had a twofold purpose, as we shall see.

The blood of animals shed in ancient Jewish sacrifices was to make a covering for sin. God told Israel in Leviticus 17:11 concerning the blood of animals, "I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." This passage appears to contradict Hebrews 10:4, but the difficulty is cleared up when we see the meaning of the Hebrew word translated "atonement." It is the word *kaphar* which means "a covering." The New Testament word translated "atonement," in speaking of Christ's finished work, means more than this, it means "reconciliation" as it is sometimes rendered. The blood of animals merely covered sin temporarily. Nowhere does God's Word say that it did away with sin. No, the sacrifices had to be made "year by year continually" (Heb. 10:1), showing that the sin remained. The offerings provided a temporary covering that the wrath of God might not fall on the sinner. There was no doing away with sin until the Son of God came into the world and by the offering of Himself answered the sin question, not by covering sins, but by *doing away* with it.

The blood on the doorposts, as well as the blood shed in all Jewish sacrifices, was given to the Israelites for a picture of the shed blood of the Lamb of God Who by His death should take away the sin of the world. The Holy Spirit teaches this in I Corinthians 5:7: "Christ our Passover is sacrificed for us." Christ's perfect fulfilling of what the law and the Levitical offerings could not do is set forth in Hebrews 10:10-14: "We are sanctified by the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices *which can never take away sins.* But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God: from henceforth expecting till His enemies be made His footstool. "For by one offering He has perfected forever them that are sanctified." Men before the cross were saved, not by the offering of the blood of an animal, but by seeing beyond that offering to the perfect Sacrifice of which the animal was but a type. If the Israelites were saved by the blood on the doorposts, then salvation for them would have been by works, and salvation is not of works and never has been. Acts 4:12 is as applicable to men before the cross as it is to us who live subsequent to it. We are saved by looking back in faith and accepting the One Who hung there in our stead; they were saved by a forward look of faith to Him Whom the slain lamb so wonderfully typified.

We close this discussion with an illuminating passage in the book of Acts. Peter has been speaking of the yoke of the Law which neither the Fathers nor they were able to bear. He goes on to say, "But we believe that through the grace of the Lord Jesus Christ we shall be saved *even as they*" (Acts 16:11). Salvation has always been *by grace through faith.* Only the Israelites who saw in the blood on the doorposts the picture of the shedding of the blood of the Lamb of God for their sins and accepted Him as their perfect Substitute were saved.

Dear reader, are *you* under the blood that saves?

Does the New Testament Teach Eternal Torment?

THIS is the discussion that you have been undoubtedly looking for. There is sufficient agitation on this subject to make it imperative that every Bible student become familiar with the teaching about "aion." The Editor presents a powerful background for the acceptance of Eternal Torment truth.

—E. E. L.

By THE EDITOR

IF WE accept the King James (or Authorized) translation of the New Testament, then we must say quickly and without hesitancy, the New Testament certainly teaches eternal torment.

This is easily demonstrated by a glance at the clear passages on the subject.

> The smoke of their torment ascendeth up forever and ever (Rev. 14:11).
>
> And shall be tormented day and night for ever and ever (Rev. 20:10).
>
> It is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire (Matt. 18:8).
>
> Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels (Matt. 25:41).
>
> And these shall go away into everlasting punishment (Matt. 25:46).

But some one may say, "Why raise the question; is the translation right?" To which we must reply,"We are not responsible for raising this question. It has been raised by those who do not believe in eternal punishment. And because they claim rather vociferously that the King James translation is faulty, we must meet their objections, either acknowledging their position or proving them to be wrong and the King James right."

The whole controversy hangs on the root meaning of the Greek word *aion*. The only truly scholarly way to determine the root meaning of any word in an ancient language is to ascertain, if possible, the meaning ascribed to that word by ancient authorities. Mark you, we say ancient authorities. For it must be admitted that with all the confusion produced in the minds of men by the multiplicity of present day doctrines, heresies, controversies, and arguments, the scholar of today, be he ever so astute, is in grave danger of being influenced toward questionable positions. And many of them are. The only safe and reliable source of information in such questions is, as we have said, ancient authorities whose scholarly knowledge and reliability cannot be brought into question.

The root meaning of any word in the Greek is learned by determining the elements present in the particular word under discussion. In the case of *aion*, our present day writers are in perfect agreement on one point. They all teach that *aion* is a word whose meaning has to do with duration. From there on they part company, going in various directions.

They are seemingly unable to get together on the word elements which compose *aion*.

One considerable group of writers lean toward an etymology which connects *aion* with the word for breathe, or blow, or vital force, or that which causes life. Consequently, this group feels that the primary or root meaning is *a human lifetime, the age of a man, a life*. Thus they incline toward giving to *aion* the significance of a limited duration. We believe this group of lexicographers to be wrong, so far as the root meaning of the word is concerned.

There is another group who break the word *aion* into three elements and give to it a literal or root meaning of *un-if-being*, which they are pleased to render into the idiom by the word *eon*, which is perilously near to transliteration. Some of the followers of this group of writers favor the use of the expression *age* or *age abiding* to meet translational problems, while other members of the same general group favor such expressions as *eonian* or *unto times eonian*. As is easily seen, this group of writers also lean toward a primary meaning which implies limited duration. We believe this group of students to be just as wrong as the first group.

The third group of students hold the view that the primary or root meaning of the word *aion* is *forever* or *eternal*. This group has done the only scholarly thing to do when such a discussion is on. They have accepted the etymology of Aristotle. Aristotle says *aion* is made up of two familiar Greek words: *aei* meaning *always*, and *on* meaning *being*. Thus the primary or root meaning of *aion* is *always being*. Aristotle lived 322 B.C. Even during his life time he was recognized as a mighty scholar and philosopher. The Greek language was practically the language of the world. Living thus, as he did, at the heyday of Greek literature and art, the brilliant mind of Aristotle had opportunities to know and master the Greek which no Greek student of this present hour can claim even in a remote sense.

In addition to Aristotle taking the position that the primary meaning of *aion* was *always being*, it is instructive to observe that after nearly six hundred years elapse there arises a great Greek student named Timaeus. Timaeus produces a lexicon of the Greek language about 250 A.D. and in his lexicon teaches that the root meaning of "aion" is "always being." This at once gives us the valuable information that the correct etymology of "aion" for the period of almost six hundred years which stretched between Aristotle and Timaeus was "always being."

With such ancient authorities as Aristotle and Tim-

(Continued on page 59)

Is the Baptism of the Holy Spirit Subsequent to Conversion?

THIS question grows out of the modern Pentecostal holiness movement. The exponents of this heresy have foisted upon the Christian public a lie. Mr. Edwards uses the Sword of the Spirit in a satisfying manner to answer this falsehood.

By JOSEPH J. EDWARDS

BUT for a very few cases, limited to the first few years of its existence, we could say that the baptism of the Spirit has *NEVER* been subsequent to conversion. As it is, we can say that the baptism of the Spirit is *NOT* now subsequent to conversion. But before presenting our evidence, perhaps it would be well to allow for its beginning and the few cases that received the Holy Spirit subsequent to conversion.

The baptismal work of the Holy Spirit began on the day of Pentecost. It came as an introduction to what promised to be the greatest revival in the entire history of the Jewish nation if they could have rallied their forces together and met the conditions God had laid down. The offer of God upon this occasion was the fulfilment of all the millennial promises that He had made to His people, but it rested upon the sole condition of a great and sweeping national repentance and acceptance of His Son, Jesus of Nazareth, as their Messiah. Here are the words of Peter's sermon: "Repent, and be baptized *EVERY ONE OF YOU* in the *NAME OF JESUS CHRIST* for the remission of sins, and *YE SHALL RECEIVE* the gift of the Holy Spirit" (Acts 2:38). It was an offer to them of the Kingdom that He had so long promised. They began to repent and He began to give them the Holy Spirit. But, alas, the numbers of those repenting and turning to him began to grow less instead of more. It was not long until it became evident that Israel was not going to meet the condition of the promise. What now was to happen to those who had repented and received the Holy Spirit? No problem is too great for God. He knew already what He would do. He turned to the Gentiles. And Jews and Gentiles alike who had received the Holy Spirit became the Body of Christ. Thus we find that the Church which is His Body begins on the day of Pentecost with the beginning of the baptismal work of the Holy Spirit.

Of this group some were already saved prior to the day of Pentecost. Of necessity these received the baptism subsequent to conversion. There were still others of this group who were not present on the day of Pentecost and consequently had not received the baptism of the Holy Spirit. Acts 19:2 is an example. These men of Ephesus were still proclaiming the only thing that they knew—the baptism of John. Paul took them aside as he found them, explaining what had happened, and baptized them in the name of Jesus Christ, and they received the Holy Spirit.

Notice that while these men do speak in tongues, yet it is not another Pentecost. Pentecost is a historical event never to be repeated. It is merely a case of men receiving the Holy Spirit during the Transition Period covered by the book of Acts and occuring before God's final turning to the Gentiles and bringing to a close this particular offer to His chosen people. When the rejection of the Kingdom message is final, and God turns to the Gentiles with the Body message alone, we find no more cases of men speaking in tongues and prophesying as a result of receiving the Holy Spirit. In fact, God definitely declares that these manifestations shall cease.

> Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away (I Cor. 13:8).

The transitional conditions have come to an end; the new order is here to stay.

But because the change did not take place like many dispensational changes shall, many are reluctant to admit that a shift has actually occurred. Unlike the suddenness of the shift produced by the rapture, when today the church is here and tomorrow it is not, unlike the suddenness of the shift caused by the Second Coming when one day Satan rules and the next day Christ has trampled him and his host under His feet and reigns Himself, this shift took place slowly but ACTUALLY. In the early days of the Spirit's baptismal work the time of the baptism coincides wtih the millennial promises and manifestations, and later during Paul's epistles it coincides with the Body regulations. During the early days, Paul is shown to be an apostle of the millennial promises by his power to heal his friends and to perform miracles. Later he is shown to be the minister of the Body by his wisdom and revelations. In this later capacity, he advises and prays for his sick friends instead of healing them. Paul has lost his power to perform miracles. They are not the credentials of the minister of the Body of Christ. Early we find Paul administering the Holy Spirit baptism by laying on of hands, but later we find him teaching that the baptism of the Holy Spirit has become regulated. It comes to all at the time of conversion. Surely even the casual reader detects this change even though it is gradual. The millennial promises and the Body teaching each place a different accent upon this work of the Holy Spirit. The Body accent has become final and continues until the

(Continued on page 64)

Is Sheol the Grave?

THE mistranslation of this well known Hebrew word has brought confusion and in some cases has even led to heresy. When viewed with its true scriptural meaning it is the revealer of precious information regarding the hereafter.

By The Editor

THIS is one of those questions which is of supreme importance in the proper understanding of God's Word, but which does not show up its importance when first we are introduced to it.

Sheol is the Hebrew word which certain false teachers have declared means the grave. To ascribe this meaning to sheol simply demonstrates that there is an axe to grind. And such indeed is the case. All teachers leaning toward this position do so because they desire to support the familiar heresy—soul sleeping. But sheol does not mean the grave.

Genesius, the Hebrew lexicographer, gives us the meaning and furnishes a brief note. He says *sheol* means *hades* and then he adds, "A subterranean place full of thick darkness in which the shades (souls) of the dead are gathered together." This definition is particularly interesting because it comes from a man who made no effort whatsoever to be orthodox, and yet the simple facts drive him to an orthodox definition. His testimony is especially valuable both as a great Hebrew scholar, and as a man.

One of the most thorough of the Hebrew students of the last several hundred years was Julius Fuerst. His great lexicon was published in the German in 1863. The English translation was printed in New York in 1867. Fuerst's lexicon is very definite as to the definition of *sheol*. He says it means "*depth, cleft, abyss, underworld, place of the shades,* where departed souls abide." He could hardly be more definite. He throws the whole weight of his vast scholarship on the side of the true meaning of sheol, thus giving little comfort to the heretical cults that would like to make *sheol* mean the *grave* in order to build up their soul sleeping fantasy.

But while the testimony of great authorities has place and value, yet we, as students of God's revelation, must constantly recognize that it is the actual usage which the Holy Spirit gives a word which must ever be our last court of appeals, when we are seeking the significance of biblical terms.

It is a simple matter of fact that Scripture usage fully bears out the meaning of *sheol* indicated by the great lexicographers. The word sheol occurs sixty-five times in the Hebrew Old Testament. It is translated *pit* three times, *hell* thirty-one times, and *grave* thirty-one times. All three translations are wrong. Genesius furnishes us with the correct translation: wherever *sheol* occurs it should be rendered *hades*.

And let it be observed that this mixing of *sheol* with the *grave* is an excuseless thing, because the Hebrew language is equipped with a perfectly good word which denotes *grave*. It is the word *kehber*. Its lexical meaning is *burying place* or *sepulcher* or *grave*. There are many passages where some form of *kehber* appears. Here are a few samples: Genesis 23:4; Exodus 14:11; Numbers 19:16; Judges 16:31; II Samuel 3:32; I Kings 13:30; II Kings 13:21; II Chronicles 34:4; Nehemiah 2:3; Job 3:22; Psalm 5:9. These passages, and many more, are examples of the Holy Spirit's actual references to the grave. *Kehber* and *sheol* are not synonyms in the Hebrew any more than hades and tomb are synonyms in the English. Then why mix them? When the Holy Spirit says *sheol*, He means *sheol*. Every reference to sheol is a reference to the place of departed souls. It is not a reference to the burying place of dead bodies. Sheol is one thing, the grave is another.

A glance at several occurrences of sheol in the Old Testament will serve to demonstrate the usage which is given the word by the Holy Spirit.

A group of these passages first claims our attention:

Psalms 18:5—"The sorrows of hell (Heb. sheol) compassed me about."

Psalms 116:3—"The pains of hell (Heb. sheol) gat hold upon me."

II Samuel 22:6—"The sorrows of hell (Heb. sheol) compassed me about."

In these clear passages the teaching is indisputable. The Spirit of God lets us know that sheol is a place of absolute consciousness because He declares it to be a place of sorrow and pain. This instantly eliminates the grave.

And when we observe the striking use of sheol in one of the passages in Ezekiel we find a convincing confirmation:

> The strong among the mighty shall speak to him out of the midst of hell (Heb. sheol) with them that help him, they are gone down . . . (Ezek. 32:21).

The Moffat translation of this passage is as illuminating as it is graphic:

> The mighty warriors in the underworld (Heb. sheol) shall hail him and his allies, (saying) Down with you!

Here the Spirit of God not only lets us know that sheol is a place of consciousness, but it is a place where the imprisoned souls think and speak out their feelings and opinions. Another statement bearing upon this same point is found in Jonah:

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Should Christians Tithe?

By The Editor

DISPENSATIONAL truth has become a convenience for some folks to hide behind. They like to say in regard to tithing that this plan of giving is for the nation Israel, but not for the Church. The editor shows ample reason for Christians to practice tithing with God's endorsement. —E. E. L.

THERE is no doubt, from a study of God's Word, that it is scriptural for believers in Christ to practice tithing. There has been much discussion on the subject and some Bible students have allowed themselves to wax a bit acrid in their denunciation of those who believe that tithing may be scripturally entered into by present day Christians. Such acridity is more unscriptural, by far, than the tithing practice which these friends so soundly excoriate. The reason for their opposition to tithing is because, say they, tithing stands connected with Israel and legalism, hence should not be brought by believers into this present dispensation any more than we should practice circumcision as a religious rite. The argument sounds plausible and has been accepted by many. However, the Word of God undoubtedly indicates that it is quite harmonious with the thought of God for the tithe to be a part of the Christian life and practice of believers of any age.

In Romans and Galatians the Spirit of God, speaking through the apostle Paul, does away with the ground of Jewish pride and arrogance by an appeal to history, and in so doing reveals to us Gentiles the biblical basis for our full and free entrance into the blessings of faith with faithful Abraham. In these two inspired discussions by the great Apostle, the Holy Spirit throws the searchlight of truth upon the order of events in Abraham's life and unhesitatingly accepts the startling conclusions.

Few Christians realize how important the rite of circumcision was in the thinking and life of the orthodox Jew of the days gone by, yea, and to this very day, for that matter. It was deeply rooted in the ancient Hebrew mind that circumcision was indispensable. In the *Book of Jubilees*, one of the ancient Jewish authorities, we read this statement: "Whoever is uncircumcised belongs to the 'sons of Belial' to 'the children of doom and eternal perdition' " (quoted from *Jewish Encyclopedia)*. In view of such extreme convictions on the subject of circumcision, it is not to be wondered at that the Jews for many hundreds of years spoke of Gentiles as "uncircumcised dogs." The Scripture itself speaks with undeniable disparagement concerning the uncircumcised nations which were the neighbors of the people of Israel. These facts, and others bearing in the same direction, had led the Jews to believe that circumcision was a guarantee of salvation, and uncircumcision a mark of doom. In Romans four and Galatians three, the apostle Paul boldly contradicts the popular notion of circumcision. His method of dealing with the subject is both unique and convincing. He resorts to the history of Abraham and bases his argument on the biblically recorded and consequently indisputable order of events.

He first adduces that Abraham exercised faith, and declares the glorious result of that faith.

> Abraham believed God, and it was accounted to him for righteousness (Gal. 3:6).
>
> Abraham believed God, and it was counted unto him for righteousness (Rom. 4:3).

Blessed and delightful revelation! Faith worked efficiently in the days of Abraham. Faith brought forth the wondrous operation of divine grace—"It was counted for righteousness." When did Abraham first hear and believe the preaching of the Gospel? The answer to this inquiry is set forth in Galatians 3:8:

> The Scripture . . . announced the Gospel before hand to Abraham in these terms "All nations shall be blessed in thee" (Moffatt translation).

And when this announcement was made to Abraham, he believed it, although it seemed impossible of fulfilment. And God counted his faith for righteousness. This unusual preaching of the Gospel with the evident inner response in Abraham which made possible the working of God's promise, occurs in the record in Genesis 12:3. Abraham was at that time seventy-five years old. This was the time of his conversion. This was the hour when by faith he laid hold on God's promises. He heard the preaching of the Gospel, and believed. The actual language, "And it was counted unto him for righteousness," does not occur until Genesis fifteen, but the statement of Galatians 3:8 proves that the original preaching to Abraham and the beginning of faith in Abraham's life took place in Genesis twelve. Now having made the date of Abraham's having exercised faith clear and plain, Paul propounds a most audacious question. He dares to interject a most leading interrogation on the ticklish subject of circumcision. Here is his question:

> How was it (i.e. righteousness) then reckoned? When he (Abraham) was in circumcision, or in uncircumcision? (Rom. 4:10).

What a question. Was Abraham given the blessings of faith after he became a circumcised man or before he was circumcised? Every instructed Jew knew the answer. He knew that Abraham was converted at seventy-five years and he knew that Abraham was circumcised at the age of ninety-nine (Genesis 17:24).

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Was Judas Saved?

By Jesse R. Jones

WHO has not asked this question concerning our Lord's betrayer. The answer is clear and inescapable, and Mr. Jones presents the scriptural evidence in a logical, convincing manner. The "Thus saith the Word of God" is his guiding factor. Would to God that all preachers and teachers would use this method in deciding Bible problems.

THE answer to this inquiry must of necessity be in the negative because of the unmistakable evidence set forth in the Word of God.

In arriving at a conclusion in the matter of an individual's salvation, we must always keep two things in mind. These two things are clearly indicated in such a passage as I Samuel 16:7 where the Spirit of God says, "Man looketh on the outward appearance, but the Lord looketh on the heart." We must admit that as finite human beings we cannot look into the heart of man, consequently, our knowledge concerning the salvation of a soul depends largely on the fruit which we see born in the life. "By their fruits *ye* shall know them" says the Saviour in Matthew 7:20. But *God* justifies the soul on the bare ground of faith without works (Rom. 4:1-5). And He warns us: "Judge not according to the appearance, but judge righteous judgment" (John 7:24). In other words, we must bear in mind the words of inspiration given to us by Paul in Romans 10:10 which read: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." The reception of Christ into the heart thus becomes the basis of justification before God, and confession of this decision before man becomes the first step in the Christian life.

So far as Judas is concerned, we find no evidence either from within or without that would lead us to believe that he was saved. On the contrary, all the evidence both from his heart expressions and visible conduct, testify to the awful fact that he was lost—hopelessly lost.

Undoubtedly the strongest proof that Judas was a lost soul is found in the fulfilled prophecies concerning him. Take, for instance, the one in Psalm 41:9. Here we read, "Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me." This amazing prophecy uttered by David is strongly Messianic and reveals to us the satanic treachery of this benighted soul. Notice how the prophecy reaches back to the first occurrence of the diabolical plot to destroy the "seed of the woman" (Gen. 3:15), and stretches forward to the actual fulfilment when Judas delivered the Saviour into the hands of His enemies (Matt. 26:47).

The tragedy which befell Judas, following the fulfilment of the prophecy of his betrayal, also leads us to the conclusion that he was not saved. The record is that "he cast down the pieces of silver in the temple, and went out and hanged himself" (Matt. 27:5).

This awful tragedy reveals the hopelessness of Judas. That it spells his lost condition is rather confirmed by the Scripture's account of his destiny. In Acts 1:25 it is recorded that "Judas by his transgression fell, that he might go to his own place." The expression "his own place" indicates specifically that he made a choice concerning his future state. He chose the place "prepared for the devil and his angels" (Matt. 25:41). Let us investigate the reason back of the destiny chosen by Judas which further leads us to believe he was eternally lost.

The personality of Judas determined the choice he made concerning his destiny, hence also proves that he was lost. In John 6:70-71 the Saviour turns to the twelve after His discourse on the Bread of Eternal Life. In concluding His sermon He tells those who were following Him that He knew from the beginning the ones who would not believe in Him, and then He hooks up to this statement another. Notice, both of them in the same sentence: "For Jesus knew from the beginning who they were that believed not, and who should betray Him" (John 6:64). In other words, the one who would betray Him would be one who believed not.

Then as a final word to His twelve disciples, he makes this revelatory analysis: "Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot . . ." These prophetic words of Christ were fulfilled when the chief priests and scribes took council how they might kill Him. Luke 22:3 records it thus: "Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve."

Thus Judas took on the personality of Satan himself, and with that choice sealed his doom.

As a cap-sheaf to the stack of evidence we have briefly considered proving the lost condition of Judas, we submit the following which we believe to be conclusive. In His great intercessory prayer (John 17:12) Christ says, "While I was with them in the world, I kept them in Thy name: those that Thou gavest Me I have kept, and none of them is lost, but the *son of perdition* that the Scripture might be fulfilled." This is a direct reference to Judas and unquestionably con-

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Was the Rich Man Richer than Lazarus?

"Grace and Truth" Monthly Evangelistic Message

By Ivan E. Olsen

ETERNITY is on the way. Death and hell, life and heaven are realities. The problem of the salvation of the individual soul remains the greatest problem in all the world. In this brief message Mr. Olsen gives us a clear, earnest, and scriptural evangelistic appeal—"Believe on the Lord Jesus Christ, and thou shalt be saved."

AN INFIDEL on one occasion said to a friend: "You have been an earnest, sincere Christian ever since I have known you. You have spoken much of a place called heaven. It seems that you have lived in daily anticipation of being there. But suppose that after all is said and done, you discover that you have been mistaken, and it turns out that there isn't any place such as heaven after all. Just think what your disappointment will be; think of all the good times you will have missed." The Christian did not delay in replying: "My friend, as long as I have known you, you have disbelieved in a literal hell as the Bible sets it forth. Consequently "you have pursued worldly amusements and pleasures; there has been no end to your sinful indulgences. Never once have you been concerned about the hereafter. Suppose after your earthly life is over you should find that there is such a place as a hell after all? Suppose you should find a place as the Bible reveals wherein the ungodly, unsaved, unregenerate man will suffer and agonize in flames eternally? I ask you, which one of us will be the loser? Who is making the gamble? My friend, if there be no heaven, I lose nothing; but if there be a hell you must acknowledge that you have everything to lose. May God have mercy on your poor soul and permit you to see this right now."

It is time that every reasonable thinking man or woman should take heed to the Bible record of the hereafter. The Bible has unquestionably demonstrated itself to be the Message of God. Therefore, if you have not trusted Him, why are you, my dear reader, willing to run the risk of being eternally punished? Why neglect so great a salvation freely offered to you? Earthly riches, pleasures, friends, yea, all ungodliness will fade into insignificance when eternity becomes unveiled before your eyes.

Notice the difference in the rich man's position in life compared to Lazarus':

> There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

It is harder for a rich man to enter into the kingdom of heaven than for a camel to go through the eye of a needle. The love of money is the root of all evil. Money did for this rich man what it has done for scores of others. "He fared sumptuously every day." A man on one occasion said to me, "Why do I need to think about tomorrow and its cares, I have all that I need to bring contentment today. I have a job, a home, family, car, etc. I will take care of the future when it comes." Satan has many of our rich people playing blindman's buff.

Poor Lazarus was a leper. No doubt he had leprosy in its last stages. He didn't have enough strength to chase the dogs away—they came and licked his sores. Ragged and starving, half dead, he was laid at the rich man's gate. The Holy Spirit has presented in this passage, representatives from the two extreme positions of life: a rich man who was very rich, and a poor man who was very poor.

But even as we notice so clear difference in their positions in life, let us notice a marked similarity in their experiences: they both had to die.

> And it came to pass, that the beggar died—the rich man also died.

The fact that the Holy Spirit recorded both deaths in the same verse preaches no little sermon. "The rich as well as the poor must die; the high as well as the low; the learned as well as the illiterate—*all must die*, for saith the Scriptures,

> And as it is appointed unto men once to die (Heb. 9:27a).

Reader friend, some day death will rap at your door and demand admittance; what then?

This takes us to our text again, this time, instead of a similarity pertaining to their death, we observe a contrast as to their condition after death.

> And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

Spurgeon said: "I would rather beg bread for a few years as did Lazarus, than to beg water throughout all eternity." Friend, I would rather have my unconscious body burned in the dump grounds and my conscious soul to be carried by the angels into Abraham's bosom, than to be as the rich man who had his body sumptuously laid away but his soul awakened to agonize in flames. Oh, my friend, if you are unsaved, take heed to the lesson laid down in Luke sixteen: "The true riches are

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Fundamental Facts *of* the Faith

No. 26--Tribulation

By The Editor

THE unusual picture of the Tribulation period is brought to you in this, the twenty-sixth installment of the "Fundamental Facts" series. Our editor's message strongly appeals to us and we unhesitatingly urge you to read it carefully. You will be better informed scripturally, and encouraged, too.
—H. J. J.

THE word Tribulation is frequently used in Scripture to refer to the various problems, sorrows, and difficulties to which the human race is heir. Examples of this more familiar usage is found in such passages as the following:

> We glory in Tribulation . . . knowing that Tribulation worketh patience (Rom. 5:3).

And,

> Rejoicing in hope; patient in Tribulation, continuing instant in prayer (Rom. 12:12).

And,

> Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all of our Tribulation . . . (II Cor. 1:3-4).

And,

> Wherefore I desire that ye faint not at my Tribulations for you, which is your glory (Eph. 3:13).

And,

> So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and Tribulations that ye endure (I Thess. 1:4).

But, while this use of the word Tribulation is the more common and more familiar use, it is not the use or meaning which we are employing in this study. We are using the word Tribulation as the name for the sixth dispensation in the history of the world. We are using the word in this connection because the Saviour did so, and furthermore, because the word Tribulation is a singularly appropriate and descriptive term for that appalling dispensation of horror, suffering, agony, satanic activity, and divine judgment.

The dispensation of Tribulation immediately follows the dispensation of the Body, and the dispensation of the Body is the dispensation in the latter end of which we are living at the present moment. Consequently, the opening days of the Tribulation may not be very far hence, but it behooves us to avoid setting any dates as to the opening of this coming age or of the coming back of our blessed Lord, Whose return stands connected with it. Our business is to so live as to be *ready* for the Translation of the Church into the presence of her Lord and the coming of the Tribulation on the earth at any time.

We consider in the study of this subject,

I. THE TIME OF THE TRIBULATION

INASMUCH as this subject has to do with the future, it becomes evident that no mere man who has ever lived is capable of giving us the desired information. This fact casts us back on the Bible, the inspired Word of the Living God. Only God knows the future, and His knowledge of the future is absolutely right, hence, whatsoever we learn in the Bible concerning the Tribulation which is to come is *true*, and needs no further defending than the simple fact that the Bible teaches it.

We turn to Matthew 24:29-30 to learn something concerning the time of the Tribulation. Our Lord Jesus is speaking. He says:

> Immediately after the Tribulation of those days . . . they shall see the Son of man coming in the clouds of heaven with power and great glory.

Here is one of the passages in the teaching of our Saviour where the word Tribulation is used to speak of the special period of awful sorrow and distress which is to come upon the earth. He teaches that it will be immediately followed by the Second Coming of Jesus Christ from heaven.

In Paul's second letter to the Thessalonians he calls the dispensation in which we now live "the day," and the terrible period of sin, suffering, and judgment which follows this age, "the night." Thus under Paul's illustration, the tribulational dispensation, of which we study, is given a very appropriate symbolic name. It is called "darkness" or "night." The great Apostle, in this same passage, tells us that there is to be another dispensation called "the day of the Lord," and he declares that when it comes it will come as a thief in the night, and that it is not now just at hand. Putting these inspired pieces of information together we easily catch the whole drift of the divine program.

We live in a dispensation called *the day*.

This dispensation will be followed by a period of awful Tribulation called *the night*.

The night of Tribulation will be followed by another dispensation called the Day of the Lord. We already know that the Tribulation is immediately followed by the Second Coming, hence, we see that the Second Coming of the Lord as the opening event of the Day of the Lord.

Our Scriptures have located the Tribulation for us. The Great Tribulation lies between the present age of the Body and the future age of the Kingdom.

We also consider,

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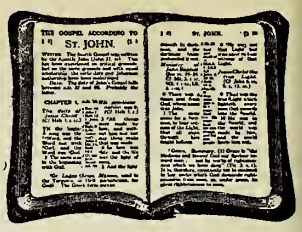
BIBLE SEED THOUGHTS

Conducted by JOSEPH J. EDWARDS



THE PATH OF BLESSING

Ps. 50:15
Ps. 127:1

The path of blessing is the path of dependence upon God. Independence has been the sin of the ages:

(1) Satan—Isa. 14:14
(2) Israel at the land of Canaan—Num. 14
(3) The rejection of Jesus—John 1:11; Luke 19:14
(4) Characterizes the end of the Church age—I Tim. 3:1-5

I. DEPENDENCE ON GOD AS THE PATH OF BLESSING IN THE REALM OF TESTING
Ps. 50:15
I Cor. 10:13

II. DEPENDENCE ON GOD AS THE PATH OF BLESSING IN THE REALM OF PERSONAL GROWTH
Ps. 119:88
Ps. 40:1

Illustration: Paul's dependence on God
I Cor. 15:10—"The grace of God"
Rom. 6:13—"Yielded"
Phil. 3:4—"No confidence in the flesh"
Gal. 2:20—"Not I but Christ"

III. DEPENDENCE ON GOD AS THE PATH OF BLESSING IN THE REALM OF SERVICE
Ps. 127:1
I Cor. 3:6

—L. J. F.

DANIEL'S GOD

I. DANIEL'S FAITHFULNESS BEFORE GOD
Dan. 6:5
Heb. 3:2-6
Rev. 2:10

II. DANIEL'S PRAYER TO GOD
Dan. 6:10
Dan. 9:2-19
Col. 1:9
James 5:17

III. DANIEL'S DELIVERANCE BY GOD
Dan. 6:22
Acts 12:11
Col. 1:13
I Thess. 1:10
II Tim. 3:11

—E. E. S.

THE GOSPEL IN ACTION

I. COME—Matt. 11:28
A. Not to a system
II Tim. 3:5-6
Luke 11:39-51
B. But to a Saviour
Matt. 4:19
John 4:29
John 1:46

II. GO—Mark 16:15
A. Not to a job
I Pet. 5:2
I Cor. 7:21-22
B. But to a people
I Cor. 2:2
II Pet. 3:9
Isa. 6:9

—E. E. S.

CONTENTMENT

God calls Christians to a life of contentment.

I. CONTENTMENT WITH OUR POSSESSIONS
I Tim. 6:8
Heb. 13:5
Luke 3:14

II. CONTENTMENT WITH OUR POSITION IN LIFE
Gal. 5:26
Phil. 2:3

III. CONTENTMENT WITH OUR LIFE WORK
I Cor. 7:20-24

IV. CONTENTMENT IN OUR STATE
Phil. 4:11

CONCLUSION:
I Tim. 6:6
II Cor. 9:8
II Cor. 12:8-9

Calvary is the basis of contentment.
Gal. 6:14

—C. L. F.

THE GREAT "I AM"

I. I AM HE, THE CHRIST
Meets our need of a divine Saviour Who is also human
John 4:26
John 8:58
Matt. 16:16-17

II. I AM THE BREAD OF LIFE
Meets our soul's hunger
John 6:35
Ps. 107:9

III. I AM THE LIGHT OF THE WORLD
Meets our darkness
John 8:12
John 1:4-5

IV. I AM THE DOOR OF THE SHEEP
Meets our homelessness
John 10:7
John 14:1-3
Acts 4:12

V. I AM THE GOOD SHEPHERD
Meets our helplessness
John 10:11
Ps. 23:1
Matt. 11:28

VI. I AM THE RESURRECTION AND THE LIFE
Meets our death
John 11:25
John 1:4-5
I Cor. 15:57
Heb. 9:26-28

VII. I AM YOUR MASTER AND LORD
Meets our dependence
John 13:13
I Pet. 3:15

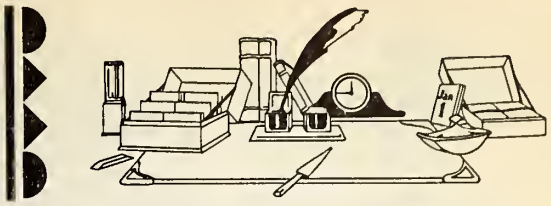
VIII. I AM THE WAY, THE TRUTH, AND THE LIFE
Meets our need of salvation
John 14:6
Matt. 7:14
Acts 17:28

IX. I AM THE TRUE VINE
Meets our need of union with Himself
John 15:1
Gal. 2:20

X. I AM JESUS OF NAZARETH
John 18:5
Heb. 2:18

—A. M. H.

THE EDITOR'S MAIL BAG



We are indeed grateful to God for the beautiful response that has come from the members of the Family for missionary subscriptions. We trust that more may be forthcoming to care for other names that need to be added to our missionary subscription list. That the magazine is deeply appreciated by God's servants on the "firing line" is evidenced by the following testimonies that have been coming to the editor's desk.

We give first the letter of appeal for the magazine, coming from a brother laboring in West Africa:

> I have read your good article entitled "Fundamental Facts of the Faith" No. 19, Attestation, in the July 1936 issue of "Grace and Truth." The magazine itself is full of comfort and strength. It is instructive and constructive, and it seemed to me as cold water from a far away country to a thirsty soul. It has brought much light to me and causes me to write and ask you, in Jesus' name, to favor me with your monthly magazine because I have nothing to pay as my subscription fees for it. I plead with you in the name of the Lord to answer this appeal. I leave myself in your hands, knowing that as a Christian you will help me.

Happily we had funds on hand when his appeal came, so we were enabled to send him the magazine and the book "Fundamental Facts of the Faith." Here is his acknowledgment:

> It is with great joy and thankful heart that I received the useful book entitled "Fundamental Facts of the Faith" and the subscription to your good magazine. We give God all the praise for the thousands of blessings we will receive from this book. I term it to be Scripture food for the hungry soul. The book is useful and so valuable in this parish. It will be the means, in His loving grace, of bringing souls to realize that in the Christ of God only is salvation.

This missionary writes from the Belgian Congo:

> We are very grateful to learn that "Grace and Truth" will be sent us for another year. We greatly appreciate it not only because it brings us good news of rich blessing at D. B. I. but also rich blessing itself to us as we strive to make Him known in Africa's needy harvest field.

From Latvija comes this appeal for the magazine to be sent another year:

> With great joy and thankful heart I received "Grace and Truth" this year. It was a very dear friend to me that visited me with a good message each month. Therefore I will beg you very kindly, please send it to me again. I am waiting for it in prayer. May God bless you in your blessed work and help you to send me your dear magazine.

Here is a letter from a missionary who has been in South America for thirty-one years:

> It is a very great pleasure to receive your excellent magazine month by month and my warmest thanks go to the generous friend whose kind fellowship has made this possible.
>
> You are indeed to be congratulated on the production of such a fine magazine, so full of instructive, profitable, and inspiring matter, and so true to the Grand Old Book. Praise God for the straightforward and faithful stand you are making in these dark days of spiritual declension and apostasy. May He ever send you help from the sanctuary and enable you to maintain the clear ringing testimony which, by His GRACE, you have of a TRUTH, maintained hitherto.

Jamaica sends a contribution to our missionary testimonials concerning the magazine:

> It is with a grateful heart that I write this letter to thank you for "Grace and Truth," which I have received regularly during the year.
>
> I have just finished the "Evangelism Number," except for the Sunday School Expositions, which I read week by week, and which I find very helpful, not only for Sunday School work, but for my own spiritual benefit.
>
> We value the magazine greatly, and have looked forward eagerly for it month by month.
>
> I have greatly appreciated the articles on "Fundamental Facts of the Faith," and have been able to make notes on some of them.

Peru also bears testimony to the blessing received through the generous gift of a member of the Family:

> I have to acknowledge with a grateful heart your good letter dated October 5th advising me that I will receive "Grace and Truth" for the coming year through a gift from ——. Thank you ever so much for your kindness in bringing my need under the notice of your readers. Next week I shall be writing to our good friend thanking her for the gift.

And now for a few testimonies from the States. This one comes from Illinois:

> Thank you for the magazine "Grace and Truth." Received a great blessing from its pages.

This one is from Pennsylvania:

> I received my "Grace and Truth" and my husband and I think it is wonderful.

The director of a Bible Institute in Texas gives us this encouraging word concerning the magazine:

> I consider "Grace and Truth" the most helpful magazine of any that have come to my attention, and I, naturally, have seen many.
>
> We use the Sunday School Lesson Expositions each week in the school and many have been blessed by it. Your lessons do not follow the stereotyped form, but deal with the subject in a refreshing manner. The magazine has always been sound and trustworthy and "rightly divided."

Michigan makes this contribution:

> I enjoy the magazine very much, and in my opinion it is far superior to any magazine of its kind that I have ever read. Modernism has so crept into our church here that for the greater part of the year I am not privileged to hear the Word truthfully proclaimed. For that reason I appreciate all the more the truthful expositions in "Grace and Truth."

From a couple of dear friends in Missouri comes this helpful word of encouragement:

> We are always glad and happy to receive "Grace and Truth" which came one day this week. Before I removed my hat and coat the wrapper was pulled off and I began to remove the contents.

And from New Mexico writes a reader who had missed a few copies of the magazine:

> "Grace and Truth" came a few days ago. I sat down and read it from cover to cover without stopping. I did not realize I was so hungry for it.

IN THE HARVEST FIELD

Conducted by Ralph E. Obitts

Max Kronquest and his wife (Vanita Hecht Kronquest) have left Brady, Nebraska, where they have had a pastorate for about two years, and have accepted the pastorate of the Butte Community Church, Boyd County, Nebraska. The church at Butte was formerly under the leadership of H. H. Amster, who is now in Jewish work.

From Lester Lehmuth in Morocco, North Africa, we have recently received a letter from which we quote: "God is blessing me in my study of Arabic. Do pray with me that the Lord may lead me to do the definite work in Africa that He has planned.

"I am living alone now except for an elderly native Christian man who helps me keep house. He is helpful to me but I desire most of all to be helpful to him in going on to know the Lord. His name in English is Moses, and he is a converted highway robber.

"By being alone I have more time for study and fellowship with the Lord. Our Saviour is becoming more precious to me and I am learning the truth that He can completely satisfy. When I am tempted to become lonely or homesick I remember He is with me, and that He can meet EVERY circumstance in life. Our way may be hid, but praise the Lord it is hid in God our Heavenly Father.

"May the Lord wonderfully use and PRESERVE the testimony of D. B. I. in faithfulness to His Word. May this be the greatest of all the years of D. B. I. so far. And may we each one 'occupy till Jesus comes.'"

A recent letter from Hannah Roach (D. B. I. '30) who is home in Chicago on furlough from Peru, reads as follows: "I am feeling much better, and have been used of God in many ways since I came home. The Lord willing, I plan to be with you at my dear alma mater some time in February. It will be so nice to see and speak to you all again. And I know I will learn many new things about the precious Word of God. I do love that BOOK and wish I could give it forth all over the world."

In the January issue of the "Amazon Valley Indian" appeared an article by Rev. Ernest Fowler (D. B. I. '33) about a trip he took through heavy jungle to the headwaters of the Tucurinca River in Columbia. After many days of traveling through totally uninhabited jungle, he reached the Pevo and Aruac Indians. And he found opportunity to speak with several of them about the Gospel of Christ Jesus, especially with the chief and sub-chief, to whom he gave a Testament, and a pack of Gospels to be distributed among the Indians. "The next evening I talked with the sub-chief for some time. He listened attentively and thoughtfully . . . He is influential among all the Indians of this region, and travels back and forth among them all. I tried to impress on him that my concern was . . . that they might accept God's gift, His Son, that they might have life, and that they might learn for themselves from God's Word His will for their lives and conduct. Please pray for the entrance of the Gospel among these Indians."

The ordination of Clyde Shaffstall occurred January twenty-ninth at the Englewood (Independent) Baptist Tabernacle, of which Rev. Harvey H. Springer is the pastor. President Fowler preached the ordination sermon, by request of the candidate, and D. B. I. furnished special music.

WHERE IS THE CLASS OF '19?

Louise Bieri Ehrenkrook
Denver, Colorado

Cecile Probert
Pastor's wife, Olivet Baptist Church, Phoenix, Ariz.

CAMPUS NEWS-FLASHES

Rev. Sam Bradford, the new pastor of the Beth Eden Baptist Church of Denver, whose wife, Dorothy Hale Bradford, attended D. B. I. in 1925, addressed the Sunday Afternoon Class January third, presenting a soul-stirring message on soul winning. We rejoice that the Bradfords have come to Denver, and we pray God's blessing upon their work.

Around the first of the year Denver and the surrounding territory experienced a wave of very cold weather which produced icy roads, rendering automobile traffic dangerous, and resulting in many serious accidents. At D. B. I. we were made to thank God for His protection over us. Within one week four different accidents occurred involving various individuals connected with the D. B. I. group, and which could easily have been very serious accidents. Three of the accidents involved cars sliding off icy roads and overturning; the other involved a collision at an icy intersection. The accidents damaged the cars, but did not seriously injure anyone. And for the escape from injury we are thanking God, and thanking all who pray for D. B. I. God answers prayer.

During an epidemic of influenza in which all schools in the city were closed, D. B. I. also was closed for the week of January fifth to ninth. Several of our group had attacks of flu. But the attacks were not so numerous nor so serious as in some other years. And for this fact we are very grateful to the Lord. God answers prayer.

The students and Worker's Staff surprised Dean Lindquist in a party at Torrey Hall on his birthday, January eighth. As a gift, we each brought pennies (one for each year, you know); these were all in a cardboard box which was frosted with cake icing, with candles on it. And we presented this birthday cake to the Dean to cut, while we enjoyed the fun. The party included games, singing, and a very happy time of fellowship in the Lord.

Rev. Joshua Gravett, pastor of the Galilee Baptist Church in Denver for over forty years, brought rich blessing to us as he addressed the Sunday Afternoon Class, January tenth. We regretted that President Fowler was unable to teach on account of illness.

Dr. Ralph Hooper, medical missionary from Ethiopia, spoke at the Campus January fifteenth, and recounted his experiences in the recent Italo-Ethiopian war. His testimony for the Lord brought to us an inspiration.

We rejoice with our beloved Director of Music and his wife, Rev. and Mrs. Jesse R. Jones, in that the Lord has blessed their family with a baby boy, born January twenty-sixth. Brother Jones now humorously refers to his boys as the male quartet.

On account of ill health one of the first year students, Marlin Olsen, has been compelled to leave school temporarily to return to his home in Michigan. We are praying that he may be able to return to D. B. I. again next year.

Note: The editor of the Harvest Field page invites the communication of news items from missionaries, former students, and members of the "Grace and Truth" family.

The BEREAN AFRICAN MISSION

The Foreign Missions Department of the Denver Bible Institute

IRVING LINDQUIST, *Secretary*

A MISSIONARY TRAVELOG

Members of the "Grace and Truth" family and supporters of the Berean African Mission will be interested in this an abbreviated log of the journey of our initial missionaries, Mrs. Amie and Miss Johnson. Mrs. Amie has written this in her inimitable manner and we give it to you as nearly verbatum as limited space will permit. You will note that each day of the voyage she has written concerning gifts opened and letters received, etc.

Friday, Dec. 4 at 3:00 P.M.—

Last evening at nine P.M. we left New York harbor, passed the Statue of Liberty and out to sea. We stayed on deck until the shore lights were left far behind, then went down to our cabin and opened the "first day" letters and parcels. Such a nice time as we had! We have had a wonderful send-off. We received ten telegrams, thirty-eight letters, one fruit cake, and other lovely gifts designated to be opened day after day. The sea is unuasually calm and So ends Thursday evening's and Friday's travelog. P.S. Shasta (the Chevrolet carryall) was put on board with fifteen others cars.

Saturday, Dec. 5 at 2:15 P.M.—

The sea is so blue today that it is almost black with little whitecaps. Sea gulls are flying overhead though we are more than five hundred miles out at sea. Today we opened some more letters and packages designated for the second day. The elephants contained in one package were nice, and will be especially liked by the African natives. The other gifts were equally appreciated. As we have been thinking of and praying about our location in the Congo, we covet the prayers of our friends for our work. Goodby until tomorrow.

Sunday, Dec. 6 at 2:15 P.M.—

The sea has been much rougher these last twenty-four hours but not unusually so. We don't go out on deck much because the waves are washing the decks and the spray is high. The captain does not allow us out very much. We are so heavily loaded that the motion of the ship is very majestic if one can term the motion of a ship as "majestic." Consequently, nothing unusual to recount for today.

Monday, Dec. 7 at 3:00 P.M.—

I am propped straight up on my bed with a blanket and my fur coat over me, suffering with a bad cold. The sun is shining very brightly and the ocean is a deep blue with no whitecaps. The swell is quite large and steady, therefore a lot of spray comes over the prow, although we can go any place on the decks with safety. The officers say that they marvel at the beautiful weather. We trust it will continue. We have told them that many are praying for us. So far it has really been a marvelous trip. Today we are south of the Grand Banks, over one thousand miles out of New York. I have been wishing for something to relieve my cold. I had even asked the chief officer for some "mentholatum" but with no success. Then lo and behold! one of our packages marked for today contained among other things, mentholatum! So ends another day.

Tuesday, Dec. 8 at 4:30 P.M.—

The sea is still calm. Last night for an hour we were in the midst of a dense fog and a fishing boat came so near to us that we could hear their fog horn very clearly and our ship stopped suddenly with "all brakes on." After much maneuvering with the guidance of fog horn and wireless the fishing boat circled us and went its way. The fog lifted as suddenly as it had come. We had the opportunity of giving our testimony to one of our fellow passengers today who was interested in the Bible, and we believe it was a blessing to him as it was to us. So-long until tomorrow.

Wednesday, Dec. 9 at 5:00 P.M.—

I am trying to keep track of this "time" business the best I can. A passenger on board keeps his watch at New York time, and every time I begin to write I go to him and ask to see his watch, then put down boat time which is now approximately two and one-half hours ahead of New York time, and the ship's clock is moved ahead one-half hour each evening. Thus it is now five P.M. ship time and twelve forty-five P.M. Denver time. It has been another nice day today. When we go down to dinner the other passengers are interested in what we have received in our packages for that day. Goodby until tomorrow.

Thursday, Dec. 10 at 3:00 P.M.—

We have been on board just a week tonight. The ship is rolling quite a bit but the sun is shining and the waves are hardly noticeable, although the captain says the swell is about twenty-five feet. Officers and everyone else on board marvel at the good crossing we are having. My cold is much better and Miss Johnson is feeling fine. We sure are having fun with our packages. Have five left and five more days till we reach Antwerp. We have been extended every courtesy by the ship's officers and especially by the chief steward who has shown much interest in our proposed work in the Congo, a land with which he seems to be quite familiar. Signing off for today.

Friday, Dec. 11 at 9:05 P.M.—

We are late today because of an afternoon nap made necessary by lack of sleep last night due to the rocking and pitching of the ship on a choppy sea. The sky has been pretty today but occasional squalls all last night and during the day have made mountains on the sea, necessitating the chaining down of chairs and putting racks on the tables, but no one suffered any ill effects. Sunday we will see the coast of England. We will be thirty-four hours in the channel and river and will be seeing land all the while. The gifts we opened today were very practical, even to the needle. Sounds like another squall outside. They last about ten minutes and then they are gone. Time has gone so fast. We hope that we will have mail from some of you in Brussels. So-long until tomorrow.

Saturday, Dec. 12 at 3:00 P.M.—

There is not a cloud in the sky today. The ship moves so majestically through the dark, white-capped waves. She is all spic and span in a white coat of paint which the sailors have been busily applying all the way over. We caught our first glimpse of a passing ship today but we will probably see many from now on as we are nearing Bonnie Scotland, Ireland, and Merrie England. Among our packages today was a message in the form of a crazy puzzle and the captain of the ship was the first to decipher it, much to his delight. Signing off.

Sunday, Dec. 13 at 2:20 P.M.—

I wish I could run in and spend the day with you all and then fly back and be on the boat to land Tuesday morning early. It looks as though we are really nearing the English Coast as we are encountering light fog. It is rainy and cold and the sea is choppy. We are not again venturing out on deck since this A.M. when Miss Johnson got caught in the path of spray from a wave which came over the deck and she got pretty wet. I thought we could see land today but will not until five P.M. when we will see the lighthouse at Bishop, off the point of England, as we enter the channel. The boat is not rocking much now but you should hear the waves bang against the side of the ship and the spray and sometimes water wash over the two lower decks. Our port-

(Continued on page 61)

THE DAYS OF YOUTH

Conducted by HAZEL N. JOHNSON

PEELING HIS POTATOES

"WHEW!—He sure got mad. I guess I told him, though. Wonder if he'll carry out his threat? I will not—no, I'll never do it. He's my father and a mighty good one. I love him, but I will not—no, never will I——. Just because he wanted to be one and never got to, he thinks I'll ——. I have my own life to live and my own choice to make. Whew! I'd hate to be—why, I wouldn't have the nerve; never did like hospitals; no, I hate to disappoint dad but I'll never be a doctor," mused John as he paced up and down the length of his room. He had recently completed his high school work and had been talking rather heatedly with his father about his future plans.

In the adjoining room which John had just left, sat Mr. Higgans with his feet propped upon his desk and a frown upon his face. His thoughts were racing as he talked to himself. "He's got to do it. He is my son, I've raised him, put him through high school, clothed him, fed him. He will—he must, he's got to do it. I have the money to put him through. Hmm! how I would have jumped at the chance when I was his age. Never remember the time when I didn't want to do it. Ever since John was born I have planned for him, dreamed of him, even taken pride in thinking how his name will sound. Dr. John Higgans. He'll make a wonderful doctor, keen mind, clear thinking, logical reasoning, good looking . . ." He glanced in a mirror over his desk and adjusted his own tie. Yes sir, he must fulfil my ambition, my dream, my longing." And he fell once more to visioning long, clean, hospital halls, nurses in starched uniforms hurrying to answer lights and lessen the suffering of the sick. He sniffed the air as if he could smell the ether. In his dream a patient was being wheeled from the operating room and he could see his son, tall, blond, and efficient looking, pulling off his rubber gloves after a difficult operation.

Softly Mrs. Higgans entered the room and stood beside him. "What, dreaming again, dear?" she said with one of her bright sympathetic smiles, as she stroked his graying hair.

His feet came off the desk and hit the floor with a thud as he reached up and held her hand in his own big, strong one. "You look so lovely this morning, Marion. John has your eyes and blond hair. I've just been talking to him about his future as a doctor."

"You mean, dear, that he has given in and consented?" asked Mrs. Higgans, amazed.

"No, not exactly, but he will—he has to, Marion, I always wanted to be . . ."

"But James, don't you realize that John is different from you? You would have made a wonderful doctor, dear," she said, pinching his ear, "but John—"

"He will make a wonderful one, too; we will be proud of him when his name is spread all through the land."

"But you know, James, we really don't have any right to plan his life for him. He should choose it so he will be happy and satisfied—"

"Hmm, don't I have a right to be happy and satisfied too? We've given him everything; done everything."

"Perhaps too much," said Mrs. Higgans slowly.

"Why, mother, he has always obeyed me when I have asked him to do things before, and he's got to now," and his fist came down with a bang.

"He will soon be nineteen years old," said mother.

"Yes, he is not of age and he has to obey," replied Mr. Higgans emphatically.

And obey he did. In the fall he reluctantly packed his clothes to enter a medical school, determining that as soon as he was of age he would stop his studying for a doctor's certificate and be—well, just anything—a pilot, a groceryman, a lawyer, anything.

Defiantly he sent his grades home at the end of the first quarter, showing that he had failed in two of his subjects. With a smile he flipped into the waste basket the letter that his father had sent in return; but he read and re-read his mother's letter.

"Dear John:

I was sorry when I saw your grades. I know you can do better than that, John. You know what I have been thinking, son? That since you are in medical college, it seems a shame to be wasting your time, so why not do good work. If for nothing else, just for the education it will give you and for the training of the mind. Careless habits, you know, grow upon one and I know you do not want to become neglectful in your habits.

There should be some happiness also, John, in doing one's work well, even though you don't like it. I believe in you, John. I know you will not fail me. When I was a little girl I hated to peel potatoes and that job seemed to invariably fall to my lot, so I decided I wasn't going to let a pan of potatoes spoil my whole day. I began to consider it a game and would always choose the largest potato to peel, down to the very last which, though smaller than the last one, was always the largest left in the pan. Sometimes I'd make a mistake and not peel the largest, but I would never waste time by putting it back, it was just my hard luck. Soon potato peeling began to be fun, and I have carried that principle through life. Why not have fun doing the tiresome dreaded tasks of life? It has made the problems as well as the irksome things easier. John, do you suppose you could work up a little enthusiasm there in school while you are studying to be something you don't care aything about? I am anxiously awaiting a reply.

Love,

Mother"

"Well," said John, as he put the letter away in his desk. "Why didn't dad write like that? She sure is a good little mother, always happy, always ready to help and encourage. Guess I'll try and do better. The information I learn here won't hurt me anyway, and might come in handy."

So acting upon his decision, John began to apply himself, and naturally the next quarter's grades that were sent home were much improved, in fact, they were all that his good father could expect. Immediately he wrote hurriedly.

"Dear Son:

Great stuff! I knew you had it in you. I am so happy I am about to bust. To think my son is learning the things I always wanted to learn. May run up to see you soon.

Love,

Dad."

Mother found the note, a day later, which had not been sent and added,

"P.S.

I see you are peeling your potatoes, John. It makes me happy. Your father is like a different man. It always pays

to give of your very best to every task, doesn't it, John?

Love,

Mother."

John was just reading this note when a knock was heard at the door. "Oh! hello Bob," he said with a little surprise in his voice. "Come in and have a chair."

"Surprised to see me, aren't you, John? I know I haven't been very friendly, but until lately I didn't know if you wanted to be friends to anyone or not. Last few weeks you've changed, so I dared approach the lion in his den," he said with a smile.

"Has it been so bad as that, Bob? Do you mean to tell me I have been so crabby and sullen?"

"Not lately, John, your whole atmosphere has changed and I'm glad, for I like you. Came in this morning to ask you to go on a hike with some of us this afternoon."

"Sure would like to; what time do we start?"

Three o'clock. Meet us in front of the chapel."

"Okey! Going to take our suppers?" asked John, who always liked to eat.

"Yes, it's all been arranged. All you have to do is bring yourself and your good nature along," said Bob with a parting smile.

John was there sharply at three o'clock and was surprised at his joy in anticipation of the hike. He had hardly noticed these boys before. They all greeted him cordially and really seemed glad to have him along. Bob, who seemed to be the leader of the group, came rushing up with a smile and word for each. Then coming to John's side, said, "So glad you came, John. It's going to be great this afternoon. Is everyone ready?" he called. "Then let's go."

They followed a little path which led down the hill into the woods. Here big oak trees cast long shadows on the grass and John began to enjoy the beauty and stillness of it all. His companions were all jolly fine fellows, but somehow he seemed to be drawn to Bob more than the others. They were now following a little stream that led deeper into the woods and he and Bob had dropped a little behind the others.

"How do you like these big trees, John?" said Bob pausing to look up at an especially big oak that spread up and up, and out and out, its big gnarled branches seeming to seek to reach as far as they could stretch.

"Never noticed their beauty before, Bob. I kinda like it."

"Look, John," said Bob bending over, "we have had such a warm winter that the green shoots are already coming up. Yes sir!" he said, stooping down and scraping some dead leaves away, "here is a violet."

"Hm," said John not much impressed.

"Isn't it wonderful, John, to think that the Lord has little beauty spots hidden all over this world and many times we are so heedless we never notice them?" said Bob, gently replacing the leaves so they would protect the blossom from the cool night.

"Never thought of the Lord having anything to do with it, Bob. Surely He doesn't know about this little flower or care whether any one would ever see it or not. It just got planted there by the wind and grew. We happened to come along and you were observing enough to notice it."

"John, things don't just happen. This old world belongs to the Lord, the One Who created it, and He has everything planned. He cares for even the smallest things and watches over them with tender care."

"Suppose He planned all the sin and wickedness?" said John as they walked slowly on.

"No! John, He didn't. You know there is another mighty being who has planned all that."

"You mean the devil?" asked John.

"Yes; he is against the Lord in everything and constantly seeks to disrupt His plans. The devil almost got me sidetracked when I came to school here. I knew the Lord wanted me to be a medical missionary, but since I have come to school I've wanted to just settle down to a small town doctor's practice so bad I can taste it. Only last night, however, I faced it again with the Lord and now I am bound for India as soon as I graduate."

"You're going to do what?" asked John aghast.

"I am going to India as a medical missionary, and I can hardly wait to get there," said Bob enthusiastically.

"Why, Bob, you are crazy wasting your life like that What makes you want to go?"

"Because it is the Lord's plan for my life."

"The Lord's plan! You don't mean to tell me He has a plan for the lives of men. How do you know He does? Did He tell you?" asked John smiling.

"In His Word He clearly states that there is a work for each one of His children and that He will make His will plain to us if we are willing," said Bob earnestly.

"You mean the Bible? Honest, Bob, I must confess I've never read one word of it," said John, becoming interested.

"Really?? It doesn't seem possible. Aren't your father and mother Christians?"

"They don't go to church except on Easter, if that is what you mean."

"That isn't what I mean, for going to church does not make you a Christian. But it probably answers my question. Then you don't—?"

"But dad and mother are fine people, Bob; respected and everything. They wouldn't let me do a lot of things other boys did, for they said it wasn't good for me."

"No doubt they must be wonderful people, for you have good clean habits; but, John, then you do not know Jesus as your Saviour?"

"No, Bob, I don't. What does that mean?"

"It means, John, that the Lord loved sinful man enough that He came down to this wicked old earth about two thousand years ago and died on the cross of Calvary. There, midst the suffering of crucifixion, all the sins of all men of all times were placed upon Him. He suffered for us. He payed the penalty. He was punished that we might be free. By realizing that we are sinners, and in need of a Saviour, and accept Him as our personal Saviour, our Substitute, we may have eternal life," said Bob, as he stopped at a little waterfall in a brook they were following, and washed his hands.

"You mean He died for my sins, and it's as easy as that to be saved?" asked John, puzzled.

"Yes, John. Just as this water is getting my hands clean, so the blood of Christ washes us white as snow."

"But, Bob, where did you learn all that?"

"The Bible. When I was just a little boy my dad and mother would tell me about the Lord Jesus; they used to pray with and for me. It is the most natural thing in the world to me—"

"And the strangest thing in the world to me," interrupted John, as he rustled the dead leaves with his foot.

"I see the other boys are waiting for us so we must hurry and join them, but may I come to your room tonight and talk some more?"

"Sure, but I don't see why you are so interested to help me. Come anytime you like."

The hike ended down by the river in a wiener roast, hot coffee, buns, pickles, cookies, and fruit. John, who always had a good appetite, made many friends that evening as with witty jokes he enjoyed the plentiful lunch provided.

That night the two boys were together again in John's room. Bob was saying, "John, there is only misery and woe for the soul outside of Jesus Christ."

"I know, Bob, that the uncertainty of the future has often bothered me but I never thought it was so serious a matter."

"But it is, John. Eternity is real. Life is so uncertain. Eternity for either one of us might begin tomorrow, yes, or even tonight. Will you accept the Lord Jesus, John, Who will safeguard you for eternity?"

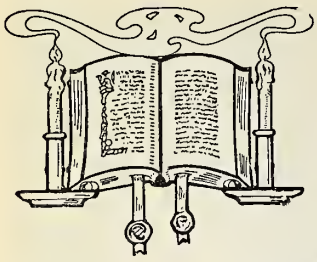
"Somehow, I can't tonight, Bob, it is all so new—"

"No, not new, John, older than creation, for God planned Calvary before the foundation of the world."

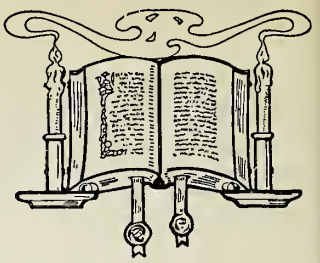
"But new to me. I don't seem to be able to grasp it yet," said John earnestly.

"Then, John, I won't urge you further, but may I pray before I go?"

(Continued on page 60)



LIGHT ON THE LESSON



EXPOSITIONS AND ILLUSTRATIONS OF THE

INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by ERNEST E. LOTT
Illustrations by ALBERT MYGATT

Questions by C. REUBEN LINDQUIST
Children's Talks by ANNA BENTHIEN

First Quarter, Lesson 10 **Sunday, March 7, 1937**

LIFE HERE AND HEREAFTER THROUGH CHRIST

Lesson Text: John 14:1-14
Devotional Reading: Eph. 3:14-21

Golden Text:

"I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me" (John 14:6).

The lesson before us will be especially interesting because it is based upon the much quoted and greatly loved fourteenth chapter of John. Who, in thinking of the Second Coming or heaven, does not rush to this passage for consolation and information? We divide the fourteen verses as follows: I. Jesus Prepares a Heavenly Home (John 14:1-2); II. Jesus Predicts His Second Advent (John 14:3); III. Jesus Provides a Heavenly Entrance (John 14:4-6); IV. Jesus proves His Deity (John 14:7-12). V. Jesus Promises Answered Prayer (John 14: 13-15).

I. JESUS PREPARES A HEAVENLY HOME

The opening words of our lesson are: "Let not your heart be troubled." It is not hard to believe that the disciples were very much depressed in spirit and showed it in their countenances, but even if they had kept the outward appearance of courage and fortitude they could not hide their hearts from Him Who was their Master. In fact, He does not say, "Let not your faces be sad," but rather "Let not your HEART be troubled." There were three specific things that had caused them to get in this condition. The three things were set forth in three prophecies uttered by the Saviour. The first one was of Christ's maltreatment and crucifixion by the antagonistic Jews, the second was the realization that one of their number was going to actually betray Jesus, and the third was that in less than twelve hours another one of their number was going to deny the Lord. Such a confluence of unhapppy prophecies would indeed be ample occasion for their sadness.

It would not be like the Saviour to leave His own without a remedy for their troubles, and so He says, "Ye believe in God, believe also in Me." This was as much as to say, "Listen carefully, for I am about to give you a wonderful promise." The promise is that He is coming to his Father's house to prepare a place for them. What a picture! Here is the One Who on earth was so destitute and impoverished that He had not where to lay His head (Luke 9:58) promising to prepare a place in His Father's house for His very own. He, Who is poor upon the earth, is rich in heaven for He is all in all up there. "It pleased the Father that in Him should all fullness dwell" (Col. 1:19). In His Father's house He stood at His right hand. He does not say that He will order a place prepared for His own but rather that He will prepare it Himself.

The Word of God does not reveal very much about the place called heaven. We are told by Paul that he was given a glimpse of heaven, but the things which he heard were so wonderful that he was not allowed to utter them. (II Cor. 12:1-4). However, there are certain definite things which we know about heaven and we shall content ourselves with this knowledge, waiting for the day when we shall know even as we are known (I Cor. 13:12).

1. Heaven is UP (II Cor. 12:2)
2. Heaven is a PLACE (John 14:2)
3. Heaven is GOD'S RESIDENCE (John 14:2)
4. Heaven is the FUTURE HOME OF BELIEVERS (John 14:3)
5. Heaven is where REWARDS ARE ENJOYED (John 14:2; II Cor. 3:11-15)
6. Heaven is where the REDEEMED AND REDEEMER SHALL LIVE TOGETHER (I Thess. 4: 17; John 14:3)
7. Heaven is a BLESSING THAT IS WITHOUT AN END (I Thess. 4:17).
8. Heaven is a place of PERFECT BLISS (Rev. 7:16-17; 21:4-25, 27; 22:5)
9. Heaven is a place where CHRIST IS ALL IN ALL (Rev. 21:23; 22:3)

It is vitally important that we understand and believe the above statements. One of the current false religions teaches that heaven is a spiritual condition, the Scripture declares that it is a place. Another error taught is that only the very elect shall be in God's presence, but the Scripture says that we will be with the Lord, and the antecedent of "we" is "believing souls." God's residence and ours shall be the same. The popular conception of those who go to heaven is that they have wings and are as angels. The teaching of the Scripture is that we shall still be human beings, except that we will be living in resurrected bodies (II Cor. 5:1). The mansions spoken of in John fourteen evidently represent the rewards which believers will receive. Some shall receive better rewards than others, dependent upon their works here upon the earth. There will be degrees of reward in heaven. But these rewards, whether they be great or small, will be unlike rewards received here upon the earth, for they will neither crumble, rot, decay, nor will we lose them by death. We will possess them forever. We shall be immortal tenants in an eternal dwelling.

Mansions of glory, home over there,
Regions celestial, radiant and fair,
No pain or sorrow, no gloom or night.
Beautiful homeland, palace of Light.

II. JESUS PREDICTS HIS SECOND ADVENT

In our Lord's assurance to His disciples of a future home in heaven, He made a very important prediction which cannot be overlooked. He did not tell them when the fulfilment would take place, but since He promised and God cannot lie, the fulfilment is inevitable. He said, "If I go and prepare a place for you, I WILL COME AGAIN." This second advent of our Lord is absolutely necessary in order for believers to enter heaven. He not only prepares a place for us in heaven but He furnishes the transportation from earth to glory.

In order that we might cover the ground more rapidly, let us look at the how, when, and why of Christ's second advent. How will He return? He will return "in like manner as we have seen Him go into heaven" said the

angels to the apostles (Acts 1:11). He went to heaven on a cloud (Acts 1:9), and will return with clouds (Rev. 1:7). And also as His ascension was visible, so will His Second Coming be visible to every eye (Rev. 1:7). When shall He return? "Of that day and hour knoweth no man" (Matt. 24:36). It is true that no man knoweth the day nor the hour, nor the year of His return, but in regard to the ages we do have definite revelation. His return shall be in two phases: one for His church in the air, which is called the Rapture, and this will occur at the end of the Body age (I Thess. 4:16-17). The other return will be all the way back to the earth at the climax, or close of the Great Tribulation, about seven years after the Rapture (Zech. 14:4). Why shall He return? According to the fourteenth of John, He will return in order to receive us unto Himself (vs. 3). More specifically, this means the members of the Body, dead and alive (I Thess. 4:17), in the first phase of His Second Coming, and for the nation of Israel in the second phase of His return.

The following important distinctions must be added here, too, in the study of Christ's second advent, discussed above.

FIRST: Rapture Scriptures will never be found in the Old Testament, the Gospels, or the Acts because the Church was not revealed until Paul's revelation (Eph. 3:1-9) and the Rapture and Church are inseparable. The same is true of the book of the Revelation because it deals only with events occurring after the Body age has ended. Therefore, the following Scriptures all refer to the second phase of the Second Coming, that is, Christ's Revelation: Zech. 14:1-4; Matt. 24:29-31; John 14:1-3; Acts 1:9-11; Rev. 19:11-16; Rev. 22:12.

SECOND: The Rapture differs mainly from Christ's Revelation on these points:

1. The Rapture occurs in the AIR (I Thess. 4:17).	1. The Revelation occurs on the EARTH (Zech. 14:4)
2. The Rapture is preceded by no event that is called a "sign" but is preceded by the terrible conditions specified by the apostle Paul (I Tim. 4:1-3; II Tim. 3:1-7)	2. The Revelation is preceded by great signs and terrible judments as revealed in Jewish Scriptures (Matt. 24:29-31).
3. The Rapture is that which removes BELIEVERS from the earth and leaves the UNBELIEVERS (I Thess. 4:16-17).	3. The Revelation is that which removes the WICKED or unbelievers from the earth and leaves the RIGHTEOUS (Matt. 24:37-42).
4. The Rapture occurs at the END OF THE BODY AGE (I Cor. 12:13-14; I Cor. 15:51-53).	4. The Revelation ocurrs at the END OF THE TRIBULATION AGE (Matt. 24:29-30).

III. JESUS PROVIDES A HEAVENLY ENTRANCE

It is nothing short of amazing that after such declarations by the Saviour one of His disciples, who should have had more faith, should have said, "Lord, we know not whither Thou goest, and how can we know the way?" (vs. 5). Jesus was patient with him and said, "I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me" (vs. 6). The fact, which Thomas had missed, was that Jesus was the one mediator between God and man (I Tim. 2:5). There was no possibility of a man finding any other way to God, only through Jesus Christ (Acts 4:12). The reason that such a stringent law was laid down by God was that man in his natural self cannot come to God. In himself, man stands before God, his Judge, but through the access provided by Jesus (Rom. 5:2; Eph. 2:18; Heb. 9:24) and in Christ he stands before God, his Father. Christ is the Way, the Truth, and the Life, that is, He is the beginning, the middle, and the end. In Him we must set out, go on, and finish. As the Truth, He is the Guide; as the Life, He is the end of our way. He is the true and living Way (Heb. 10:20).

IV. JESUS PROVES HIS DEITY

Our Lord's answer to the disciple Thomas brought forth a request from another disciple, Philip. "Lord, show us the Father, and it sufficeth us" (vs. 8). Our Lord's words in answer were a real rebuke: "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father" (vs. 9). Of course, Jesus was not asking Philip to understand either His deity or the trinity; He was only asking him to believe it. This sets forth a principle in the Christian ministry. We cannot explain everything but we can proclaim it. Jesus was telling Thomas that He, as the Son of God, was very God Himself. He said on another occasion, "I and My Father are one" (John 10:30). Further explanation of His deity is given in verse eleven: "Believe Me that I am in the Father, and the Father in Me." Paul says in Philippians 2:6, "Who, being in the form of God, thought it not robbery to be equal with God." And again, "For in Him dwelleth all the fullness of the Godhead bodily" (Col. 2:9).

Our Lord gave Philip two reasons for believing in His deity. He first asked him to believe Him because of the words which He spoke concerning Himself (vs. 10). And then He gave him an alternative which was to believe Him because of the work which He had performed (vs. 11). In other words, He was inviting Philip to take the better way, which would be faith, and believe His words, or if he were too dull spiritually or had been blinded by Satan (II Cor. 4:4), then to use his eyes and look upon the works of Jesus. In regard to His works we see the following: in His doctrine was revealed the wisdom of the Father; in His purity, the holiness of the Father; in His miracles, the power of the Father; and in His love and grace, the grace of the Father. "In the beginning was the Word, and the Word was with God, and THE WORD WAS GOD" (John 1:1).

V. JESUS PROMISES ANSWERED PRAYER

As further parting instructions, before going back to glory, our Lord told His disciples that He would not leave them without a means of communication with Himself and the Father. He knew that they would need help, here upon the earth, and He provided such through the avenue and privilege of prayer. He said, "Whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son" (vs. 13). He specifically required that the disciples would ask for things in His name; this is extremely important because there is only one Advocate (I John 2:1), but one Intercessor (Heb. 7:25), and but one Mediator (I Tim. 2:5). Jesus is the One Who can obtain an entree for us with the Father. It would do no good for us to come to God in our name, for He would not listen to us, but He will hear His Son and will hear us too in the name of His Son. Even the Old Testament saints prayed in Jesus' name (Dan. 9:17; Ps. 84:9). It pleased the Father that this should be so.

The wonderful promise that Jesus gives is that He will answer our prayers. He says in verse thirteen, "That will I do," and in verse fourteen, "I will do it." The reason that Jesus can speak with such positiveness is that He not only gives the order for our prayers to be answered but He does it Himself. Thus, Philippians 4:19 takes on a new significance to us: "My God shall supply all your needs according to His riches in glory by Christ Jesus." The Christian prays to God for the supply of a certain need, in Jesus name. Jesus, the Advocate, gives the request to God and then proceeds to fulfil the request Himself.

With such assurance of answered prayer, let us not forget to do the asking.

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

A young man working on the Limehouse Docks once heard a clergyman named Henderson preach from the text: "Being justified by faith, we have peace with God through our Lord Jesus Christ," and being impressed, had a conversation afterwards in the vestry. Next day he sailed on the steamship "London," which became a total wreck. Months passed, and a sailor came to the clergyman and said, "Are you Mr. Henderson?" "Yes," he said, "I am." "Then," he replied, "I come to you with a message from the dead. I talked and prayed with a young man on board the "London," who had heard you preach. He was in earnest, but he did not seem to get into the light until a few moments before the wreck. He and I were told off to launch one of the boats, and to help man her. While doing so, he said to me, "Mate, if you get to

shore, be sure and tell Mr. Henderson that it's all right; being justified by faith, I have peace with God." By some accident he failed to reach the boat, and the rowers had to pull for their lives from the settling ship. The last thing I saw of that lad, he was up in the rigging, waving his hat, and shouting across the waters: "Being justified by faith, we have peace with God through our Lord Jesus Christ!"

Friend, you may be nearer your wreck than you know. This may be God's last signal to souls that read these words.

—"The Dawn"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Does the Bible confirm or refute the belief that heaven is a spiritual condition upon the earth? (John 14:2-3; Luke 16:25-26; Heb. 8:1-2; 9:11; 11:10, 16; 13:14; Isa. 33:17; 57:15; 66:1)

2. Why are we not given more detailed information concerning heaven? (I Cor. 2:9; 13:12; II Cor. 12:4; Isa. 55:8-9; 64:4; Ps. 139:6)

3. Why could Jesus speak with such authority concerning the eternal dwelling place of God? (John 14:7-11; 10:30; 8:58; 1:1-2; I John 5:7, 20)

4. Why did the Lord Jesus leave the mansions of glory nearly two thousand years ago? (I Tim. 1:15; I John 4:9, 14; John 1:29; 10:10b; Matt. 1:21)

5. What is the present work of our risen, ascended Lord? (John 14:2; Heb. 4:14-16; 6:20; 9:12, 24; Rom. 8:34)

6. What promise was made in connection with Christ's ascension? (John 14:3; Acts 1:9-11)

7. What great truth brings peace and comfort to troubled and sorrowing hearts? (John 14:1-3; I Thess. 4:13-18)

8. Why cannot we go to the Father apart from the Son? (Isa. 59:2 with Heb. 9:22 and I John 1:7; John 14:6; I Tim. 2:5-6; Heb. 10:19; Acts 4:12; I Pet. 3:18)

9. Is God the Father of all mankind? (John 1:12-13; 3:3-7; Gal. 3:26; Rom. 8:14-17; John 8:41-47)

10. Around whom will the joys and delights of heaven be centered? (From the believer's standpoint: Ps. 16:11; 17:15; Isa. 33:17; I John 3:2; from God's standpoint: Eph. 1:18; John 17:24; 14:3)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Many times we have taken up our lessons from the standpoint that it was necessary for each and every one to accept Jesus as a personal Saviour, in order to be saved. Perhaps in thinking about it you have wondered just what you have gained in taking Jesus as your own Saviour. Yes, you know heaven has been promised to you as your home. "But," you say, "that does not mean much to me, for I don't know just what heaven is." It is true that we do not know all that God has prepared for us in heaven, but He has told us enough so that we can enjoy looking forward to that time when we shall be there.

Today we turn in God's Word to John 14:1-15. In these verses we are told a little about heaven. We are told here that in the Father's house, or in heaven, there are many mansions. And it is the Lord Jesus, your Saviour and mine, Who has gone to heaven to prepare a place for us. It makes our hearts glad to read in the Bible that Jesus has gone to prepare heaven for us. It is not just a place that you and I shall go to, where we will have to adjust ourselves to its surroundings, but it is going to be a prepared place. During our stay here on earth the Lord will prepare us for our heavenly home, and the greatest joy that can be ours is the time when we shall go to be with our Lord in heaven.

And that heaven is a place in which Jesus has gone to prepare a home for us, is true. Read the last part of the second verse. It says, "If it were not so, I would have told you." The Lord would not have told us these things if they had not been true. But the note of joy comes when we read verse three. It says that He is coming back for us, and will take us to our home in heaven.

There will also be joy in the Saviour's heart when He comes to take us to be with Himself. He says, "that where I am, there ye may be also." He wants us to be where He is. He is now in heaven with the Father, preparing a place for us. And one of these days He is going to come for us to take us to be with Himself. Won't that be a wonderful day?

"Let not your heart be troubled." There may be many unhappy things which occur during our stay here on earth, but be not troubled, there is coming a day in which all of the trouble will be done away, and the Lord shall take us to heaven to be there for ever with Himself. Our loved ones who have gone on before will be there, and together we shall enjoy eternity with the Lord Jesus. What more could we want than what He has already done for us! We enjoy life here, and speak of the blessings which are ours since we took Jesus as our Saviour, but the greatest blessing is yet to come. It shall be when we gather together in heaven with the Lord Himself. We shall enjoy Him throughout all eternity.

Does heaven mean more to you than it did? If so, learn to live for Him here on this earth, and seek to bring someone else to the Saviour, that they too may enjoy eternity in heaven with Jesus.

Yours in the Coming One,
Aunt Anna

First Quarter, Lesson 11 **Sunday, March 14, 1937**

JESUS PRAYING FOR HIS DISCIPLES

Lesson Text: John 17
Devotional Reading: John 17: 1-11

Golden Text:

"That they may be one, even as We are one" (John 17:22).

Jesus prayed much while in the flesh, but none of His prayers are recorded as fully as this one. In this, the real "Lord's Prayer," we are given a glimpse of His intercession before the throne of the Father on our behalf. The entire prayer presupposes that the resurrection is a finished fact. The prayer is in three clearly defined parts: I. Christ Prays for Himself (John 17:1-5); II. Christ Prays for His Disciples (John 17:6-17); III. Christ Prays for His Future Followers (John 17:20-26).

I. JESUS PRAYS FOR HIMSELF

The deity of Jesus Christ is clearly taught in these verses for He speaks of Himself as God's Son. It is not only unique but amazing the way God prays to God. The triunity of the Godhead is faithfully guarded. The Son and the Father are one and yet separate and apart from each other. We cannot hope to understand or explain it—just believe it.

A careful study of these five verses reveals a five point introversion. It is as follows:

1a. The Father is asked to glorify the Son (vs. 1a)
2a. The Son shall glorify the Father (vs. 1b)
3. Eternal life is from God through Jesus (vs. 2-3)
2b. The Son has glorified the Father (vs. 4)
1b. The Father is asked to glorify the Son (vs. 5)

Points 1a and 1b answer to one another, as do 2a and 2b. We shall seek to unfold the truth wrapped up in this inspired outline.

The opening words of our Lord to His Father were, "The hour is come." This must refer to the imminent humiliation and crucifixion. He had just finished reminding the disciples of this very thing in the words,

A little while, and ye shall not see Me (John 16:16).

And likewise in the analogy of the woman in childbirth,

A woman when she is in travail hath sorrow, because her HOUR IS COME (John 16:21)

These are the exact words of Jesus used in His prayer. The expression "HOUR IS COME" refers to his death on Calvary.

The next words have misled some because of the immediate context. Many teachers have mistakenly taught that the words "glorify Thy Son" refer to the crucifixion. We must differ at this point for the reason that the crucifixion represents the most ignominious humiliation. The glorification in Christ's mind must of necessity be in the future. A hint of that glory is seen in the resurrection, but even that falls short of the real fulfilment. There are four reasons why we place Christ's glorification in heaven.

1. Believers are said to be glorified when they go to their heavenly home (Rom. 8:17).
2. The transfiguration points to the Kingdom which is an earthly adumbration of heaven (Matt. 16:28; Matt. 17:1-5).
3. The testimony of verse five points to heaven.
   "O Father, glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was."
   Jesus here gives His own interpretation which makes the glorification inescapable in heaven.
4. The attestation of the apostle Paul to a post-resurrection glory.
   "Wherefore God also hath highly exalted Him, and given Him a name which is above every name" (Phil. 2:9).

It will be seen that points 1a and 1b answer to each other and teach the same truth. The second request for glorification in verse five, however, has more the personal touch to it. He prays for "Me" instead of for the "Son," and reminds the Father of their intimate relationship. The Saviour knew that His Father would be pleased at such reference.

In point 2a we see the assurance of the Son that He will glorify the Father. "Thy Son also may glorify Thee." This places the glorification here spoken of in the future. It will have its blessed fulfilment throughout all eternity. There in the eternal heavens shall the Father be glorified because Jesus fully met and satisfied all His demands. He, the Father, thought out redemption before the foundation of the world (Ephesians 1:4) and because of the Son's faithfulness in becoming the Propitiatory One, God's plans did not fail. The Father shall be glorified by the Son because He is a God of marvelous grace in being the Author of Salvation (Eph. 2:7).

Point 2b answers to this but deals with the past instead of the future. Verse four is self explanatory:

> I have glorified Thee on the earth. I have finished the work which Thou gavest Me to do.

The Father had said to the disciples on the occasion of the transfiguration, "Hear ye Him." Everything that Jesus said, whether it was teaching of doctrine, or prophesying, or speaking in parables was to the glory of God. He also glorified the Father by the miracles which He wrought. The miracles testified to the power of the Father. His reference to finishing the work God had given Him to do is a direct reference to Calvary.

The central point of the introversion deals with eternal life. Both the Father and the Son shall be glorified throughout all eternity because of the saved sinners that shall be there. God shall be glorified because eternal life is God-thought and the Son shall be glorified because it is Son-wrought. That He might perform the work necessary to give men eternal life is the only reason Jesus was on earth, incarnate in human flesh. He left His place in glory for this one purpose.

> Who, being in the form of God, thought it not robbery to be equal with God:
> But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men:
> And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross (Phil. 2:6-9).
> He shall see of the travail of His soul, and shall be satisfied (Isa. 53:11).

II. CHRIST PRAYS FOR HIS DISCIPLES

He indicates His change of petition by the words, "I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me" (vs. 6). Men in this verse cannot refer to man in the generic. It refers to the group of disciples which followed Him while He was here upon the earth. It is noteworthy that Christ referred to these men as belonging to the Father. This is, indeed, a precious fact. These men belong to the Father, first of all by right of creation: "And they fell upon their faces, and said, O God, the God of the SPIRITS of all flesh" (Num. 16:22). The word used here for "spirit" is elsewhere translated "soul" so that it should read, "O God, the God of the SOULS of all flesh." The reason that God is the God of all souls is because He created Adam in the beginning. "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). The second reason why these men belonged to God the Father is because of His claim upon them by right of redemption. Paul says in I Corinthians, "You are not your own, for you have been bought at a price" (I Cor. 6:19-20, Weymouth translation). The purchase price is given in the familiar passage in I Peter: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ" (vs. 18-19). In the face of these two facts we can say, indeed, the disciples belonged to God the Father and He had a right to give them to His Son.

As Jesus prays He makes it clear to the Father that He is not praying for the world; He says, "I pray not for the world, but for them which Thou hast given Me" (vs. 9). This phrase "I pray not for the world" need not disturb us for it does not mean that Christ has forgotten the world. We must first of all remember the setting of the prayer. Verse eleven gives it to us: "I am no more in the world." As Christ prays in the seventeenth of John, He is the Intercessor in heaven AFTER the crucifixion and resurrection. Those two great events are history as far as this prayer is concerned. In substance He is saying to the Father, "I have settled the sin question. When I hung upon Calvary I tasted death for every man, not one left out. I have made the provision, I have paid the price. I can do nothing more. The next decision or move is theirs; "On the contrary," says Jesus to the Father, "I am here on behalf of those believers, or Christians, down there upon the earth. It is for them that I am interceding at your throne." At Calvary, Jesus stood before the JUDGE on behalf of all MANKIND. In John seventeen He stands before the FATHER on behalf of BELIEVING SOULS. We must not fail to get this distinction between Christ as SUBSTITUTE and Christ as INTERCESSOR.

As Christ prayed so earnestly for His disciples, He made a very significant statement. He said, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil (one)" (vs. 13). (The best of the translators insert the noun "one.") Of course, one way to have kept the disciples from evil influences and from sinning would have been to have removed them from the world, but Christ preferred to leave them in the world as a testimony to God's grace and give them the power to have victory over sin. The protecting power of God in keeping His own from evil is seen in such a verse as, "The Lord shall preserve thee from all evil" (Ps. 121:7). Paul's confidence in this fact is stated thus: "The Lord shall deliver me from every evil work" (II Tim. 4:18). Christ prays for victory for His disciples, but they must exercise faith in order to receive it: "This is the victory that overcometh the world, even our FAITH" (I John 5:4).

Christ assured the Father He had not left the disciples without a commission; He said, "As Thou hast sent Me into the world, even so have I also sent them into the world" (vs. 18). This was fulfilled in the words, "Go ye into all the world, and PREACH THE GOSPEL to every creature" (Mark 16:15). This commission given to the disciples was not only for them but for all who everywhere call upon the name of the Lord. The Holy Spirit especially commends those who preach: "How beautiful are the feet of them that PREACH THE GOSPEL of peace" (Rom. 10:15). Paul, the Apostle, applied it to himself in the words, "Unto me, who am less than the least of all saints, is this grace given, that I should PREACH among the Gentiles THE UNSEARCHABLE RICHES OF CHRIST" (Eph. 3:8). And He passes the admonition on to you and me in the words, "PREACH THE WORD: be instant in season, out of season" (II Tim. 4:2).

III. CHRIST PRAYS FOR HIS FUTURE FOLLOWERS

And now the Saviour again shifts the subject of His prayer, this time to His future followers. He reveals the burden on His heart. It is that these new converts shall be unified in the Spirit. The depths of His desire may be more clearly seen when we read His words, "That they all MAY BE ONE; as Thou, Father, art in Me, and I in Thee" (vs. 21). He actually wants Christians to become one with each other as the Father and Son are one. It is an allegory with the trinity that Christ is using to illustrate His meaning.

Many times the Spirit has enjoined us to thus live in unity. The following scattered passages reveal this. "Endeavoring to keep the UNITY OF THE SPIRIT in the bond of peace" (Eph. 4:3). The purpose of unity is seen: "Stand fast in ONE SPIRIT, with ONE MIND striving together for the faith of the Gospel" (Phil. 1:27). And the desirability of unity is seen: "Behold, how good and how pleasant it is for brethren to dwell together in UNITY" (Ps. 133:1).

Unity of the Spirit not only has its blessing for those who practice it, giving joy, peace, and contentment, but it serves as an earmark for the world to look at in identifying Christians. In speaking of one of the reasons for unity Christ said, "That the world may believe that Thou hast sent Me" (vs. 21). Truly the Christian does not live unto himself alone, for he is constantly in the spotlight of the world. If he live for himself, then the world will point an accusing finger; but if he live for Christ, the world will be won to Christ.

As Christ closed His prayer He made a very precious allusion to our future heavenly home; He said, "Father, I will that they also, whom Thou hast given Me, be with Me WHERE I AM" (vs. 24). We are again reminded of His words in the fourteenth of John: "I will come again, and receive you unto Myself" (vs. 3). There can be no more blessed anticipation than that of being with our Saviour and Redeemer in glory. Pearly gates, gem-studded walls, celestial streets paved with pure gold, mansions of glory, the four and twenty elders, and even our own glorified loved ones will pale into insignificance as our eyes behold our Lord and Saviour Jesus Christ.

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

A dramatic incident occurred at a wedding in England. The bridegroom, William Montague Dyke, had been blinded by an accident when ten years of age, but had, despite his blindness, won university honors, and had also won a beautiful bride, though he had never looked on her face. Shortly before his marriage he submitted to treatment by experts, and the climax came on the day of his wedding. The bride entered the church leaning on the arm of her white-haired father, Admiral Cave. There stood her future husband with his father, and the great oculist, who was cutting away the last bandage. A beam of rose-colored light from a pane in the chancel window fell across his face, but he did not seem to see it. With a cry of joy he sprang forward to meet his bride. "At last! At last!" he uttered, and gazed for the first time on the face of the girl he loved. How far greater will be the joy of the heavenly Bridegroom, when He shall present His bride, the Church, "without blemish, in exceeding joy, before the presence of His glory." —"The Dawn"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. For whom does Jesus intercede? (John 17:9, 20; Rom. 8:33-34)
2. Does Jesus any longer need to pray for the Father's forgiveness for the sins of mankind? (John 17:4b; 19:30; Heb. 7:26-27; 9:11-15, 24-26; 10:10-14, 16-18)
3. What petitions does Christ as intercessor make on behalf of believers? (John 17:11, 13, 15, 17, 20-21, 24; Luke 22:32)
4. Who are those whom God the Father has given to the Son? (John 17:2, 6, 9, 11, 12, 24; 5:24; 6:37-40; 1:12; Rev. 22:17b)
5. Will any who have trusted in Christ ever be lost? (John 17:12; 3:16; 10:28; 5:24; 6:39)
6. For what purpose did Jesus empty Himself of His pristine majesty and glory? (John 17:4; Phil. 2:5-8)
7. Did He set aside His deity when He became man? (John 17:1, 10, 21, 22, 23, 24; 10:30; 12:45; 14:7-10)
8. How did the Son glorify the Father while on the earth? (John 17:4, 6, 8, 14; 4:34; 5:30; 6:38; 13:31-32; 14:31)
9. Of what was Jesus mindful during the days of His humiliation? (John 17:5, 24; 13:32; Heb. 12:2; Phil. 2:9-11)
10. On what mission does Christ send believers into the world? (Mark 16:15; Rom. 10:13-15; II Tim. 4:2; John 17:20-21)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Just before the Lord Jesus was to go to the cross of Calvary, He told His disciples that He was going away to the Father. But with His going, He told them that He would not leave them without comfort in the world, but that the Holy Spirit would come to dwell with them. Instead of the disciples rejoicing in the comfort which the Saviour was to send them, they were heavy of heart. All they could think about was that the Saviour was going away. They forgot that when the Lord said the Comforter was to be with them, that He, very God, was to come in the person of the Holy Spirit to dwell in their hearts.

In John 16:7 the Saviour said it was necessary for Him to go away. He knew that He must go to the cross to die for the sins of the world. He knew that it was planned in the heart and mind of God for Him to go to His Father. But His going to the Father was to prepare a place for those who put their trust in Him. If the Saviour had said that He was going away, and had left no word of comfort for those who would remain, then the disciples would have had cause for being sorrowful. But the Saviour said that when He would go away, the Holy Spirit would come to abide with His people, to guide and direct their lives, until such time when He Himself would return for His own.

In the seventeenth chapter of John, Jesus is found praying. The harder life pressed upon the Lord, the more He prayed. The prayer life of the Saviour shows us that we too need to take time to pray. Too often the more we have to do the less we pray. That was not what Jesus did. Sometimes He even went without sleep or without eating in order to pray. May this lesson stir the heart of every boy and girl, in that when the problems of life come your way, you will take them to the Lord in prayer. The more pressure that comes, the more prayer needs to be offered. The devil hates prayer; and when he finds a Christian praying he knows that he is defeated. If he can get a Christian to forget prayer in the midst of a difficulty, then he has gained the victory. Let us be on the job, and when you wonder just how you are going to win, take time to pray, and let the Lord Jesus guide and direct that life of yours in His path. Then you will find it a joy to live for the Lord, and realize that He is with you in everything which comes to your life.

Yours in One Who hears and answers prayer,
Aunt Anna

First Quarter, Lesson 12 Sunday, March 21, 1937

JOHN'S PICTURE OF THE TRIAL AND CRUCIFIXION

Lesson Text: John 18:1—19:42
Devotional Reading: Isaiah 53:1-6

Golden Text:

"Hereby perceive we the love of God, because He laid down His life for us" (I John 3:16).

These two chapters, the eighteenth and nineteenth of John's Gospel, present a good deal of material for us to handle in one short lesson. We have made eight divisions and they are as follows: I. Betrayed (John 18:1-5); II. Arrested (John 18:6-12); III. Arraigned (John 18:13-14, 19-24); IV. Denied (John 18:15-18, 25-27); V. Condemned (John 18:28-40); VI. Ridiculed (John 19:1-15); VII. Crucified (John 19:16-37); VIII. Buried (John 19:38-42).

I. BETRAYED

On the night before the crucifixion, Jesus and His disciples crossed over the Brook Cedron into the garden of Gethsemane where Jesus was accustomed to pray. Judas, the betrayer, knew the habits of our Lord and knew exactly where to direct the chief priests and officers in their search for Jesus. The treachery and betrayal of Judas may have seemed strange and perhaps came as a surprise to the rest of the disciples, but not to Jesus. He had prophesied as much (John 13:21-30). Judas and his band of men and officers arrived upon the scene, and through a pre-arranged signal with his wicked fellows, "he came to Jesus, and said, Hail, Master; and KISSED Him" (Matt. 26:49). It is unbelievable that Judas could stoop so low as to use the symbol of the kiss which meant affection with which to betray his Master. The unfailing accuracy of Scripture is seen in connection with the betrayal in the thirty pieces of silver (Matt. 26:15). The prophet Zechariah, writing several hundred years before this, accurately prophesied the number of pieces of money to be used in the betrayal (Zech. 11:12).

Quite naturally, the question has arisen as to Judas' salvation. It would not seem from Judas' treachery that he was saved. But we cannot, by this alone, brand him as an unbeliever. Perhaps the clearest passage in elucidating this problem is found in John 17:12: "None of them is lost, but the son of perdition." The "son of perdition" is Judas, and according to Jesus' own words in His prayer to the Father, Judas was lost (more detailed scriptural proof on this subject may be found in this issue of "Grace and Truth" in which these lessons appear, under the heading "Was Judas Saved?" by Jesse R. Jones).

II. ARRESTED

Jesus did not try to resist this multitude which sought to take Him. He had said that His hour had come, meaning that the time had come for Him to be crucified in order that the Scriptures might be fulfilled. Note what He said to His disciples at this juncture: "Thinkest thou that I cannot now pray to My Father? He shall presently give Me more than twelve legions of angels: But how then shall the Scriptures be fulfilled, that thus it must be?" (Matt. 26:53-54). Our Lord submitted peaceably to the officers and they led Him away.

An interesting sidelight is given in verse ten of John eighteen concerning impulsive Peter. We can give Peter credit for trying to save His Lord but he did not use the best of judgment. He drew his sword and smote the high priest's servant and cut off his right ear. We must say that Peter was rather handy with the sword. After Pentecost he became equally as handy and adapt with the two-edged Sword of the Spirit, which is the Word of God (Heb. 4:12). Jesus told Peter to put away his sword and we are told that He restored the ear to the servant (Luke 22:51).

III. ARRAIGNED

The first move of Jesus' captors was to take Him before Jewish authority in order that a case could be framed on Him. The satanic prejudice in their hearts can be seen in the Holy Spirit's reference to Caiaphas, the high priest: "Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people" (John 18:14). With such a man as his judge, Jesus could not hope to receive a fair trial. The others with Caiaphas were just as wicked as he in their designing: "Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put Him to death" (Matt. 26:59). Finally, one witness accused Jesus of claiming to be the Christ, the Son of God. In answer to this, Jesus said, "Thou hast said" (Matt. 26:64). For this admission Jesus was indicted for blasphemy and the punishment recommended was execution.

The Jewish authorities knew their limitations under the Roman government and while they preferred to kill Him at once, they thought better and took Him to the Roman governor instead with their charges and recommendations.

IV. DENIED

While all this was going on poor Simon Peter was going through more testings than his vacillating soul could weather. Jesus had prophesied that before the cock crew he would deny Him thrice. The text of these prophecies is seen in Matthew 26:75, Mark 14:72, Luke 22:61, and John 13:38. They were fulfilled to the letter.

Certain Atheists have made accusation that the evangelists have given a discrepancy in the references to the crowing of the cock. The passage in Mark 14:72 says that the cock will crow twice, whereas the other three writers do not name specifically the number of times, merely saying that the cock shall crow. To us it does not seem necessary that Matthew, Luke, and John should have indicated how many times the cock crowed. Their reference leaves room for the cock to crow any number of times, once, twice, thrice, or more. Therefore we say that there is no discrepancy. This is merely another one of the devil's feeble thrusts at the inspiration and reliability of the Word of God.

Bystanders at the trial in three separate instances asked Peter if he were one of Jesus' disciples. Each time he vociferously protested his identity, even cursing in the third denial. However, at the end of his third denial, he caught Jesus' eye for "the Lord turned, and looked upon Peter" (Luke 22:61). Peter was brokenhearted at the realization of what he had done and he went out and wept bitterly.

The super-abounding grace of our Lord is seen in His forgiveness of Peter. After the resurrection, the angels at the tomb told the woman, "Go tell His disciples AND PETER" (Mark 16:7). There can be no question but that the angels were merely echoing Jesus' own desire. Then Jesus appeared to the disciples at the lake and asked Peter three times if he loved Him (John 21:15-17). Our Lord loved Peter, not because of his sin, but in spite of it. "Having loved His own which were in the world, He loved them unto the end" (John 13:1).

V. CONDEMNED

From the hearing before the Sanhedran Jesus was taken to Pilate's Judgment Hall, for Pilate was the governor. After listening to the charges of the high priests, Pilate interrogated Jesus, seeking corroboration of the accusations, but found none that would make Him worthy of death. His anwer to the Jews was the only answer he could honestly give:

> I find in Him no fault at all (John 18:38).

This was a noble admission of and testimony to Christ's impeccability. Additional confirmation is gleaned in these verses:

> For He hath made Him to be sin for us, Who knew no sin (I Cor. 5:21).
>
> A lamb without blemish and without spot (I Pet. 1:19).
>
> Who did no sin (I Pet. 2:22).

However, Pilate played to the public desire and was easily persuaded to convict Jesus even without cause. Pilate tried weakly to release Jesus instead of Barabbas, but he failed. The custom on the Jewish passover was to pardon a criminal (or supposed criminal). The mob cried for Barabbas' release (John 18:40) and Pilate acquiesced. This meant condemnation for Jesus and eventual execution (John 19:16).

VI. RIDICULED

After such an admission as Pilate gave in the above reference to Jesus' absolute innocence, we would expect to find him treating Jesus kindly. Instead, chapter 19 opens with the words,

> Then Pilate therefore took Jesus, and SCOURGED HIM (vs. 1).

Roman scourges were made of leather thongs attached to a stout stick and weighted down with rough pieces of iron or lead. Our Lord was actually beaten by the man who testified to His innocency.

The next atrocity was the ridicule and mockery in placing upon Christ's head a crown of thorns and adorning Him with a purple robe. These two emblems belonged to royalty. Inasmuch as Jesus had claimed to be the King of the Jews, this was their crass way of mocking Him. Much more was done by way of torture which we cannot take time to review. One special outbreak of ridicule and taunt came while He hung upon the cross. The multitude cried in their frenzy:

> He saved others; let Him save Himself, if this is the Christ of God (Luke 23:35).

That which melts our hearts is the realization that Jesus did all this that we, who were sinners, might have eternal life.

VII. CRUCIFIED

The people then took Jesus from Pilate's judgment hall to a hill without the city called Golgotha. There they crucified Him on a Roman cross between thieves. Jesus could easily have stayed the hands of His executioners, but as we saw above in His admonition to the disciples at the arrest (Matt. 26:53-54; John 10:17-18), He would not interfere. This crucifixion, as cruel and unjust as it was, represented the supreme purpose of His Incarnation.

So many of the incidents surrounding our Lord's death are direct fulfilment of Old Testament prophecy that we shall seek to adduce them here:

1. Jesus Words on the cross: "My God, My God, why hast Thou forsaken Me?" (Mark 15:34)
   Prophesied in Psalm 22:1
2. Method of crucifixion
   a. He was nailed by both hands and feet
      Fulfilled—John 19:23-24
      Prophesied —Ps. 22:18
   b. He was pierced by a spear
      Fulfilled—John 19:34
      Prophesied—Zech. 12:10
   c. His bones were not broken
      Fulfilled—John 19:36
      Prophesied—Ps. 34:20
3. Methods of torture at the cross
   He was given vinegar to drink
      Fulfilled—John 19:28-30
      Prophesied—Ps. 69:21
4. Disposal of His personal possessions
   a. His vesture was not divided
      Lots were cast for it
      Fulfilled—John 19:23-24
      Prophesied—Ps. 22:18
   b. His other garments were divided
      Fulfilled—John 19:23-24
      Prophesied—Ps. 22:18

VIII. BURIED

John in his Gospel in narrating the burial of Jesus makes particular mention of two characters. One of these, Joseph of Arimathea, is mentioned by the other three evangelists. However, this is not true concerning Nicodemus, the other man. He is mentioned only by John. This is true both of his visit to Jesus by night (John 3) and at the burial. That this Nicodemus in John 19 is the same one as in John 3 is attested to by John in verse 39 of John 19.

Both of these men were undoubtedly secret believers during Jesus' life, but finally after His death they were willing to become such in a public way. Of course, the better testimony would have been to have followed their Saviour during His life, but they should be given credit for this display of tenderness and courage. Joseph provided the tomb and made the request to Pilate for Jesus' body. Nicodemus furnished the money with which to buy costly spices and ointment for the purpose of embalming the body.

The tomb that was provided by Joseph was one in which "never man yet laid" (John 19:41). This was a custom sedulously adherred to by the rich, that of burying their dead in unpolluted sepulchres. With this information we see the perfect agreement of Scripture; Isaiah 53:9 says that He was buried with the rich.

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

All earthly incidents fail to portray the heavenliness of Christ's earthly death, but the following incident illustrates the sacrifice Christ made when He in love stood in the breach for us.

The Lima & Arroyo Railroad crosses the deep Varrugas Valley, which has an evil reputation as the haunt of a peculiarly pestilent fever. When the great viaduct, which carries the railway across, was being built, this fever proved terribly fatal to the workmen. The viaduct was wrecked some time ago by a tornado, and the work of restoration is now completed. The American engineer superintending the operations was seized with the terrible Varrugas fever, and in connection with this fact, the magazine "Engineering" mentioned a truly heroic act performed by Affleck Fraser, a young engineer connected with the management of the road. Happening to be in the vicinity of Varrugas, Mr. Fraser learned that the American engineer in charge of the viaduct had been struck down by the fever and was lying in a local hospital, abandoned by his friends, and given up by the doctor in charge.

This gentleman informed Mr. Fraser that there was only one chance of saving the sick man, a transfusion operation, and that, of course, no one was willing to incur so great a risk. Without a moment's hesitation, Mr. Fraser insisted that he would give this chance to his brother engineer—a stranger to him. After some useless remonstrance on the part of the doctor, the operation was performed, and the Englishman's blood forced into the poisoned veins of the American—saving his life at a great cost, as it seemed, though Mr. Fraser entirely recovered.

The noble engineer risked his life for his fellow, but Christ deliberately gave up His life that He might procure for us the right to the tree of life . . . There was no other way by which Christ could procure salvation for us than by the cross. The bridge of sighs must be traversed by Him if we are to tread the bridge of song. Thus we find in Christ's cup of woe, our cup of bliss; in His crown of thorns, our crown of glory; in His shameful death, our quickening grace.

—Dr. F. E. Marsh in "The Prophetic News"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. What astounding utterance made by Jesus caused the men who had come to arrest Him, to fall to the ground? (John 18:5-6 with John 8:58 and Exod. 3:14)
2. Why did Jesus rebuke Peter for seeking to deliver Him from the hands of those who were planning to take His life? (John 18:11; 17:1; 12:23-27; Matt. 26:53-54; Luke 22:50-53)
3. What did the Saviour pray concerning Peter's denial? (Luke 22:31-34)
4. What were the outstanding differences between Judas and Peter? (John 6:70 and 17:12 with John 1:40-42; Matt. 27:3-5 with Matt. 26:75 and John 21:15-19)
5. Had Jesus committed any sin of which they could accuse Him? (John 18:38; 19:4; I Pet. 1:19; 2:22; II Cor 5:21)
6. Did the wicked men have power in themselves to crucify Jesus? (John 19:11; 10:11, 15, 17-18)
7. What brought the greatest suffering to the Saviour as He hung on the cross? (Isa. 53:5-6; I Pet. 2:4; 3:18; Heb. 10:26)
8. What two passages in the Old Testament tell many of the events surrounding the crucifixion? (Isa. 53 and Ps. 22)
9. Following Christ's example, how should we meet suffering and persecution? (I Pet. 2:19-23; 4:12-13, 19; James 1:2-4, 12; Rom. 5:3-5; II Cor. 12:7-10)
10. What claim does Christ have upon our lives in view of Calvary? (Rom. 12:1-2; I Cor. 6:19-20)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

Dear boys and girls:

At the close of each one of the Gospels, we read of the death and crucifixion of the Lord Jesus. In John's Gospel we read that Jesus, after He had been tried by Pilate, was given over to the death of crucifixion. By Pilate's own words, we know that He could not find any real reason for putting the Lord to death, but he wanted to keep in good standing with the people, and in an effort to satisfy their demands, he gave the Lord over to scourging. This kind of punishment was reserved for those who were slaves, and who in most cases never lived through that kind of treatment. But the Saviour, after suffering this awful torment, was led away to Calvary, there to die for the sins of the world. Not once in the heart of the Saviour was there the desire to withdraw from the cross. He lived His life looking forward to that day to come and to the time when He would save His people from their sins. Do you remember that the angel said that at the Saviour's birth His name was to be called "JESUS," for He was to save His people from their sins?

Pilate, for fear of the Roman king and his people, was willing to give the King of glory up to be crucified in order to save his own life. Poor weak Pilate. But he was no worse than some today who are willing to find favor with men of this world, instead of taking their stand with the Lord Jesus. We need not be ashamed of Christ Jesus our Lord. If the whole world were to turn against us because of our stand for Him, we still would have the Lord on our side, and what more could we ask?

Now as we think for a few moments upon the scene at the cross of Calvary, let us thank the Lord for His love which sent Him there. As God, He could have at any time turned away from the awful agony of the cross, but His love held Him there. He loved us so much that He was willing to give His very life for us, that we should have eternal life with Him. But in His hour of suffering and pain, while He hung on the cross, He thought of His dear mother, and spoke to the beloved disciple John to care for her. His heart of love knew that this woman was suffering in her own heart, and His love for her was shown at that hour. He forgot the pain which He was suffering, in order to be a help and blessing to her.

On the cross of Calvary hung the Lord of glory. The Good Shepherd gave His life for the sheep. The Lamb of God took away the sins of the world. At Calvary His death conquered all that the devil might try to win. And now, the Lord makes us more than conquerors through Himself.

We have a wonderful Saviour, boys and girls. To believe on Him, and take Him as your Saviour, means that you believe that He died there on the cross of Calvary for you. Your sins nailed Him there, and now that you take Him as yours, He promises to you everlasting life. That home which He has gone to prepare is for you. Some day He will come back again to take you to your home in heaven.

For any boy or girl who has not received Jesus as his or her Saviour, may this be the time of your decision. As you read the story of the cross, may you see His love for you. His love led Him to the cross to die for your sins. "Believe on the Lord Jesus Christ, and thou shalt be saved." Do you believe that? If so, take Him today. Do not wait until a more convenient time. Now is the time.

Yours in the Saviour's love,
Aunt Anna

First Quarter, Lesson 13 **Sunday, March 28, 1937**

JOHN'S RECOLLECTIONS OF THE RISEN LORD

Lesson Text: John 20:1—21:25
Devotional Reading: I Peter 1:3-12

Golden Text:

"I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive forevermore, amen" (Rev. 1:17-18).

We have had a good time studying John's Gospel and now we arrive at the last lesson in the book, as well as in the quarter. This is our Easter Lesson. The outline which we have selected, dealing with the last two chapters of John, is based upon five different incidents that happened in connection with the resurrection. They are as follows: I. A Sunday Foot-race (John 20:1-10); II. A Suspected Gardener (John 20:11-18); III. A Satisfied Doubter (John 20:19-31); IV. A Successful Fisherman (John 21:1-11); V. A Submissive Backslider (John 21: 12-25).

I. A SUNDAY FOOT-RACE

Early on the first day of the week, Sunday, Mary Magdalene came to the sepulchre where Jesus had been placed. Our text, in John twenty, tells us that Mary came early, while it was yet dark. This indicates to us her deep devotion to the Master. The special reason in her case for worshipping Jesus was the deliverance which He had given her from the bondage of demon possession (Luke 8:2). She had likewise demonstrated her appreciation on another occasion. After Lazarus' deliverance from the dead, Jesus came to dine with him and Mary took advantage of the occasion to anoint her Lord with a very costly preparation (John 12:3).

John does not tell us that Mary saw an angel upon her arrival at the tomb, but Matthew gives this detail. As the women arrived (Mary Magdalene and Mary the mother of James) they saw the stone rolled away and an angel nearby. The angel said unto them, "He is not here; for He is risen" (Matt. 28:6). After looking into the sepulchre and seeing that her Lord was not there, Mary Magdalene ran quickly to Simon Peter and the other disciple, who was John, and said unto them, "They have taken away the Lord out of the sepulchre, and we know not where they have laid Him" (John 20:2). Mary had faith enough to not forsake her Lord even in His death but she did not have enough faith to believe that He had risen from the dead. This statement to the two disciples indicates her unbelief.

The announcement to Peter and John that their Lord's body had been stolen caused them no little consternation, in fact, they were in such a hurry to get to the sepulchre that they staged a foot-race. Verse four says that "they ran both together; and the other disciple did outrun Peter"; John won the race. However, this does not surprise us for John was the steadier soul of the two, and apparently had greater love in his heart for the Lord than did Peter. Jesus, Himself, realized the depth of devotion in John's heart, for while He was upon the cross He committed the watchcare of His own mother to John (John 19:26, 27). However, we cannot fail to give Peter all the credit that is due him. Verse six of John twenty tells us that although Peter was second in the race to reach the sepulchre, his courage made him the first to enter. This boldness of Peter was an outstanding characteristic in his life. It got him into a great deal of trouble because it was not harnessed by the Spirit; however, his boldness and courage was finally brought under control on the day of Pentecost and from then on he was a powerful leader of Christianity.

In this account, in the first few verses of chapter twenty, wherein we see Simon Peter and John going into the sepulchre, finding the napkin and linen clothes lying in such a way as to indicate that thieves had not been there, we would expect that the next verse would reveal their realization that Jesus had risen. But, alas, their faith failed as did Mary's. "They did not then understand the passage of Scripture which says that Jesus must rise again from the dead" (John 20:9, Twentieth Century Translation). Both of these men had clear recollection of Jesus' prophecies uttered by Himself concerning His resurrection. The revelation was ample but their understanding was dulled so that they could not believe. Jesus gave this prophecy many times during his life, one of which is found in Mark 9:30-32; He even specified the number of days that would elapse before His resurrection. We would have expected that the disciples would have been at the tomb waiting and looking for His resurrection on the third day instead of being surprised, puzzled, and filled with unbelief when they did not find His body.

II. A SUSPECTED GARDENER

After the two disciples had become convinced that Jesus' body was nowhere to be found inside the sepulchre, they went away to their own homes. In verse eight we are told that John saw and believed. This refers to his being convinced that Jesus' body was not in the tomb. It does not mean that he believed in the resurrection. However, Mary's grief would not let her go, she stayed at the sepulchre weeping. We would expect this of Mary, for women, as a rule, are more tender-hearted than the men folks.

In her overwhelming grief, she stooped down and looked into the sepulchre again. This time she saw two angels in white, sitting one at the head of the place where Jesus had lain and the other at the foot. Here is another place where the Atheist has flattered himself that he has found another contradiction. He informs us with all of the importance and intelligence at his disposal that the Scriptures have given us an inaccuracy. He points out that in Matthew's Gospel, Mary is recorded as seeing one angel, and then in John's Gospel, Peter and the apostle John, looking into the sepulchre, see no angels; and a moment later Mary, looking into the sepulchre, sees two angels. It is only another feeble thrust of the Adversary. Angels are infinite beings, they come and go as they please. Angels can make themselves visible to one person at a given place and not visible to others in their immediate presence. It is equally possible that one angel could have rolled the stone away, then disappeared, and later reappeared with another angel. Therefore this is not a discrepancy in the Word of God.

As Mary was looking at the angels and explaining to them (for she thought they were men) that someone had stolen the body of her Lord, someone at her back caused her to turn around. This stranger said to her, "Woman, why weepest thou? Whom seekest thou?" (verse 15). And poor, grief-stricken Mary, supposing Him to be the gardener and either responsible for or informed as to the whereabouts of Jesus' body, pleaded with him to tell her. Then the suspected "gardener" said, "Mary," and as He opened the eyes of His disciples on the road to Emmaus (Luke 24:31), Jesus opened Mary's eyes and her response was, "Rabboni." "Rabbi" meant "Master" but "Rabboni" meant "My Great Master." Mary now believed.

After Mary's acknowledgment, Jesus said to her, "Touch Me not; for I have not yet ascended to My Father" (John 20:17). This verse along with Matthew 28:9, "And they came and held Him by the feet," needs an explanation. A contradiction has been supposed. Of course, there are diversities of views held but it seems to us that the one that makes Jesus the high priest (Lev. 16), fulfilling the day of atonement is the most satisfactory. Having accomplished the sacrifice on Calvary, He was on His way to present the sacred blood in heaven (John 20:17). Mary meets Jesus before He ascended with the sacred blood. But in Matthew 28:9 the women are permitted to touch Him because they see Him after His ascension. Thus, there were two ascensions after His resurrection, one to fulfil the type, and the other when He returned to His Father (Acts 1:9).

III. A SATISFIED DOUBTER

The next appearance of our Lord was to the group of disciples in the room. This appearance was also on the first day of the week. The disciples were assembled together, for fear of the Jews, and we are specifically told that the doors were shut (vs. 19). Then Jesus came, standing in their midst, and said unto them, "Peace be unto you." We see immediately that a change had come over Jesus' body. While incarnate in human flesh, He was subject to the limitations of the flesh as was every other man. If He were to find a door shut, He would have to open it like any other man in order to enter. However, after His resurrection He had a glorified body. We cannot explain what kind of a body this was but we do know that it was not a spirit. He, Himself, specifically said so: "Behold My hands and My feet, that it is I, Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have" (Luke 24:39). Furthermore, He ate food (Luke 24:43). But material barriers such as walls and doors did not mean a thing to Him, His glorified body dealt with them as though they were not.

At this appearance, the Lord said to His disciples, "Receive ye the Holy Ghost" (vs. 22). There are three special operations of the Spirit: one is the baptismal work, another is the regenerative work, and the third is the comforting work. The reception of the Holy Ghost, at this appearance of our Lord, is the latter, the comforting work. Remember that He had promised the disciples that the Comforter would come before He ascended into heaven: "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John 16:7).

There were evidently only ten disciples in the above meeting with the Saviour. One of the twelve, Judas, had committed suicide, the other, Thomas, we are told was not with them (vs. 24). These ten disciples began to tell Thomas of the wonderful visit of the resurrected Lord, but Thomas was afflicted with incredulity, he was not going to believe so great a fact unless he could see it with his own eyes. He had no faith. We are told in Hebrews 11:1 that "Faith is the substance of things hoped for, the EVIDENCE OF THINGS NOT SEEN." Thomas said that he would have to see the hands of our Lord, and His side, and would even have to put his fingers in the print of the nails before he would believe. Eight days later the Lord granted his request. He appeared again in their midst miraculously, not being subject to doors, and invited Thomas to fulfil his boast, but He exhorted him, "Be not faithless, but believing" (vs. 27). Thomas saw his mistake instantly and gave one of the most marvelous of testimonies in the words, "My Lord and my God" (vs. 28).

IV. A SUCCESSFUL FISHERMAN

After these and other wonderful manifestations by Jesus, the disciples did the incredible thing of leaving their spiritual duties. They forsook their high and noble calling of stewardship of the Gospel and returned to their fishing nets. As one would expect, Peter was the leader in this backsliding: "Peter saith unto them, I go a-fishing" (John 21:3). The other disciples had lost their vision too and said, "We also go with thee" (vs. 3).

This service in self-will soon demonstrated the disciples' folly: "That night they caught nothing" (vs. 3). They had many times fished and caught much fish as reward for their labor, but this time they were out of God's will and their efforts brought only failure.

At this juncture Jesus appeared on the shore and asked them how they fared. He did not reveal Himself immediately but appeared as a stranger. Their answer was in the negative. His reply was a suggestion that they cast their net on the other side of the boat. This they did and their catch was instantaneous and stupendous. They found, upon counting them, that they had one hundred and fifty-three fish.

The disciples had made a mistake in trying to fish without giving Jesus a place, but upon listening to Him they reaped a reward. The mother of Jesus revealed that she had caught a glimpse of the secret of Christian service when she said to the servants, "Whatsoever He saith unto you, do it" (John 2:5).

V. A SUBMISSIVE BACKSLIDER

After the disciples had landed their catch they discovered that Jesus had prepared a breakfast for them. He invited them to add their fish to those He already had, and asked them to dine with Him. By this time they knew that He was the Lord, for John, himself, had guessed correctly when he saw the miraculous draught of fish (John 21:7). What an exquisite privilege for the disciples to eat breakfast with Jesus; a meal which had been so carefully and thoughtfully prepared by Him for His own. The spiritual blessings which He gives are just that way too. They are provided when our need is the greatest They are also apportioned so as to more than meet our needs (Rom. 5:20b).

After the breakfast Jesus turned to His wayward son, Simon Peter. Now it was true that the other disciples, as well as Peter, had forsaken Him, but only Peter had actually denied the Lord. Three times our Lord asked him the question, "Lovest thou Me?" Each time Peter's answer was a vigorous affirmative, but the third time we are told that Peter was grieved (vs. 17) because this reminded him of his threefold denial. This was undoubtedly the reason why our Lord asked him three times so as to remind him of his sin and thus make his contrition the more concrete. Peter's answer was even a little different

the last time. The first two answers were "Yea, Lord; Thou knowest that I love Thee," but the last time it was, "Lord, Thou knowest all things; Thou knowest that I love Thee." The backslider must indeed realize his sin in order to experience a complete restoration (II Cor. 7:11). Peter's return was sincere and our Lord told him to feed His sheep.

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

The Russian Church, in spite of the historical shortcomings of its outer structure, and the failings of many of its ministers and faithful sons, has revealed itself to be an immense spiritual power, hence the Bolshevists' hatred of it; and the center of that spiritual power is faith in the risen Lord. It is the assertion of a higher, conquering principle, in opposition to the forces of darkness which torment the outer body of the church. It is not only an expectation, it is already a possession of the treasure. Some four years ago (Written in '30) Lunatcharsky, Soviet minister of education, was giving a public lecture in Moscow directed against faith in God, in which he attempted to prove that it was a survival of the capitalist regime. He himself was exceedingly satisfied with his lecture, which lasted an hour and a half; so much so that he magnanimously proposed a discussion, provided that no one spoke for more than five minutes. A young priest, a shy, clumsy, ungainly, timid little man with a small beard, a typical village priest, came forward and asked leave to speak. "I remind you, not more than five minutes," said Lunatcharsky. "Yes, I shall not be long." The priest ascended the platform and addressed the audience: "Brothers and sisters, Christ is risen!" (the customary Eastern greeting). And the whole audience, as one man, answered, "He is risen indeed!"—the customary answer. "I have finished," he said; "I have nothing more to say."

—From "World Dominion"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Who was the disciple whom Jesus loved? (John 20:2; 13:23; 21:20, 24)
2. Had Peter and John heard beforehand that Jesus was going to rise from the dead? (Matt. 20:17-19; Mark 8:27-31; 9:31-32; 10:32-34; Luke 18:31-34; 24:1-8)
3. Will Jesus bear the wounds of His crucifixion in His glorified body throughout all eternity? (John 20:19-20, 26-27; Zech. 13:6)
4. Does God place the greatest emphasis on sight or faith? (John 20:29; 11:40; II Cor. 5:7; I Pet. 1:8-9)
5. What was Christ's first message to His disciples after His resurrection? (John 20:21; Matt. 28:19-20)
6. Why did John record the signs which the risen Saviour did in the presence of His disciples? (John 20:30-31; Rom. 1:3-4)
7. How did self enter into the disciples' service, and what was the result? (John 21:3; Prov. 14:14a; John 15:5b)
8. What is the secret of fruitful service? (John 21:6; 15:5a; Phil. 4:13; Prov. 3:5-6; Heb. 13:20-21; Phil. 2:13)
9. How does the Saviour deal with backsliders? (John 21:4-13; Matt. 18:11-14; Luke 15:3-24)
10. What is the only motive for service that is acceptable with God? (John 21:15-17; I Cor. 13:1-13; I Thess. 1:3)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Easter, to us who are Christians, is the day on which we celebrate the time of our Saviour's resurrection from the dead. True that Jesus died for us, but He did not remain dead. He arose from the dead, and then went to live in glory with the Father, thus showing that His finished work on Calvary was completed. He now sits at the right hand of the Father. His work on earth is done. He now waits the time when He shall take us up there with Him to live for ever.

When the Saviour told His disciples that He was going away, their hearts became sad. Then later, when the Lord went to the cross of Calvary, and died, you can imagine the heaviness of their hearts, to think that their Lord was gone. They failed to catch His words when He told them that He would arise from the dead. All they could think about was His going away. What a note of joy must have come forth when they saw their risen Lord.

Thomas was not present with the disciples when the Lord came to them after He had risen from the dead. But when the disciples saw Thomas, they told him that they had seen the Lord. Thomas was a doubting soul, and he was not ready to receive such news. He said that he would not believe that the Lord was risen unless he could touch Him with his own hands. For about a week the disciples were rejoicing in the fact that they had seen the Lord, but poor Thomas was sad. Again the Saviour came to meet with His disciples, and Thomas was present with them. The Lord saw the need of Thomas and drew close to him, saying, "Peace be unto you." "Come, Thomas, reach forth thy hand and touch Me." This was more than Thomas could stand, and without further holding back, there came the words from Thomas' lips, "My Lord and my God!" Thomas had to see before He was willing to believe, but he missed the joy of believing without seeing. Today God has given us His Word, and we can rejoice in all of His Words, when we take them by faith. But the man who says I will not believe until I see, is taking the same stand as did Thomas. He misses out on the joy which comes to those who believe.

The Lord Jesus Christ rose from the dead, and there can be a voice of thanksgiving going from your mouth and mine for a risen Saviour. Some day, we trust it shall be soon, this risen Lord and Saviour is coming back again. Do you believe it? God tells us that He is. Will you let this message of His coming fill your heart with praise and thanksgiving, or will you stand aside as did Thomas and question it? The secret of your joy in Christ depends upon the belief of your heart. By faith you took Him as your Saviour, and by faith may you walk in the light of His soon coming. It may be today that the Saviour will come. Will you be ready to meet Him? Live today rejoicing in the knowledge of His coming, and you will find that there will be joy in believing.

Yours in a risen Saviour's love,

Aunt Anna

Was Judas Saved?

(Continued from page 41)

firms the awful fact of his eternally lost estate. Surely the testimony of fulfilled prophecy is inescapable. God's Word cannot be broken.

What a black picture we have in the case of Judas Iscariot. Hopelessness and despair are seen in all the lines that go to make up his portrait.

Think of the awful condition of a soul who, instead of grasping the opportunity to receive the Saviour, "sought opportunity to betray Him" (Luke 22:6).

The spirit of Judas is the spirit of Satan which he chose and by which he was condemned.

Does the N. T. Teach Torment?

(Continued from page 37)

aeus throwing the weight of their influence in favor of the "always being" translation, it places those who would hold any other view in a position which is perceptibly embarrassing, to say the least. Since, "always being" is the primary meaning of "aion," the translations "eternal" and "everlasting" become the correct translations for this word.

Like many other Greek words "aion" is used in certain passages in a modified sense. These occurrences can be readily discovered by a study of the context. A rule of procedure, which should be observed by all translators who would faithfully render the Greek into another language, is to translate into the primary or root meaning first and then modify into a derived or reduced significance when forced by the context. This fact in translation work instantly reveals the folly of always rendering a Greek word by the same English word.

It is worthy to note that the greatest Greek scholars of the past several years have lined up with the third group of writers who have accepted the Aristotelian etymology of "aion."

The foregoing scholarly considerations demand the retaining of "everlasting" and "forever and ever" in our English Bible because they are correct translations of the Greek word "aion" in some of its various forms.

Eternal torment is a terrific reality. May God awaken preachers to their responsibility to proclaim the truth, and may God, the Holy Spirit, deepen conviction in the hearts of the lost that they may be awakened to the fact that those who fail to accept the Lord Jesus Christ as personal Saviour,

> Shall go away into EVERLASTING PUNISHMENT (Matt. 25:46).

In the passages bearing upon eternal punishment the King James translation is right.

Should Christians Tithe?

(Continued from page 40)

Consequently, for a stretch of twenty-four years Abraham was enjoying all the glorious and thrilling blessings of faith, and during the entire period he, Abraham, was an uncircumcised dog.

This is a death blow to Jewish claims and Jewish exclusiveness. This amazing fact of history throws the door wide open to the army of the uncircumcised. They, too, may enjoy the blessings of faith. It is true that Israel is God's chosen people to have the privilege of certain God-given tasks and honors, but when it comes to the eternal blessings of salvation which attend the simplicity of faith—these are for all. The grace of God does not discriminate. Whosoever will may come. God's wondrous love is for a world of sinners. Salvation is not based on circumcision. The state of uncircumcision does not close the gateway to heaven. The Jewish notion that if a man is uncircumcised, his uncircumcision makes him a "child of doom and perdition" is demonstrated to be a notorious falsehood, because Father Abraham himself enjoyed all the marvelous blessings of faith for twenty-four years before he joined the ranks of the circumcised.

Paul encountered this subject while he was pastor of the church at Antioch. He handled it quickly and effectively. A bunch of Jewish teachers came on his field and told the members of Paul's flock,

> Except ye be circumcised . . . ye cannot be saved (Acts 15:1).

At that time Paul openly controverted their position. In the discussions in Romans and Galatians he tells us why he did so.

This much stands forth from Paul's argument. The period of twenty-four years from Abraham's conversion to his circumcision was neither a JEWISH PERIOD nor a LAW PERIOD. The distinctive Jewish covenant of circumcision had not yet been given and Sinai was still four hundred years away.

The Holy Spirit turns our attention to this period between Abraham's conversion and circumcision because of its indubitable importance. It is a period which shows God's love and provision for all the world. It is a period which puts all men, Jew and Gentile alike, on exactly the same footing when it comes to salvation and to spiritual experience and responsibility. It is a period which demonstrates that individual spiritual truth is the same in any age and every age. It is a period, the events of which, take on universal import. The events which take place in this period take place while Abraham is walking in faith but still uncircumcised. The events of this period must, consequently, have special significance for uncircumcised believers anywhere and everywhere, at any time and at all times. The uncircumcised faith of Abraham is declared to make him the father of all believers whether they be Jew or Gentile.

And this brings us back to our question concerning tithing, for the first occurrence of tithing in God's Word occurs during these outstandingly significant years in Abraham's life. The first recorded occurrence of tithing is when Abraham paid tithes to Melchizedek. The statement is brief:

> And he (Abraham) gave him (Melchizedek) tithes of all (Gen. 14:20).

The representative of uncircumcised believers paid tithes. In that period which was neither a Jewish period nor a Law period, Abraham paid tithes. In that period which is God's "Exhibit A" concerning the powers, responsibilities, and privileges of naked FAITH, the Father of the faithful paid tithes. Tithing is set forth as one of the privileges attendant upon believing. We do ourselves and the doctrine of tithing a great injustice when we say tithing is Jewish, or fasten it to the law. God has seen fit to present it during the faith period of Abraham's life, thus making it belong to both circumcised and uncircumcised believers in any age.

Tithing is not a custom or practice which belongs to the Church, as such. Tithing is a blessed privilege which belongs to individual believers whether they live in the Law period, the Church period, the Tribulation, or the Kingdom. Tithing is the joy of those who faithfully follow faithful Abraham. Tithing is that beautiful practice of believers whereby they may sacrificially cooperate in putting over the Word and work of the Lord. Tithing belongs to the individual Christian life and is consequently the same, in principle, in any age. Just as believers should know the message of God in any age, and should pray in any age, and should seek to lead souls into spiritual truth in any age, just so should believers tithe in any age. It is a part of the Christian life. Because God presents salvation by grace to Abraham when he was an uncircumcised Gentile, He thus shows that righteousness by faith is for all who believe in any dispensation. Because God reveals Abraham paying tithes while he was an uncircumcised Gentile, He thus shows that tithing belongs to the life of faith and is likewise for all who believe in any dispensation.

God's Word in Galatians is both interesting and satisfying:

> They which be of faith are blessed with faithful Abraham (Gal. 3:9).

"They which be of faith" is only one way of saying, "They which are believers;" in other words, any believer, all believers. To all believers is given the promise that they, whether circumcised, or uncircumcised, shall be blessed with faithful Abraham.

The blessing of righteousness by faith is that which Paul has specially in view. But attendant upon this supreme blessing were the privileges which belong to the saved. As God's man of faith, Abraham restored Lot from the hand of the enemy. As God's man of faith, he received the wondrous grace covenants of the Lord. As God's man of faith, he builded the altars and communed with God. And as God's man of faith, he paid tithes.

To us who are today's believers, God has the same privileges and responsibilities inhering in the life of faith. As God's men of faith we may restore drifted ones from the hand of the enemy. As God's men of faith we may receive the blessing of the grace covenants of the Lord. As God's men of faith we may enter into the wonder of daily communion with Him. As God's men of faith we, too, may gladly pay our tithes to the One Who loved us with an everlasting love.

It is a high day in the life of any Christian when he catches such a radiant glimpse of Calvary that he begins to tithe. It will not be long before he will feel that to give only one tenth is positively niggardly.

The Days of Youth

(Continued from page 49)

"Sure," said John.

So together they knelt and John never forgot Bob's prayer as he asked the Lord to somehow show John the reality of eternity and the necessity of accepting the Saviour and living for Him.

Early in the morning John was awakened by loud knocking on his door.

"Yes," he called.

"John," called the matron of the dormitory from outside the door, "get up quickly. Your friend, Bob, was hit by an automobile last night and is in the hospital, seriously hurt. He is calling for you."

Already John was half dressed. Finding out the name and location of the hospital, he called a cab and was soon running up the steps of the big white building in which so many tragedies of life had ended.

At the office they directed him to the third floor, and taking the elevator he was soon at Bob's bedside. He was astonished at the change in his friend, who feebly reached out a hand, hot and dry. "John," he gasped, "I'm so glad you came. A drunken driver hit me last night after I left you." He stopped and bit his lips to keep from crying out with the pain. "I—I have been unconscious till a short time ago." Another pause. "They tell me I can only talk to you a minute. John, will—will you do today what you wouldn't do last night?"

"Bob, don't waste your strength talking about that. You must rest," said John, realizing that his friend was in a critical condition.

"But, John, I can't rest thinking of you without Christ. Please, John."

"All right, Bob, I will," said John gripping his friend's hand. He was deeply touched and repeated, "I will, Bob, I do."

"Thank God. Now I can die happy."

"Die!! but you aren't going to, Bob, you can't, you mustn't," John cried.

"My time has come, John, I know I am going home to be with my Saviour." Painfully he continued and John could see that the palor of death was creeping over his face, as with a struggle he gasped, "Now my only regret is that I will never go to India—Ind—i—a." He dragged the word out and with a smile on his lips, died.

John could not sleep that night, nor the next, nor the next. Over and over he kept hearing Bob say "Ind—i—a." All the heartache, all the pathos of unfulfilled desire, all the woe were wrapped up in that cry, "Ind—i—a." In the early morning of the third night he could stand it no longer. In agony of soul he got up from his bed, put on his bathrobe and slippers, and knelt beside his bed. It was his first attempt at prayer. Meekly he began:

"Lord—" there was a long pause. "I don't know how to pray, but I can't rest, I can't think of anything but Bob's cry for India. Can it be, Lord? Do you want me, Lord? Shall I go to India in his place? He loved you so much. I don't know anything about you, Lord Jesus, but if you want me, I will go as a medical missionary in Bob's place. Amen."

Crawling back into his bed he felt better and slept until the rising bell rang. That evening, his decision made, he wrote to his folks. Simply he told them of his new plans.

"Dear Dad and Mother:

> Somehow I seem to have grown up in the last few days. The biggest tragedy, the biggest blessing, and the biggest decision of my life have come. I have accepted the Lord Jesus Christ as My Saviour, I have lost my best earthly friend, and I have decided to take his place as a medical missionary in India. I can't write more. Someone has said that when the heart is fullest the words are fewest.

Love,

John."

P.S. Mother, I am still peeling my potatoes.

Father and mother read the letter together. Tears were running down the cheeks of both as they finished. When he could trust himself to speak, Father said, "Marion, John has had the biggest tragedy, the biggest blessing, and the biggest decision. This is the biggest lesson we have ever had. We are both Christians but we have forgotten all about the Lord; left Him clear out of our lives, plans, and thoughts. Let's make this our biggest decision also and start living for Him." He put his arm around his wife and gladly she smiled her answer as tears started afresh.

"Oh! I am so happy. All my life I have hoped our boy would be a missionary, and to think—"

"You did? Why didn't you ever say so?" asked Mr. Higgans, aghast, holding her at arms' length.

"Because, James— because I felt he should make his own decision, his own choices. You see, you were pushing him so much to be a doctor that I felt he would rebel and leave home if I insisted on what I wanted."

"Isn't it wonderful, Marion, we both got what we wanted? He will be a doctor and he will be a missionary."

"Isn't it just like the Lord, dear?" said Mrs. Higgans as she smiled into her husband's face.

"He won't be working in marble halls but he will be taking care of precious souls for whom Christ died," said Mr. Higgans.

"Yes," said Mrs. Higgans softly to herself. "He will be 'peeling his potatoes.'"

The Berean African Mission

(Continued from page 47)

holes are covered with salt from the sea and it looks like frost on the glass. Well, I must sleep. This pushing the clock ahead each night makes it hard to get enough sleep. So-long until tomorrow.

Monday, Dec. 14 at 3:00 P.M.—

We are rocking, and pitching on a choppy, windy, English Channel. We can see the chalk cliffs of England out of our porthole. We have re-wrapped all of our packages and will re-open them on Christmas day. Thanks, everyone of you for the kindness and love you have put into every package and letter. How we did enjoy them and shall again Christmas day. This boat sure is carrying on in this rough sea. Wish you could see the sea rolling, foaming, and slamming against the south side of our ship, throwing spray and waves away up over the decks. No one is allowed out on deck and the sailors have ropes strung up along the decks about three feet high to help them keep their footing on the wet and slippery decks.

Well, folks, this must close this letter. We hope you have enjoyed it. We have thought of you all many times each day. England may change her king and as we look out on her shores as we write on this the Declaration Day of a new king for them and see the fog, the rain and the unsettled day, we think of a future day when our Head, our Saviour and Lord, Israel's coming King shall have His "Declaration Day." Won't we all be happy as we gather with Him, bringing our black and our white, our red and our brown jewels with us? May He bless you all in His service.

Your missionaries,

(Signed) Mrs. Amie and Miss Johnson

And so ends the log of the journey of these our missionaries. Will you, and you, and you who read this account of

beginnings of Berean African Missionary forthgoing, remember these two in your prayer-times? It would be especially heartening to them, I am sure, to receive a word of encouragement in the form of letters to them as they are sojourning in Belgium, learning the French language and otherwise preparing themselves for His service in the Congo. Their address is : 5 Rue de Moniteur, Brussels, Belgium.

Is Sheol the Grave?

(Continued from page 39)

> Out of the belly of hell (Heb. sheol) cried I, and Thou heardest my voice (Jonah 2:2).

Here the prophet Jonah, led by the Spirit, specifically calls his prison-house in the whale's belly, sheol. The comparison is obvious. As the whale's belly was a place of consciousness from which even prayer may be made, so sheol is a place of consciousness and a place from which prayer was indeed very frequently made under the circumstances which prevailed in Old Testament days when both believers and unbelievers were consigned to go "down" (see study by the editor in the October number 1936 of "Grace and Truth," page 298).

The fact that the denisons of sheol speak to one another and sometimes speak to God, rules the grave clear out. The conversations carried on by the bodies buried in the graves of the world are not particularly animated. Another group of passages containing the word under discussion inform us that souls are consigned to sheol. Every normal human being on earth knows where dead bodies are placed. They do not go to sheol.

Psalm sixteen prophesies of the exceedingly short sojourn of the Saviour's soul in sheol because He was to be raised from the dead. It says,

> Thou (O God) wilt not leave My soul in hell (Heb. sheol) (Ps. 16:10).

In the thirtieth Psalm the servant of God has been specially healed and delivered from death by God. His testimony is,

> Thou hast brought My soul from the grave (Heb. sheol) (Ps. 30:3; see also Ps. 89:48, grave—sheol).

It would be difficult for language to be more satisfyingly clear. Sheol is the abode of the souls of the dead exactly as the Hebrew lexicons so plainly told us. And in the book of Amos the Holy Spirit has used the word sheol in a most interesting connection.

> Though they dig into hell (Heb. sheol) thence shall My hand take them, though they climb up to heaven, thence will I bring them down.

The inescapable inference of the passage is that it is just as hard to dig down to sheol as it is to climb to heaven. Such teaching makes it unmistakably self-evident that sheol is not the grave, for human beings have been a race of grave diggers since the sin of Adam. Yes, Adam's sin brought on death, and death has brought on graves—hence graves are everywhere. It is not nearly so hard to dig a grave as it is to climb to heaven.

In view of this scriptural consideration we can but conclude that sheol is a place of consciousness, the grave is the place of unconsciousness. Sheol is the abode of souls, the grave is the burying place of the body. Sheol is a place of sorrow and pain. There is no pain in the grave. Sheol is a place where some men have been swallowed up alive. But what the grave swallows up, it swallows up dead. It is as impossible to dig down to sheol as it is to climb up to heaven, but digging into a grave is an everyday experience for poor dying man.

The testimony of scholarship clearly avers that sheol and the grave are not the same. The lexicons are in perfect harmony with the testimony of the Bible.

The result is plain. Sheol and the grave are vastly different, and the wicked doctrine of soul sleeping is a satanic deception.

Was the Rich Man Richer?

(Continued from page 42)

not earthly, they are heavenly." Lazarus was richer than the rich man—he was a Christian, a saved man. God help us to open our eyes and see past the period called time with its corrupted riches. O God be merciful to us sinners and save our poor hell-doomed souls!

A father had a detailed record of every head of cattle in his herd. Every cow was named, they were all registered, pedigreed stock. He could tell in a moment the day every "critter" was born, every time it had been sick, and who its grandparents were. Still that same father didn't even know the name of the young man that came and took his only daughter out one night, and failed to bring her in until three o'clock the next morning. Our world is money mad! Our world is pleasure mad! Our world has forgotten God! Our world is being led by the devil! Our world is about to go over the precipice into eternal judgment! Awaken, O my friend, before it is too late! Seek God in the time accepted! "Seek ye the Lord while He may be found." "What shall it profit a man if he gain the whole world and lose his own soul."

Fundamental Facts of the Faith

(Continued from page 43)

II. THE LENGTH OF THE TRIBULATION

JESUS declared in the book of Matthew that the terrible period of suffering should be made short. It is in the prophecy of Daniel that we find a prophetic utterance which gives a specific time. Daniel teaches that the Tribulation will be seven years long, and that the seven years will be chopped in two in the middle, making two periods of three and one-half years each. He furthermore indicates that the last half of the seven years will be far more terrible than the first half—that the last half is the time when the Antichrist will cast off all semblance of gentleness or kindliness and will stand forth to the world in his true character of coadjutor to Satan himself.

In the book of the Revelation the last half of the Tribulation is spoken of as being forty-two months in length. Forty-two months is three and one-half years. The agreement and delightful confirmation are exceedingly convincing to the thoughtful Christian. Thus we have seen the length of the Tribulation. It will be, all told, seven years.

We next investigate,

III. THE GENERAL CHARACTER OF THE TRIBULATION

THE Tribulation is presented in the inspired Book as a terrible period of unprecedented trouble upon the face of the earth.

When the prophet Daniel speaks of this coming time, he says,

> At that time shall Michael stand up, the great prince which standeth for the children of Thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time (Daniel 12:1).

When our blessed Lord spoke of this tribulational period He said,

> Then shall be great tribulation, such as was not since the beginning of the world, no, nor ever shall be (Matthew 24:21).

And when the weeping prophet, Jeremiah, would speak of this horrible tribulational time, he not only tells us it is a time of trouble, but he tells us plainly which one of the nations will be specially involved. His words are:

> Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble (Jeremiah 30:7).

Thus we find that the Tribulation period is said to be a time of special trouble for the nation of Israel.

Thus we see that the general character of the Tribulation is trouble for all nations and for Israel in particular. That awful age will soon burst upon a helpless world

The clouds are gathering. The thunder's roar is even now dimly heard. The storm will soon break. The vital question for every man and every woman is, Have I accepted Jesus Christ as a personal Saviour?

Let us now consider,

IV. THE GOVERNMENT OF THE TRIBULATION

THE whole subject as to what will be the type of government which will prevail in the brief dispensation of the Great Tribulation is a subject of transcendent interest.

The last few years of our own dispensation have witnessed amazing changes in the governments of the nations of the world. Monarchies are gone. A few last straggling and struggling remnants remain, but to all intents and purposes, the old monarchies with honest-to-goodness kings reigning over them, have disappeared into the oblivion of yesterday.

Less than two hundred years ago the REPUBLIC began to be the style in government. For a while the Republic continued to be "all the rage," but the popularity of that form of government is on the wane.

The trend today is toward dictatorships. We see this amazing new style of government exemplified in Stalin, Mussolini, Hitler, and Roosevelt. That which would have been declared to be an impossibility only a few years ago, we now find to be the commonplace, the ordinary. When the soon-coming dispensation of Tribulation arrives, dictatorship will arrive at their heyday. The last of the dictators will be the greatest of the dictators. The Antichrist will arise, will seize the power of the Kingdom. St. John in the Revelation tells us of ten kings who shall arise and shall have one mind and shall give their power and their strength to the Antichrist. Gathering his augmented forces together, the Antichrist shall establish his dictatorship over practically the whole earth. He, the super-man, shall become the super-dictator. The world shall acclaim him Lord. The record of the Revelation says,

> And power was given him over all kindreds, and tongues, and nations (Revelation 13:7).

This great power, however, is limited as to duration, for the same passage says,

> And power was given unto him to continue forty and two months (Revelation 13:5).

And thus we find the Scripture indicates that the government of the Great Tribulation will be a gigantic, unwieldy, world-wide dictatorship.

Dictatorship is Satan's imitation of centralized authority, God's true method of government.

That we are moving rapidly toward the awful days of tribulational suffering is indicated by the present-hour popularity of dictatorship. The governments of the world are fast ripening for the climax dictatorship of the ages—the world kingdom of the Antichrist.

We now consider,

V. THE RELIGION OF THE TRIBULATION

THE Scripture gives us some staggering prophecies of the blasphemous religion which the Antichrist—empowered of the devil—will put over in the coming tribulational age. The backbone of the awful scheme will be to formulate a blasphemous trinity made up of the devil as Anti-God, being the first person of the false trinity, the Antichrist himself the evil second person of the false trinity, and a personage known as the False Prophet, playing the role of the Anti-Holy Ghost, third person of this damnable pious fraud. The mock Christ will go down into death and recover, thus imitating the death and resurrection of our Lord Jesus. The mock Holy Spirit will set up an image of the mock Christ in the holy place of the temple and make the image speak. This notable miracle will deceive multitudes who will accept the false Christ as their Saviour, and the devil as their god, because of receiving the testimony of the false Holy Spirit. The multitudes who do this thing are guilty of the unpardonable sin. They have committed the sin against the Holy Spirit; that is, they have listened to the blasphemous imitation of the Holy Spirit and are consequently lost forever. For those who accept the religion of the Great Tribulation there is no further hope. They have committed the sin unto death and there is no efficacy in praying for them. They are beyond recall.

One other feature of the religion of the Antichrist merits our attention. Those who will worship the Antichrist receive a mark either in their foreheads or in their palms—the mark to be 666. Here stands forth the wicked subtlety of the Antichrist for he will unite the commercial with the religious. He issues orders that none shall BUY or SELL except those who have the MARK upon them. In other words, the slogan of the Great Tribulation will be, WORSHIP THE ANTICHRIST OR DIE. And the slogan will be carried out. But on the other hand, those who do yield to the blandishments of this evil religious leader and dictator will lose their hope of heaven forever. Thus it becomes evident that martyrdom at the hands of the Antichrist will be by far the best choice to make. The prophecies indicate that in spite of the Antichrist's propaganda, many shall hear and believe the true message. These shall remain unshaken when assailed by the henchmen of the Antichrist, will pay the price of their fidelity with their own blood, and shall wear, with honor, the martyr's crown in the heavenly world forevermore.

In conclusion, we consider,

VI. THE CULMINATION OF THE TRIBULATION

THE inspired descriptions of the culmination of the Great Tribulation are vivid and terrifying. Matthew 24 says:

> Immediately after the tribulation of those days shall the sun be darkened, the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken (Matthew 24:29).

Describing the same awful events which shall mark the culmination of tribulational horrors, John gives us some additional details in the Revelation.

> And I beheld when he opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;
>
> And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind,
>
> And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places (Revelation 6:12-14).

These terrific portents are described in other passages as well, but we can only observe the one other and vital feature of the culmination of the Tribulation. That vital feature is the SECOND COMING OF THE LORD HIMSELF.

The record of the Revelation is clear. When John the Revelator has brought us along to the very end of his

description of Tribulational martyrdoms and anguish, he comes at last to the climax event. His words are:

> And I saw heaven opened and behold, a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war (Revelation 19:11).

Although we have been compelled to make our study of this interesting subject both rapid and brief, yet we have found the Scripture yielding up to us some vitally important facts concerning the future dispensation of the Tribulation.

First, as to TIME, the Tribulation will occur between the Translation of the Church, the closing event of the Body age and the Revelation of Christ from heaven, the opening event of the Kingdom age.

Second, as to LENGTH, the Tribulation will be only seven years long. But that will prove to be long enough.

Third, as to GENERAL CHARACTER, the Tribulation will be a Jewish dispensation of perfectly terrible suffering, agony, and divine wrath.

Fourth, as to GOVERNMENT, the Tribulation will be a dispensation in which there will be manifested a satanic dictatorship which will bring indescribable outrages and injustices upon the whole earth.

Fifth, as to RELIGION, the Tribulation is a dispensation in which the devil's blasphemous trinity will be foisted upon the race and thousands shall be deceived and will commit the unpardonable sin.

Sixth, as to its CULMINATION, the Tribulation will close with awful judgments, the overthrow of both the kingdom and the religion of the Antichrist, and the Second Coming of the Lord.

Dear friend, since this awful period of satanic delusion, divine wrath, and human agony is hourly drawing nearer, will you not awake to the seriousness of your condition, and if you have not accepted the Saviour—do it now?

Is Spirit Baptism Subsequent?

(Continued from page 38)

Rapture of the Body. The time of the baptism of the Spirit has become regulated. No more does it occur subsequent to conversion. It is simultaneous with conversion.

It is set forth with startling clearness in I Corinthians 12:13. Dr. Lewis Sperry Chafer comments upon this verse, saying, "Every GREAT theme of Scripture will be found to be taken up EXHAUSTIVELY in one central passage, and I Corinthians 12:13 is evidently the one clear revelation as to the meaning of the phrase, 'the baptism with the Spirit.' This passage clearly indicates that the baptism with the Spirit is the divine operation by which believers are made members in the Body of Christ, and are vitally united to Christ by partaking of one Spirit. If we inquire as to how and when they became thus related to Christ, the answer from God's Word would be that they were placed 'in Christ' by baptism with the Spirit, and that it occurred at the moment they believed and were saved."

The verse reads,

> For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles (I Cor. 12:13).

The implications of this verse should be enough to convince all. The Body of Christ is not made up of some who have the Spirit and some who do not have it. All have been baptized. Still further, there are not some Christians IN the Body and some OUTSIDE, for it says, "WE are ALL baptized." And without question the "we" refers to all believers.

> Unto the church of God which is at Corinth . . . WITH ALL that in every place call upon the name of Jesus Christ (I Cor. 1:2).

Hence, every person who has called upon the name of Jesus Christ has been baptized by the Holy Spirit. There is only one way for that to be accomplished. The baptism of the Spirit must be simultaneous with and not subsequent to conversion.

Let's Make It Known!

Is it not your desire as well as ours that "*Grace and Truth*" should be made known to more Christians who need its help and spiritual blessing? Recently an evangelist who paid the school a brief visit to see something of the work here at D. B. I. made the following comment: "I take several of the Fundamental magazines and like '*Grace and Truth*' best of all. As a Bible study magazine it is in a field by itself. *It should be better known!*" Will you help us make "*Grace and Truth*" known? You can do this by sending us the names of those whom you think might be interested in just such a magazine. If your pastor, Sunday-school superintendent, and Sunday-school teachers do not take it, send us their names and we will send them a sample copy. Let's make "*Grace and Truth*" better known!

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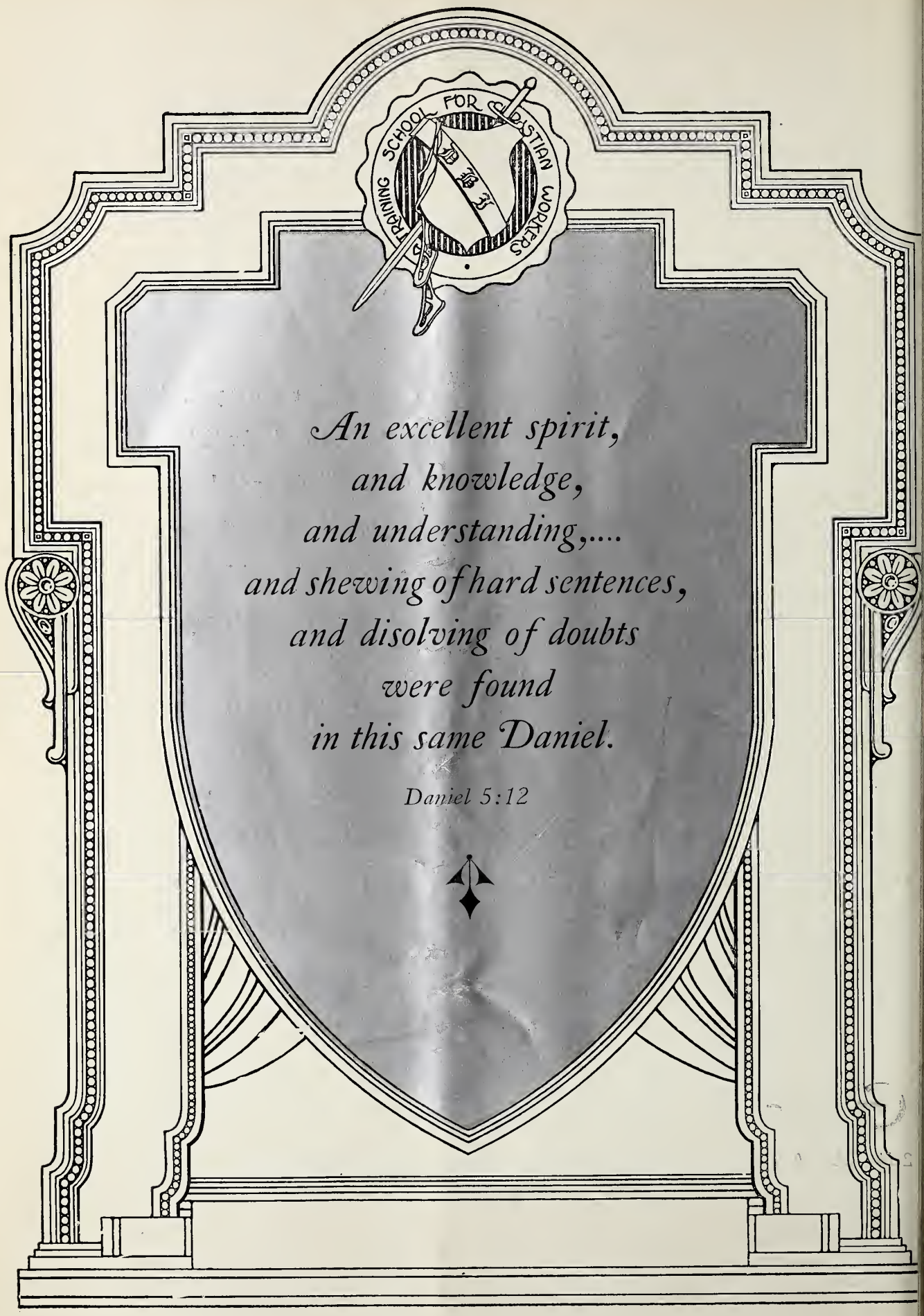
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and knowledge,
and understanding,....
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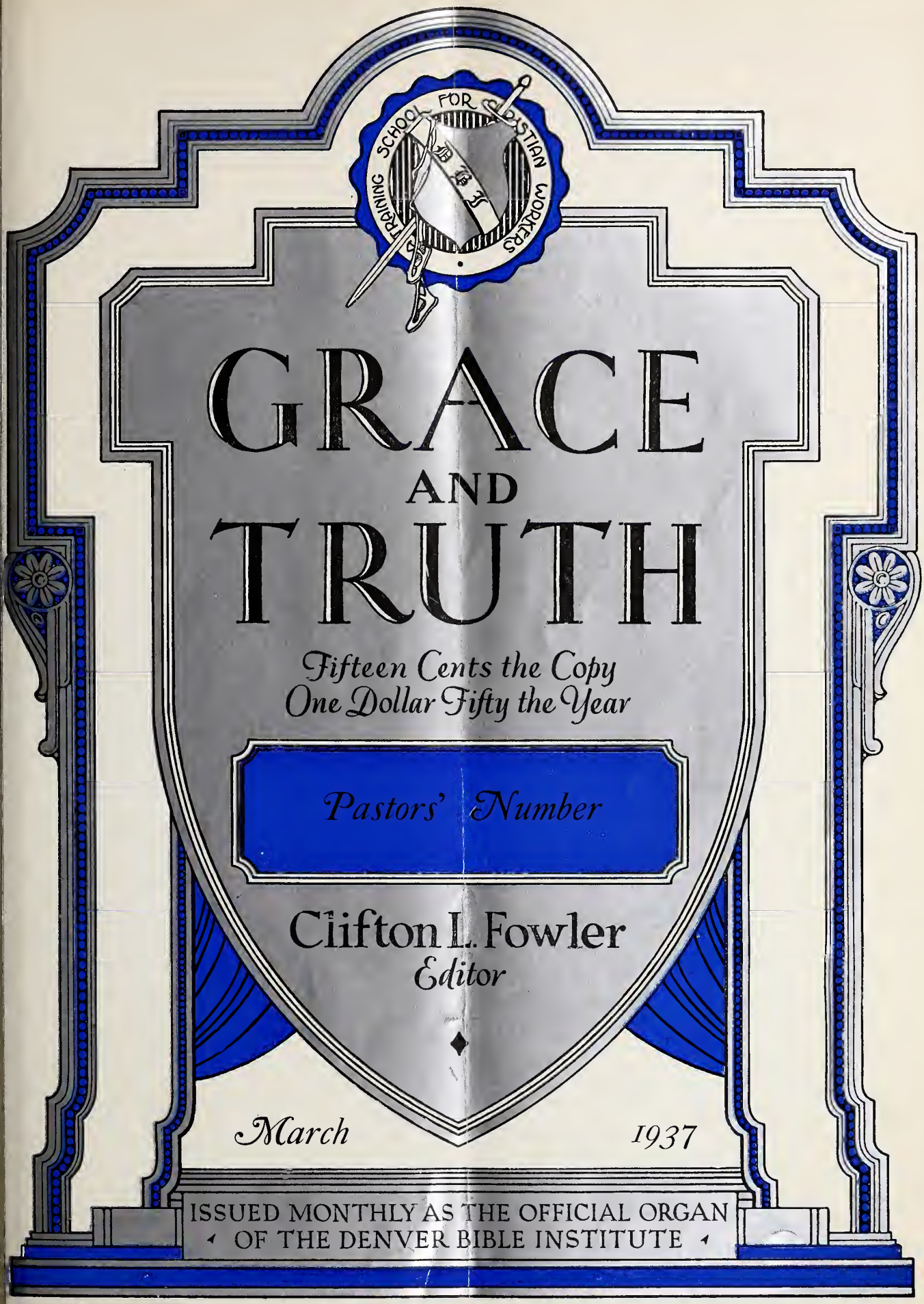
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March
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D.B.I. DORMITORY DONATIONS

From all parts of the country friends have responded to our appeal for a new men's dormitory. Many, unable to contribute, have written assuring us of their prayers in behalf of this great need.

In order to provide adequate accommodations for our men students at the opening of another school year, work on the new building should begin very soon. This necessitates the generous and sacrificial giving on the part of everyone interested in the training of young men and women for Christian service. The following list represents those who have contributed to date:

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DOCTRINAL STATEMENT
of the Denver Bible Institute
and of *"Grace and Truth"*

THE TRINITY
The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature—Rom. 3:19

PERSONALITY OF SATAN
The personality of Satan—Job. 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus —Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
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The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST
The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH
All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

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AS THE EDITOR SEES IT

Pastors' Number

THE editors, in preparing the Pastor's Number had in mind an issue that would encourage the souls of Christian workers. With that thought in mind, several representative pastors were selected and asked to contribute articles appropriate to their field and experiences. The result is a splendid group of messages fresh from the hearts of pastors who are on the firing line. Knowing that a large part of our family is made up of pastors, missionaries, and evangelists, we earnestly pray that their hearts will be blessed and their hands strengthened.

The Evident Lack of Love

AND then again, it seems to me that we limit God when we have *the evident lack of love,* which, alas, seems to characterize those who profess the name of the Lord Jesus in these days. If you ask me for the greatest need of the Church, I would reply, "A baptism of divine love." "By this shall all men know that ye are My disciples," said Jesus. How? By being so desperately zealous in our defense of the Word of God, and known as enthusiastic Fundamentalists? No, not that, although we are to contend earnestly for the faith. "By this shall all men know that ye are My disciples, if ye have love one to another."

God is limited in these days through the absence of love among His believing people. Loveless hearts can never make effective soul winners, and the lovelessness among professing Christians is to be deplored, even in orthodox circles.

Make no mistake about it—I am a Fundamentalist to the core and believe in all that we have in this sacred Word of God. But it is my firm conviction that the pugnacious, pugilistic way of defending this Word is doing more harm than good. I hold no brief for Modernists, but I find some of them more gentlemanly in manner than some of the so called Fundamentalists. When we think of the bickerings, the criticisms, and the unloving attitude which characterizes so many these days, we know that because of this lack of love God is limited in His operations.

Where you have the absence of that divine love made possible by the Holy Ghost, there is the manifestation of jealousy and ill-will, and jealousy can limit the Holy One. Jealousy is ruining the power of a good many men in the ministry today. One of the greatest stumbling-blocks in Christian service is the presence and manifestation of jealousy. My heart is grieved, as I move among men, to discover how many jealousy-minded there are.

Jealousy not only ties the hands of God, but it destroys a man's spiritual power. Somebody else is gifted with a greater personality than I have, has been blest with eloquence, has a way of presenting Truth that seems to compel admiration, receives all the invitations of Bible conferences, and is forever before the public eye. I think I can preach as well as he, and because I am not receiving as many invitations, and seem to be in the background, the devil works in my mind and creates in me a wrong attitude toward my fellow preacher. But what if someone else can preach the Gospel better than I can preach it? He cannot preach a better Gospel! And if God has blest another with gifts that I do not possess, I ought to pray for him for he carries a greater responsibility. And if I pray for him, at the judgment seat of Christ I shall share his reward, because I helped to produce the results of his ministry.

It is high time that we closed our church doors and had a frank talk about these very things that cripple our usefulness, and make it well nigh impossible for God to travel in the greatness of His strength. I urge you in the name of God to carry any jealousy you may have in your heart towards anyone to the cross and leave it there, if you want a life of divine power. God will never use a *jealous* worker, but He will use a *zealous* worker. *(He Could Not,* Herbert Lockyer. Published by The Bible Institute Colportage Ass'n, 843-845 North Wells Street, Chicago, Illinois. Price ten cents.)

Moody Lecturer?

A GENTLEMAN named Rev. F. H. Gillett had a generous write-up in a Denver newspaper, in which he is set forth as having been accepted as a lecturer on the Extension Staff of the Moody Bible Institute and as being a Bible teacher who used exclusively the Concordant Version of the Bible.

This made a bad combination, Moody Bible Institute stands in America as an exponent of sound and reliable Fundamentalism, while the Concordant Version is used by a group which is notoriously known as universal Reconciliationists, and are called by some "Knockites." Moody stands for orthodoxy, the Concordant Version stands for heterodoxy. Moody stands

for truth, the Concordant Version stands for error.

The newspaper item was most unacceptable to the Moody Bible Institute and might have done that great institution untold harm. But Moody has wisely published in her monthly magazine a very definite disclaimer:

> In the "Denver News" of January 2, Rev. F. H. Gillette was announced as being connected with the extension staff of the Moody Bible Institute. This is not the case, and owing to the fact that he is organizing a Bible league that makes exclusive use of the Concordant Version of the Bible, which the Moody Bible Institute cannot endorse, it is necessary to issue this word of warning.

Don't mix the Moody Bible Institute and Knock's Concordant Version. They are as far apart as the poles. We are happy that M. B. I. has made this needed correction.

The Image of God

GOD created man in His own image—"In the image of God created He him." But the image was broken, yea, shattered, in the fall of Adam and Eve in the garden. There are those who doubt man's having been originally in God's image, despite the direct statements of Scripture. But the whole trend of Scripture is a logical demonstration of the original assertion, "in the image of God created He him."

The logical demonstration that man was originally in the divine image lies in the fact that God expects regenerated man to become like the Lord. The very word *redemption* means to *buy back*, hence to restore. Man was like God originally. Then man fell. Jesus redeemed him (bought him back), consequently we find Paul teaching the Corinthians

> We . . . are transformed into the same image (the image of the Lord).

What blessed truth. The fact of the possibility to become like Him again becomes the wonderful indication that we were like Him to begin with.

Redeemed—how I love to proclaim it.

Doctrine and Life

ONE of the greatest and gravest dangers into which Christians fall is the destructive practice of playing one truth of great importance against another vital and important truth.

An example of this subversive practice is when Christians go to wrangling among themselves over which is the more important—doctrine or life. To play doctrine and living the life against one another, trying to decide which is the more important, is folly. God's Word teaches the importance of both of them.

When our Lord Jesus was here He most pointedly questioned Peter on *doctrine*. And when Peter showed real doctrinal knowledge, giving that most satisfying doctrinal answer, "Thou art the Christ, the Son of the living God," our Lord commended him highly. Jesus gave strong endorsement to Peter because of his doctrinal clarity.

When our Lord Jesus was here He also placed the emphasis on the necessity of right living. He said, "Let your light so shine before men that they may see your good works and glorify your Father Which is in heaven."

The Lord showed in His teaching the importance of a proper and a clear apprehension of doctrine. Likewise He emphatically declared the importance of the life and conduct being what they should be in the sight of God and man, in other words, harmonious with the doctrine.

Jesus accented both. He did not lift one and disparage the other. He saw the absolute necessity of a clear conception of doctrine. He also saw the ines-

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Thy Labor Is Not in Vain

"I have labored in vain," a preacher said,
And his brow was marked with care;
"I have labored in vain." He bowed down his head,
And bitter and sad were the tears he shed
In that moment of dark despair.

And again with a sorrowful heart he wept,
For his spirit with grief was stirred,
Till the night grew dark, and at last he slept,
And a silent calm o'er his spirit crept,
And a whisper of "peace" was heard.

And he thought in his dream that his soul took flight
To a blessed and bright abode;
He saw a throne of dazzling light,
And harps were ringing, and robes were white—
Made white in the Saviour's blood.

Then a white-robed maiden came forth and said,
"Joy! Joy! for the trials are passed!
I am one that thy gentle words have led
In the narrow pathway of life to tread—
I welcome thee home at last!"

And the preacher gazed on the maiden's face—
He had seen that face on earth,
Where, with anxious heart, in his wonted place
He had told his charge of a Saviour's grace,
And their need of a second birth.

Then the preacher smiled, and the angel said,
"Go forth to thy work again;
It is not in vain that the seed is shed—
If only ONE soul to the cross is led,
Thy labor is not in vain."

And he rose in joy, and his eye was bright.
His sorrow and grief had fled,
And his soul was calm and his heart was light,
For his hands were strong in his Saviour's might
As forth to his work he sped.

—*Selected*

Soul Winning in a Winter Resort

By Richard S. Beal, D.D.
Pastor, First Baptist Church, Tucson, Arizona

IN this refreshing testimony by Pastor Beal we catch the Cosmopolitan atmosphere of one of America's most popular winter resorts. The winning of souls is the great burden on the heart and the chief aim in the service of this useful man of God. Read and be blessed.

TUCSON is an attractive little city located some seventy miles north of the Mexican border and completely surrounded by mountain ranges. Like "the city of the great King" it is "beautiful for situation." Dry and warm, its climate is akin to that of Egypt, and the multitudes of health-seekers from all parts of the nation find their way to it to partake of the benign rays of its sun. Mid-summer rays in mid-winter days invite tourists to the desert to escape the severity of wind and storm at home.

Tradition claims this city to be the third oldest in the United States, and perhaps it is. No doubt Indian and Spanish settlers have lived in its environs for many centuries, most of whom pressed northward out of Old Mexico. The Spanish atmosphere prevails, and influences the architecture, the celebrations, the festive occasions, the dress, the culture, and the nomenclature of the community.

Out of a population of some fifty thousand souls, about a third are of Spanish descent. The community presents opportunity for almost every type of Christian service. Darkest Africa knows no greater paganism than prevails among the Yaqui Indians whose rude huts bound the city on the north. Roman Catholic influences so dominate the Papago Indians whose village lies directly south of town, that to win them is about as difficult as trying to reach those who live in Mohammedan lands. Along with the large Mexican population which presents a problem not unlike a foreign mission one, are to be found Chinese, Jews, and Negroes. On the campus of the State University are almost three thousand students whose spiritual needs offer an overwhelming challenge to the Christian worker.

In addition to all of these there are literally thousands of dear souls whose bodies are weakened by the dreaded tuberculosis, or badly bent by a painful and stubborn arthritis. In their affliction some souls have become embittered, others made skeptical, still others are longing to know Him Who is the Great Physician.

In a health center every hospital and sanatorium is a ploughed field for the Gospel, and every bedside is a little garden where the most delicate work may be done. Daily for nineteen years it has been my privilege to minister the Word of life to these suffering saints and sinners. Most precious to my own soul have been the experiences of the passing years.

A few days ago I stood by the casket of an ex-service man who was a patient in the government hospital. A group of "buddies" were present for the service and also a few friends. The heartbroken mother and only sister were far away in a southern state, unable to be present for the last sad service. Fred, whose body was in our midst, had gone to be with the Saviour Whom he had accepted about two years previous.

One morning early, I received a telegram from friend in Nashville, Tennessee asking me to call on Fred and if possible deal with him about his soul's salvation. The wir stated that an explanatio would follow. Immediately went to the hospital and foun Fred a very sick man. Afte pressing the claims of the Lor upon him, he quietly but def nitely received Him as Lor and Saviour. But how did come to find this soldier fo whom a sister in Raleigl North Carolina had been burdened?

There came to her churc one Sunday in that distant ci the secretary of a foreign mi sion board. In his message l made mention of a broth who was a friend of missio and who occasionally spent l winters in Tucson. After t

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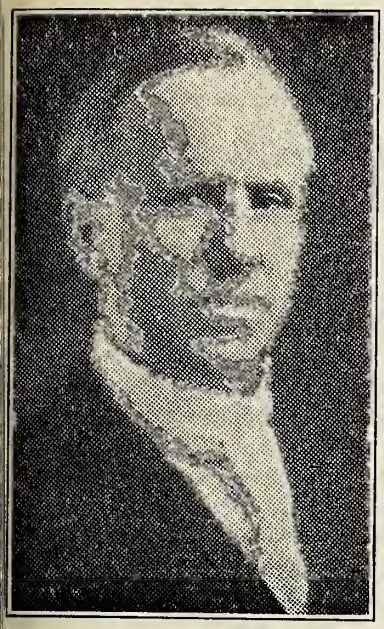
Forty-five Years in One Pastorate

By Joshua Gravett

Pastor, Galilee Baptist Church, Denver, Colorado



THE longest Baptist pastorate west of the Mississippi is the astonishing record of Joshua Gravett, beloved pastor of the Galilee Baptist Church of Denver, Colorado. The testimony and counsel of this veteran of many spiritual wars is set before us in this meditation.

I AM wondering whether what I may contribute to the *Pastor's Number* of *"Grace and Truth"* will interest many. One can imagine he hears a reader of the title exclaim, "Who wants to know how to spend orty-five years in one pastorate?" Please charge the nistake (if it is such) in publishing this arcticle to the olly of sincere, well-wishing editors.

This is a day of record-making stunts and worthvhile events. "The day" will declare, no matter how riend or foe may judge, whether our long pastorate as been "worthwhile."

One thing we know, the pastor and wife did not tart out to make a West-of-the-Mississippi record in Baptist pastoral relations. When Mr. and Mrs. D. L. Moody, in April 1891, knelt in prayer with the young ouple, in Northfield, Massachusetts, on the morning f their departure to assume charge of the Galilee Baptist Church, Denver, Colorado, that man of God lead earnestly with God to "make that church a light nd blessing to the ends of the earth." We were conrained to believe that God would answer that prayer. Ve gratefully testify that, through the sending forth f many into home and foreign fields as ministers and issionaries, in some small measure only, prayer has een answered. God could have answered that prayer in briefer period. We rejoice in what He has wrought rough others in briefer pastorates. Many openings ere presented in other fields; but always God, we beeve, granted us no release unto other responsibilities.

At the outset, we wish to state our conviction, that, hen God wills it, it is as easy to continue for many as r few years on one field. When invited, as a student stor, to preach at Faith Church, Springfield, Massausetts, Mr. Moody invited me to take a ride with him in buggy. It was a memorable trip to me, as he kindly sought to help me learn how to make good in the field to which he had commended me. He felt sure that when the church had heard me preach a few sermons they would want to call me as a permanent supply. "Don't let them do it; wait at least three months. If they want you as eagerly then as at the beginning you will make good." Then, with that playful twinkle in his eyes, which all who knew him will recall, he said: "Make good in that time, and you can go on forever."

My mother's admonition, when in my twenty-first year I wrote her of my conversion, was: "No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God." It meant, among other things, be sure you are directed of God to your field of service; then hold on till He cries, "Halt." God sent Elijah to a drying brook. When the water failed He sent him, for further testings, to a widow's home. Drying brooks, a handful of meal, and a little oil, and the death of the widow's son were met with faith that prevailed. Each was God's testing to prepare His servant for Carmel's conflict and supplications unto gracious "abundance of rain."

Keenly do we sympathize with God's servants in their waiting upon God for guidance to their field of service; and also in their longings for His interpretation of difficulties on their fields. God makes us eat our words. Each of us testified, before ordination, that we believed we were called of God to the ministry. We have long been convinced that there is only one royal road to successful spiritual service. Elijah was smelted at Zarephath. Joseph felt smelting fires in Egypt—"Until the time that His word came: the word of the Lord tried (smelted) him" (Psalm 105:19). Joseph had long waited for the word of release—it came! God had revealed His will to Joseph in dreams. Joseph believed, and testified of God's intentions to his father and brethren. Elijah boldly announced to Ahab that he was the servant of the living God. Election to service meant for each of them costly discipline.

I long for the time when God shall tell us of the words of faith addressed to Him by Joseph in Pharoah's prison. We may hear in heaven the songs Elijah sang

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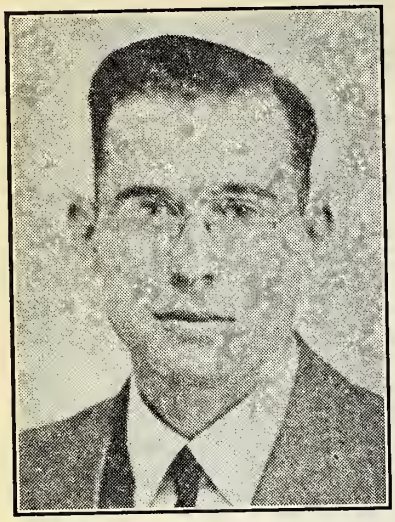

Pastoral Opportunities Near a Metropolis

By Joseph J. Wright
Pastor, Edgemont Baptist Church, E. St. Louis, Illinois

HERE is a clear-cut setting forth of the host of opportunities which present themselves to the pastor who has some contact with metropolitan Christian activity. These opportunities are shown by Mr. Wright to be in the realms of service and fellowship. Illuminating, practical, suggestive, devotional.

SINCE our graduation from the Denver Bible Institute in 1928, it has been our happy privilege and joy to serve the Lord in two pastorates —one in the city of Hamilton, Canada, and our present pastorate in the suburban district of East St. Louis, Illinois, which is a city of about 74,000, being situated across the river from the city of St. Louis, Missouri, and we praise God that He has called us into His blessed service.

There are many of God's servants who have had a much wider experience than I have had in or near metropolitan areas, who will no doubt be reading these lines, and it is not my intention to instruct them how to take advantage of opportunities for Christian service, but my remarks will be merely complementary to their experience, and suggestive perhaps to our brethren who are just starting in the ministry, and whose place of service may be in a small village or town near a metropolis. For such, we wish to suggest two thoughts. One is, the opportunity for service near a metropolis, and the other, the opportunity for pastoral fellowship near a metropolis.

I. THE OPPORTUNITIES FOR PASTORAL SERVICE

EVERY pastor is a man of service and his life is made up of serving others in the name of the Lord Jesus Christ. His field of activity is large, and very often he may be called upon to go beyond the borders of his own community to discharge office duties as a servant of Christ. The serving pastor is the happy pastor. There is no higher calling, in my mind, than that of "a servant of the Lord Jesus Christ." As a servant and minister of the Gospel, we are called upon to go to the ends of the earth, and what man can say where God may lead him tomorrow? We should always be ready for marching orders from the Commander in Glory. Service is our watchword. Obedience is the secret of blessing.

The pastor in the suburban district, or small town or village near a metropolis, not only has his own services to conduct, his own flock to shepherd, and the lost in his community to seek after, but he may be called upon to assist in Christian service in the larger city near him. The metropolis has its hospitals, rescue missions, jails, detention homes, orphanages, etc., which present real opportunities for service for the pastor, and his co-workers. These avenues of service are suggested by the Lord Jesus Himself in Matthew 25:34-36, where He speaks of rewards for service: "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was in prison, and ye came unto me."

Hospital visitation is a real opportunity for pastoral work, for one has the privilege of taking the Gospel to the unsaved sufferer, and also in taking the precious promises of hope and cheer to the Christian who may be suffering. Very often the pastor may not be able to do weekly hospital visitation himself, but he can call for some of his spiritual and sympathetic people to take over this work, and what a blessing it will bring to their own lives as they discover the joy it brings to those upon whom they call. Only eternity will reveal what is accomplished through giving forth the Word in personal testimony or by tract in the hospitals.

Then there is the opportunity of assisting in jail services, rescue mission meetings, and giving forth the Word to children in detention homes and orphanages. There are many opportunities offered to pastors and Christian workers in public institutions, where there are many hundreds of souls hidden away from the contact they might otherwise have with the hearing of the Gospel. We must go to them with the Word of life and comfort. We have the privilege of speaking once each month at the St. Louis jail, where services are conducted each Saturday afternoon from 1 to 2 P.M. by the St. Louis Gospel Center. They call upon the various fundamental pastors in and near St. Louis to assist each week. About seven miles from our church is another town where some of our faithful workers, together with several workers from a church in St. Louis, conduct jail service every other Sunday afternoon. They so

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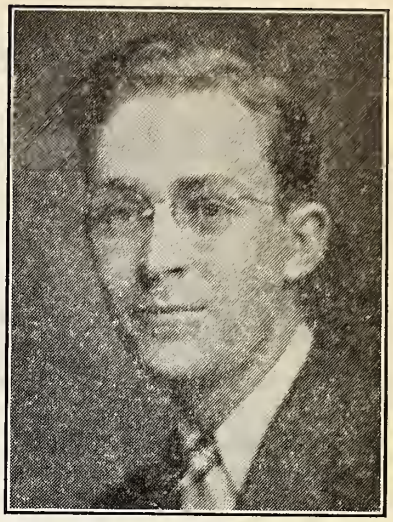
My First Pastorate

By Ralph E. Hone
Pastor, First Baptist Church, Fostoria, Ohio



RALPH Hone's first pastorate is the First Baptist Church of Fostoria, Ohio. To read his free, easy, and sparkling discussion of some of his experiences in that first pastorate has set the warm blood tingling in the veins of the old preacher who is the editor of this magazine. This is a wholesome meditation for young preachers everywhere.

DOCTOR Arno C. Gaebelein prefaces his autobiography, *Half A Century*, with these words of Benvenuto Cellini: "All men of every sort, who have done anything that is meritorious, or that indeed resembles merit, ought, if they be truthful persons and of good report, to set forth their lives with their own hand; but they should not commence so noble an undertaking before they have passed the age of forty years." The invitation to write of my first pastorate, therefore, leaves me impressed with my own precocity; for I was born of the flesh after the opening of the twentieth century, and of the Spirit even more recently. Yet ofttimes what is to the flesh precocious is to the Spirit atrocious, so that my testimony to God's putting me into the ministry must ever be this:

> Naught have I gotten but what I received;
> Grace hath bestowed it since I have believed.

In the early days of preparation—the office by day and Bible school by night—I could not understand all the experiences which came to me. But then God never placed a premium upon my imperfect understanding of His counsel. I can only believe now that those soul-struggles were meant for blessing, as much so as the wrestling of Jacob at Peniel. No confidence of the flesh shall prompt me to say that it was easy to begin the life of testimony: it was not. During the first year classes in Personal Evangelism I recoiled fearfully from the practice or even the possibility of speaking to souls about Christ; during the second year I was asked to be student leader of the Practical Christian Work Department. Witnessing for Christ, I am convinced, comes only through a daily trek to the prayer-tower and a daily desire to let Him live His life through us. I being in the way, the Lord led me"—through jail-meetings, mission-meetings, street meetings, gospel-team meetings, tract distribution, personal work, and exhortations from my teachers (q.v.)—"to the house of my Master's brethren."

When I first met with the official board of the church, I was as ignorant of the conventional running-gear of churches as ants are of arteriosclerosis. My one guiding impulse was a willingness to preach God's Word and allow side issues to teach me as they presented themselves. One confidential word long-planted in my soul by pastor and teacher C. E. Garvin blossomed profusely, if auspiciously, I may not say: "Never," he said, "talk about anything you do not understand and people will think you are wise." That dictum has been a saving virtue in other circumstances than meeting church boards. The members of the church board presented many and various shades of advice, one item of which I make a facetious remembrance ever so often. The advice: that I stay unmarried for twenty years!

After the ordination which followed in my home church I entered the field. Here again, as always shall be through life I suppose, experiences whose purpose I could not see came in rapid sequence. I value much a statement of Oswald Chambers: "If you are going on with God, the only thing that is clear to you, and the only thing God intends to be clear is the way He deals with your own soul." After all, Romans 8:28 does not say, "We *see* that all things work together." It says, "We *know*," with confidence in One Whose dealings are not accidental.

In order to reach as many as possible for my Lord I decided that advertising and special speakers and calling must all be placed in continuous action. "We do not speak to a mass meeting, we speak to a parade." Waiting upon God we were led to invite several of the brethren from time to time to speak to us. The messages by His grace always provided spiritual refreshing. But when it came to calling I began to cower. The most difficult and blessed ministry which has been mine has been the calling ministry. At first I shrank so violently from calling that I had to force myself to go—another one of these times at Peniel. Yet, when I recall the dear children of His with whom I came in contact and whose fellowship and prayer became precious exceedingly, I can but praise God for leading me on. Here are the hungry—hungry in soul for fellowship with their Lord and His own.

No doubt, for the sake of other preachers who may be younger but not so precocious, I should mention this timely word. There have been times after I called, or after I preached, or after some testimony,

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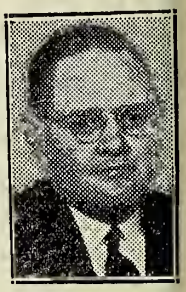
The Conversion of a Mexican Dance Hall

A spiritual analogy: the Church of the Open Bible, Amarillo, Texas, worships in a church building that was formerly a Mexican Dance Hall

By Harold A. Somerville
Pastor, Church of the Open Bible, Amarillo, Texas



"WELL, I don't know how many or what kinds of conversions this church may have, but I do know one thing: it has had one outstanding conversion that everybody in the city can see, and ought to know about." The speaker was a city official; the occasion was the inspection of a building recently remodeled, to see if it met the requirements of the city building code. This tangible "conversion" of which the city official spoke, was the transforming of an abandoned Mexican dance hall into a clean, bright, comfortable, and adequate church building. To many other minds, too, this thorough change has meant a spiritual application.

I. THE FORMER USE OF THE BUILDING WAS FOR SINFUL PURPOSES

FEW there would be who would have the temerity to question that the original design of this building was for worldly pleasure and worldly ends alone; pleasures and practices in which Christ not only had no part, but in which He never even remotely entered into the thoughts of the people participating in them. Located in the heart of the Mexican section of the city, this dance hall was notorious for its wild parties, carousals, fights, revelings, and such like. The spirit (and "spirits") which animated its gatherings was the spirit which now worketh in the children of disobedience.

But, like all else that panders to the flesh, this building had fallen into decay and disrepute. Its way was its folly, and its pursuits its ruin. The building bore visible marks of its own corruption, and showed plainly that sin defiles and destroys. Not a window was left in the place; the openings were partially covered by cardboard, or rough boards nailed crosswise. The sidewalls, floor, and even ceiling all bore mute testimony to the disorder and ravages of sin. The accumulated filth of many debauchments was deposited all over the place. Inside and out, it presented a spectacle only for derision and disgust.

SOMERVILLE presents a neat little analogy based on the lowly source from which the church building of the Amarillo Church of the Open Bible came. From the opening picture of "decay and disrepute" to the closing flash "open under new management" the blessing and interest are delightfully maintained. This story is sure to be an encouragement to all.

How like lives that live only for the things of the flesh and of this world! How quickly that pace overtakes its own devotees, and blights and blasts them! Sin leaves its mark upon those who even so much as trifle with it. 'Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?" asked a wise man. Sin has only one fruit—sin, with its consequent demoralization and degradation.

II. THIS BUILDING WAS "REDEEMED" BY THE PAYING OF A PRICE

WHEN first it was suggested that this building might be purchased and used for a church building, it did not meet with a very enthusiastic response. Some were contemptuous, and not lacking were those whose pride thought they couldn't worship God in such surroundings! It was not a very promising or pleasing prospect. It looked like mighty poor material to put into a building to be dedicated to the service of the Holy One. Its former usage prejudiced some against even contemplating its purchase. We were reminded of the uses to which it had been put, the terrible scenes it had witnessed, the awful stories its walls could tell, could they but speak, its unsavory reputation! Could such a building be used acceptably for God?

But still, how very much like the material out of which God fashions His "temples of today. I Corinthians 1:26-31. Not much promise here, either. Think of the many revolting and abominable things God recounts in I Corinthians 6, in which people participate and then He says to the same Corinthian Christians "And such were some of you." Here were people whose lives must have corresponded rather closely to the experiences of this dance hall! Once they gave themselves over to sinful indulgences, their bodies likely showing plainly the marks of dissipation and of sinful practices. But now they were washed, they were justified, they were sanctified, and they were even exercising spiritual gifts!

This building was purchased by the payment of price. Our Saviour called His death a "ransom," which means "a corresponding price." The same Greek word translated "perish" in John 3:16, where it is used of the condition of the unsaved, is used of the death of Christ in John 18:14, in referring to the words of Caiaphas found in John 11:49-52. The death which

(Continued on page 93)

The Pastor's Greatest Need

By The Editor

THERE are many things which may be numbered among the normal needs of the average pastor, but these ordinary needs could not be rightly called his greatest need. Of course an efficient pastor needs a good working library. Books are to the preacher what tools are to the carpenter. But a library, be it ever so wisely chosen, is not the pastor's greatest need.

And no one would be so intrepid as to contradict the declaration that an effective pastor needs a good wife. The pastor's wife, if she be consecrated and alert, becomes sort of a clearing house for every department and every function of the church. A mediocre preacher with a good wife may become an unusually good pastor as a result of her wisdom, tact, and efficiency. While the very best of preachers, saddled with a wife unfitted for the holy tasks of pastor's assistant because of officiousness, or gossipiness, or protracted childishness, may have his ministry ruined. But no matter how vital to a man's ministry a good wife may be, she is not the pastor's greatest need.

And a really faithful deacons' board—who can measure its blessedness? That preacher who has had the delightful experience of doing the Lord's work with the splendid support of a fine, level-headed, spiritually minded group of deacons back of him, knows one of the deepest joys of Christian service. But despite the fact that ministering to any church with cantankerous deacons is a most distressing job, a good deacons' board is not the pastor's greatest need.

And every man, familiar with the problems of the ministry, knows how desirable it is for a preacher to be a good mixer. For a pastor to be afflicted with a backward and reticent disposition is a handicap indeed. But even though we fully recognize the virtue and value that exists in the social graces, yet we would indeed be most shallow to imagine that good mixing is the pastor's greatest need.

And modern equipment is not the *summum bonum* either. Right well do we understand how great is the value of an adequate building for any church. Ample class rooms, auditoriums with sufficient seating to accommodate the largest crowds which assemble in any given community, proper provision for young people's gatherings—all these things have their self-evident value in the carrying on of the work of the church, but they do not constitute the pastor's greatest need.

And what would the present day preacher do without his assistants and secretaries? And very helpful they are indeed. We would be the very last to decry their presence, or question their worth. Particularly is a large and operating organization necessary in churches located in metropolitan areas. But let it be clearly and unmistakably known that while organization doubtless has its place, it is not and never will be the pastor's greatest need.

> Whether you are a layman or a pastor this delightful devotional message on Prayer is guaranteed to bless your soul. None of us pray too much and we do well to utilize this vital source of power. —E. E. L.

The pastor's greatest problem is his own life. He may think that his big difficulty is the tangle in the Sunday-school, or the lethargy in the Young People's work, or the hard feelings and jealousy in the choir, but he is mistaken. There is no problem in the church which compares with the seriousness and importance of his own walk with God. The pastor's greatest need is to be able to pray. Not just to recite a ritual, not to parrot a rhetorical invocation, not to go through the motion of prayer, but to *pray*, to really *pray!*

There is no such thing as a walk with God which is stripped of prayer. When a man neglects prayer, his entire Christian life begins to deteriorate. It was because our Lord Jesus knew the tendency of man to grow lax in this essential exercise for the maintenance of spiritual health that He so plainly declared, "Men ought always to pray, and not to faint" (Luke 18:1).

Back of this ultimatum of the Saviour that (men ought always to pray" is the burning desire of God for godly men. Someone has well said that "the church is looking for better methods, but God is looking for better men." When Jesus was here He specifically told us what kind of men God is looking for. He said, "The Father seeketh such (those who worship in spirit and truth) to worship Him." And then, lest we should not catch the import of His words, He states it from a little different angle: "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." To worship in spirit it to worship with the whole *soul*. To worship in truth is to worship in harmony with God's revealed truth which is the Bible. This presupposes utter brokenness and willingness before God. The pathway to brokenness and willingness before God is the pathway of prayer. Hence Jesus says, "Men ought always to pray," for prayer will produce the kind of men God is looking for.

Sometimes a young pastor has to experience some pretty hard knocks before he awakens to the fact that God is trying to teach him to pray, so that he will

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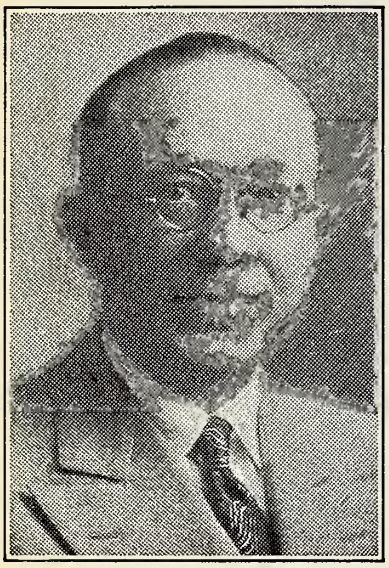
Fundamental Facts *of* the Faith

No. 27--Administration

By The Editor



WE BRING you with this issue of "Grace and Truth" the concluding installment of the Fundamental Facts series.

We wish, threfore, to thank our editor for his work. Truly he has performed an invaluable service, both to God and to our magazine. We believe the great success of this series is largely due to the fact that he himself has been so thoroughly imbued with faith in his Saviour and strong in the mission with which he believes himself intrusted. Assuredly the entire "Grace and Truth" family have been enriched as he has imparted to us the benefits of that faith and confidence.

May God continue to use these studies which so completely proclaim the "Faith once for all delivered," so that the strong, the weak, the vacillating, and all those who name the name of Christ, may flee from doubt to utter contentment in the Saviour, until He shall return for His own. —H. J. J.

HOW the heart of man yearns for the coming of the Kingdom! He may not say it in just those words, but that is what he means when he so keenly desires to possess his possessions in tranquility. The heart of man is wearied and harried by the turbulence and uncertainty of this wicked old world. The heart of man cries out for something solid, something reliable, something steady.

The awful shifting and shaking condition of the nations of the globe accentuates this desire in the human heart. The crash and the collapse of nations, the rise and fall of dynasties, the amazing bursting forth of dictators, the onward march of Communism, or, as President Norlin, of the University of Colorado, says, "the advance of Barbarism"—these are the things which bring a heightened pulse, a bated breath, and the cry for rest! just rest and peace. It is the soul of man feeling the coming of the Kingdom.

And the Kingdom shall come. The yearning in the heart of man shall be satisfied. The crucified Saviour of Calvary is coming back to become the glorified King of kings and Lord of lords. This is the first fact to which we address our attention in this study of the coming hour of the *Administration* of the Kingdom under the power of God.

I. THE KINGDOM SHALL FOLLOW THE SECOND COMING

THIS important fact is made clear in Matthew 25:31, 32:

> When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory:
> And before Him shall be gathered all nations.

These words fell from the lips of our Lord Jesus Himself, and they are crystal clear in indicating the relationship of the coming and the Kingdom. The first part of the passage declares the coming of the Lord.

> When the Son of man shall come.

The second part of the passage reveals the arrival of the Kingdom.

> He shall sit upon the throne of His glory.

These words evidently refer to the establishment of the Kingdom. The two sections of the passage are held together and their time-relationship settled by adverbs. The adverbs are "when" and "then," thus giving to the passage a message of ouststanding importance.

> WHEN Jesus comes THEN He will set up His Kingdom.

The first fact in our study is demonstrated by the clear testimony of our Lord Jesus Himself.

The Kingdom shall come after the Second Coming of the Lord—thus proving that the Second Coming of our Lord is *premillennial.*

We observe that the Scriptures declare that

II. THE KINGDOM IS THE THOUSAND YEAR REIGN OF THE LORD

THIS truth is set before us in such a passage as Revelation 20:4:

> And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

(Continued on page 98)

A Victimizing Pleasure - The Dance

A Separation Message

By Ivan E. Olsen

One of the Devil's keenest tools is the Dance. Mr. Olsen, a pastor in North Platte, Nebraska, bares some of the evils of this national sin. Let it fire your soul to renewed antagonism to this well-known evil.

PROBE DEATH IN DANCE HALL

An inquest into the death of Robert Davis 16, of 3218 Pratt St., who died early Friday after an altercation at a dance in Crounce Hall, will be held Saturday morning at ten o'clock.

Edward Dougherty, 1115 North Ninteenth St., is being held by police.

"We were dancing our last dance," said Dougherty, " when Davis grabbed hold of my wife's arm and made an offensive remark. I pushed my wife to one side and shoved him away."

Carl Silkett, 20, of 3329 Ames Ave., who was with Davis gave a different version. "We were walking around to see if we knew anyone there. Bob might have accidentally bumped against the couple, but I didn't notice it. Suddenly I saw Dougherty coming after us. He deliberately drew back and hit Bob as hard as he could."

Funeral services for Davis will be held Monday afternoon at two o'clock. (A Daily news item)

TWO young men reared in neighboring ranch homes, sons of parents highly respected and rominent in their community, had a quarrel while nder intoxicating influence at a dance, a fight fol-owed which resulted in the death of one of the young ıen. A fine neighborly spirit and friendship had lways existed between the two families during their ıtire lifetime.

A young married woman killed her brother-in-law ecause he attempted to ruin her home. The dance ıstigated the trouble. Both the woman and the man ere previously warned not to dance together so much.

Two fine young ladies, reared in Christian homes, ere forced by unfortunate circumstances to hurry the ıte of their weddings. They were faithfully warned their parents of the evils accompanying our modern ınce. They have now learned that the way of the ansgressor is hard.

For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit (Luke 6:43-44a).

Wherefore by their fruits ye shall know them (Matt. 7:20).

The modern dance has swept America! The com-unity which does not have its weekly dance is dis-ragingly spoken of as "a dead place." The dance ceives its endorsement from the men and women every walk in life. The aristocrat and three-tailed shaw unreluctantly take hands with the abject, im-oral reprobate and outcast to make the dance a finan-l success. Ministers have become silent, lest their ily bread cease to be buttered.

The Word of God speaks with no uncertain words: By their fruits ye shall know them." It can be said, thout successful contradiction, that the fruits of the odern dance hall are corrupt, indecent, obscene, putrid, and adulterous. Dance halls are frequented by libertines, debauchees, white-slavers, whoremongers, fallen men and women—this is the reason blasphemy, drunkenness, and murderings are associated with our dances of today. What true mother does not sit at home in tears, trembling with fear, as her innocent, pure, sixteen year old daughter goes out to her first dance. Can any institution bear such fruit and still be called good and wholesome? Dear reader, may God remove the scales from your eyes and cause you to see that the modern dance is the most demoralizing, victimizing, and physically devastating pleasure of this hour in which we are living.

It is impossible to publicly expose our modern dance with the plainness which would do it justice. Sensitive persons would be horrified and horror-stricken if the naked truth were laid before their eyes. Without apology, we shall strive to present the sinfulness of the dance, seeking, however, always to employ that decorum of speech which is becoming to a Christian.

How popular would the dance be today if the two sexes were separated? if all dances were with men only, or women only? If such a law were enacted, our modern dance hall owners would be forced to go on relief. The tender-hearted, philanthropically inclined women of our communities would be conducting suppers, bazaars, rummage sales, and such like for the poverty stricken dance hall proprietors instead of for our financially embarrassed preachers.

The truth advanced in the above paragraph should awaken every clear thinking, fair minded person, Christian or non-Christian. *The dance exists solely on the ground of its natural attraction of sex.* Any person indulging is doing so, wittingly or unwittingly, for sensual gratification! And mark that in your "line-a-day diary" as Truth! God awaken the man who says, "I have never been conscious of immoral motives when I have danced." Some fiend will remind him of the evil motives in dancing some one of these days.

Why is it that a Christian girl dancing only with her brother goes home before midnight? What natural law would be transgressed if two men were to dance together? Why is it that the cards and theaters could exist by separating the sexes, but the dance would ex-

(Continued on page 94)

IN THE HARVEST FIELD

Conducted by Ralph E. Obitts

A recent letter from Rev. Terrell W. Butler (D. B. I. '35), pastor at Santa Fe, New Mexico, reports the blessing of God upon the work there. The letter reads, in part, "God is blessing our (His) work here. Just lately He opened the way for me to have a 15 minute radio broadcast five days a week. The broadcast is called, "The Morning Watch" (7:00 to 7:15 each morning). We shall continue to pray God's blessing upon you, and we ask the same from you."

We recently received a good letter from Mr. and Mrs. Erdie N. Nelson, who are now in Los Angeles, on furlough. They attended the classes of D. B. I. twenty years ago, and have been missionaries in Africa ever since, under the Africa Inland Mission. Although their many years of missionary service have told upon their health, they are still eager to go back again to the field. The following excerpt is taken from their letter. "We are still hoping to be able to return to Africa, but my health (Mr. Nelson's) is not yet what it ought to be for that work. The doctors have advised me not to do public speaking, but I have been attending the classes of the Medical course at the Institute (Biola) and will continue with these studies for a while. Mrs. Nelson says she is ready to go to Africa any time and is waiting for me to get in shape so we can go. Hope it may be after the middle of this year if the Lord tarries."

Paul Whaley (D. B. I. '36), who is now assisting Rev. H. A. Somerville at the Church of the Open Bible in Amarillo, Texas, has recently been licensed by the Berean Fundamental Church of Denver, as a preacher of the Gospel.

Norman S. McPherson, who attended D. B. I. in 1921, is now the Director of the Manila Evangelistic Institute, Philippine Islands. He recently wrote us a letter from which we quote at length. "We find that human nature is pretty much the same the world around, and methods of work vary little; and, best of all, the blessed Gospel of our Lord has a universal appeal.

"We find ourselves in the midst of unique evangelistic opportunity with some 60,000 students in the higher institutions of learning, many of whom come from other provinces. Some twenty are now registered in our day school, representing ten provinces. Many more have made application, but lack of scholarship funds makes it impossible to receive them. In addition to the day school we have an evening school and a correspondence school.

"Many other activities are promoted, including the work of the First Baptist Church, student center work, Sunday-schools and Bible clubs, nightly street preaching, visitation and tract distribution, many of the tracts being produced by our printing department. Besides directing the Institute and the printing department, my particular job is to erect a new building. Hitherto we have depended upon rented quarters, but the Lord has provided money for a modest building which will house our varied activities. We hope to start work within a few weeks on this structure

"Many happy memories of blessing received through your personal ministry (President Fowler) in Tucson and Denver come trooping back from time to time. In fact, it is quite possible that I would not be here were it not for your challenging messages that first led me to discover God's plan for my life."

WHERE IS THE CLASS OF '18?

Harold A. Wilson
Dean, Omaha Bible Institute, Omaha, Nebraska

Christine Wilson
Omaha Bible Institute

Harold L. Ogilvie
Missionary, Sudan Interior Mission, Africa

CAMPUS NEWS-FLASHES

With the beginning of the second semester, four new students are in our midst at the Campus of the Denver Bible Institute. One is Mr. Willard Robertson from Fostoria, Ohio; his brother Wayne was a student here before him, and is now pastor of a Baptist church in Casa Grande, Arizona. Another new student is Miss Sylvia Blake of Houston, Texas, who was here last year, but was unable to return until now. A third is Miss Louise Jackson, of Denver. And the fourth is Miss Hope Stewart of Portis Kansas, whose brother Hilland is a senior at D. B. I.

A short time ago we enjoyed a visit with Paul Taft brother of Mrs. Florence Fowler of the Workers' Staff Mr. Taft was a student at D. B. I. in 1926-27 along with the editor of the Harvest Field page; he is now located at Winslow, Arizona.

On February eighth President Fowler entertained the Senior Class at his home in Denver for dinner and an evening of delightful Christian fellowship.

Rev. Sam Bradford, pastor of the Beth Eden Baptist Church in Denver, spoke at the Inspiration period February thirteenth, bringing to us a stirring devotional message about the Good Shepherd, and our responsibility to the flock of God.

The Young People's Society of the B. F. C. had a social the evening of February fifteenth at 2047 Glenarm Place A good crowd of a hundred and twenty attended, including visitors from Mount Olivet Baptist Church, Calvary Baptist, and Beth Eden Baptist Church in Denver. It was an evening of real enjoyment, including good games, special music, refreshments, and a devotional talk by Rev. Ernest Lott.

A very interesting clipping from the "Wisconsin State Journal" of February fourteenth has come to our notice It is under the title, "Fundamentalists Form Church Here," and bears a picture of Rev. Ambrose A. Bandow, who is a graduate of the Denver Bible Institute. The clipping bears testimony of the progress of Brother Bandow's work in Stoughton, Wisconsin, and in Madison, Wisconsin. We rejoice in God's blessing upon the work, and pray that the Word may increasingly bring blessing to many lives under Brother Bandow's testimony. We quote the clipping here with.

"Believing that there is a great need for the preaching of the fundamental truths of the Bible as the inspired Word of God, people, irrespective of church or denominational affiliations, have banded themselves together and formed a voluntary association, the "Madison Independent Fundamental Church," for such preaching of the Gospel. They have secured as their pastor, the Rev. Ambrose A. Bandow who now is pastor of a similar group at Stoughton.

"The services for the present are being held in the main auditorium of the Salvation Army hall, 121 W. Wilson St., starting at 10:45 A.M. every Sunday.

One purpose of the organization is to especially make a home for university students who believe in these principles and, also, for young people and others in the city who have the same beliefs."

Note: The editor of the Harvest Field page invites communication of news items from members of the "Grace and Truth" family, former students, friends, or missionaries

The BEREAN AFRICAN MISSION

The Foreign Missions Department of the Denver Bible Institute

Irving Lindquist, Secretary

ON THE evening of last December thirty-first (New Year's Eve) it was the pleasure of the executive secretary, accompanied by Miss Helen Watson, to give a short talk at the Watch Night Service of the Englewood Baptist Church, of which Rev. Harvey Springer is the pastor. The service was under the auspices of the Ladies' Missionary Society, of which Mrs. Lowry is the president and Mrs. Croft, secretary, and it was at the request of these ladies that we were priviliged to have a part. Although the weather was rather inclement and the epidemic of influenza was just at that time at its height, we were greeted by a goodly and appreciative number of folks. It is always a pleasure to have a part in ministering the Word to people like the Englewood Baptist folks who love the Lord and His soon appearing. Incidentally, we gave them an insight, though a meager one we fear, into the workings, problems, and needs of the Berean African Mission. As we requested at that time, we reiterate the need of prayer for ourselves and the Berean African Mission. We were assured by those Godly folks that they would remember our work at the throne of grace. At the conclusion of the talk a number of instrumental and vocal numbers were rendered by Mrs. Taft and Mr. Paul Thompson, accompanied by Miss Spring at the piano, and we thoroughly enjoyed them. Thank you, Englewood, for your interest in our work and we shall anticipate a return engagement in your midst.

On Saturday evening, February thirteenth, the B. A. M. group enjoyed a supper and an evening of delightful fellowship in the home of Miss Watson. All the accepted candidates and those who have made application to the board were present and the conversation centered around mission work. Letters from our missionaries in Belgium, Mrs. Amie and Miss Johnson, were read to the group and they served to fan our enthusiasm for our chosen work in God's plan for our lives.

Two of our accepted candidates, Mr. Albert Jansen and Mr. Leonard Parcel, are planning a deputation trip into eastern Colorado and western and central Nebraska, starting about April first. These men are going forth in the interests of the Berean African Mission and their own support after they reach the field. Any courtesy extended them in the way of speaking engagements either for single services or extended campaigns will be gratefully received both by them and those who have the problems of the Berean African Mission in hand. Pray for these men that the Lord will use them in giving forth the testimony of our Lord and Saviour Jesus Christ and that the cause of B. A. M. will be furthered through their efforts.

We now have five new applicants to the Mission Board of the Berean African Mission. These applications have not been acted upon by the board in session, and as three of them are still members of the student body of the Denver Bible Institute action will very probably not be taken at an early date. Pray for these applicants that their decision to go into mission work in Africa might be used of the Lord in spreading the precious light of the Gospel where, because of lack of man-power, the Word is not going forth. Also remember our board in prayer that they might act wisely in all these applications and other decisions of importance with which they are confronted in these first months and years of the organization of the Berean African Mission.

We feel sure that everyone who read the travelog of the journey of Mrs. Amie and Miss Johnson, which appeared in last month's issue of "Grace and Truth" in abbreviated form, has received the great blessing which we experienced in reading from the facile pen of Mrs. Amie. Miss Johnson, although having been rather indisposed since arriving in Belgium, is, at the last report, very much improved in health and we pray that the Lord may restore her to full health and strength. They report that they are becoming quite adept in the French language after just these few weeks of study. "Parlez vous francais?" "Oui, Madame."

We have just compiled a list of needs of the Berean African Mission and we will be glad to supply copies of same to any one who is interested. If you have some of the Lord's money which you would use for this purpose, this list provides suggestions for purchasing those things which will be especially needed.

The first Wednesday of March, the regular midweek prayer service of the Berean Fundamental Church in Denver, was given over to the Berean African Mission. The meeting was conducted by the pastor, Clifton L. Fowler, who recounted several interesting facts in the history of the Denver Bible Institute relating to the formation of the Berean African Mission. These remarks were interspersed with extracts from letters written by our two missionaries now in Belgium, Mrs. Amie and Miss Johnson. These letters tell of the progress so far in the securing of territory for our work in the Congo. To date these negotiations have been of necessity slow but very encouraging and we are looking to the Lord to bless the work in even a greater way. During the time allotted for special prayer in the meeting, the needs of B. A. M. and D. B. I. were emphasized. The interest shown by the goodly number gathered in was especially encouraging. We were much delighted with a vocal solo by Brother Paul Whaley, class of '36. He was accompanied by Mr. Paragoi at the piano. These men are connected with the Church of the Open Bible of Amarillo, Texas, H. A. Somerville, pastor. The B. A. M. Song was sung by a group of the B. A. M. candidates. It is planned to give B. A. M. special emphasis in the first prayer meeting of each month in the future, so our friends elsewhere may join us in spirit on these evenings.

"Why did you go to those strange people?" asked a friend of a returned missionary. "Did they ask you to come?" "No, they did not ask me." "Then why did you go?" The missionary said: "When I was a young man in college, in going to my room one night, I saw a bright light in a house as I passed. The wind had blown the curtain too close to the gas jet and it was in flames. But because this family had not invited me to warn them, and not wishing to disturb their peace, I passed on to my room." "You did no such thing," said the other, "you wasted no time in crying to them that their house was on fire." "Certainly," said the missionary, "and the people of the 'strange land' did not invite me, but I knew their danger without Christ, and I knew the peace and joy that comes with knowing Him. I was bound, knowing these things, to tell them." —"Bible Class Quarterly"

Mr. Lindquist

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3		
			9		11	
	14	15				
	21					
				31		

Miss Watson

SUN	MON	TUE	WED	THU	FRI	SAT
		1				
					11	
	14					
			23			
			30			

Mr. Jansen

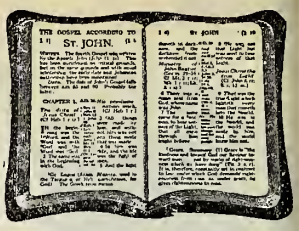
SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3		
		8		10		
13		15		17		
20				24		
	28					

Mr. Parcel

SUN	MON	TUE	WED	THU	FRI	SAT
		1			4	

BIBLE SEED THOUGHTS

Conducted by Joseph J. Edwards



THE RESURRECTION OF JESUS CHRIST

I. THE PROOF OF THE RESURRECTION
1. The stone rolled away—vs. 2
2. The empty tomb—vs. 3
3. The grave clothing—vs. 12
4. The declaration of the angels—vss. 5-6
5. His appearance—vss. 15, 36
6. His demonstration—vss. 38-43

II. THE PROPHECY OF THE RESURRECTION
According to His Word
Ps. 16:8-11
Acts 2:25-32
Luke 24:44-46
I Cor. 15:4

III. THE POWER OF THE RESURRECTION
Rom. 1:4
Acts 2:32; 4:33
II Cor. 13:4

IV. THE PURPOSE OF THE RESURRECTION
Rom. 8:11
I Cor. 6:14
II Cor. 4:14
I Cor. 15:20-23

V. THE PERSON OF THE RESURRECTION
John 11:25
Luke 24:27, 36

—C. R. L.

THE RESURRECTION

I. A TIME OF LIVING
I Cor. 15:21-22
I Tim. 5:6

II. A TIME OF CHANGING
I Cor. 15:41-42
I Cor. 15:51

III. A TIME OF REJOICING
I Cor. 14:54-57

IV. A TIME OF REALIZING
II Cor. 5:1-5
Phil. 1:23

V. A TIME OF MEETING
I Thess. 4:14-17
Rev. 1:7

VI. A TIME OF RECEIVING
Luke 14:14
Rev. 22:12

VII. A TIME OF REVEALING
I John 3:2
John 5:29

—J. J. E.

THE RESURRECTION OF THE BODY

I Cor. 15:35-38

I. ITS IDENTITY IS PRESERVED
I Cor. 15:37-38
Rev. 20:13

II. ITS TRANSFORMATION IS GLORIOUS
I Cor. 15:42-44
I Cor. 15:54

III. ITS PERSONALITY IS UNDOUBTED
Luke 19:23-24
I John 3:2
John 6:39

—C. H. S.

WHAT DOES THE RESURRECTION ESTABLISH?

I. THE EXISTENCE OF GOD
Acts 2:24
John 10:17

II. THE DEITY OF CHRIST
Rom. 1:4
John 10:18

III. THE INSPIRATION AND INTEGRITY OF THE HOLY SCRIPTURES
Fulfilled prophecy
Ps. 16:8-11
Acts 2:25-32

IV. SALVATION FOR ALL WHO BELIEVE
Rom. 4:25
Rom. 10:9

V. A LIFE OF VICTORY FOR EVERY BELIEVER WHO WILL ENTER IN
Gal. 2:20
Rom. 7:4
Rom. 6:8

VI. A RESURRECTION FOR ALL
I Cor. 15:22
Dan. 12:2
John 5:28-29

—L. J. F.

SEVEN REASONS FOR CHRIST'S RESURRECTION

HE AROSE:

I. BECAUSE OF WHAT HE IS—The Eternal Son
Acts 2:24
John 10:17-18

II. BECAUSE OF WHO HE IS—David's Son
Acts 2:25-31
Luke 1:31-33
Rom. 1:3-4

III. TO BE HEAD OF THE CHURCH WHICH IS HIS BODY
Eph. 1:22, 23
Col. 1:18

IV. TO BE GIVER OF RESURRECTION LIFE
I Peter 1:3
John 11:25

V. TO IMPART RESURRECTION POWER
Rom. 6:4
Eph. 1:19

VI. THAT SINNERS MIGHT BE JUSTIFIED
Rom. 4:5

VII. THAT HE MIGHT APPEAR IN HEAVEN
I Cor. 15:20
Phil. 3:20

—L. S. C.

THE TIME OF THE RESURRECTION

I. THE RESURRECTION OF THE RIGHTEOUS
John 6:39-40—"The last day"
I Cor. 15:23—"in his own order"
I Thess. 4:14-17—"The Lord Himself shall descend"

II. THE RESURRECTION OF THE WICKED
Dan. 12:2
John 5:28-29

—W. E.

THE EDITOR'S MAIL BAG

As is to be expected, many new friends join the "Grace and Truth" family at the Holiday Season and at the beginning of the year. Most of the testimonials this month are from these new members. It is most encouraging to know that they, too, are enjoying the messages in the magazine and are enthusiastic over their new discovery. May God continue to use "Grace and Truth" in their lives, and may it reach farther into other lives through them.

This member of the family residing in Illinois forwards her magazine to New York after reading it herself:

> I want you to know that your magazine "Grace and Truth" is greatly appreciated, and after I receive a blessing from it I pass it on to my mother in New York so that she might also enjoy it.

These friends write from Iowa:

> We enjoy "Grace and Truth" because we love God's Word and work.

And this testimony comes from Pennsylvania:

> We cannot say enough about the "Grace and Truth." We enjoy the Sunday School Lessons and every article in it. We also like the way you advertize the books in your Book Reviews, pointing out what you do not regard as truth.

Another Iowa reader writes a word of commendation:

> Thank you so much for your paper "Grace and Truth." I was very much pleased with the first copy. It certainly is a good Christian paper and a help to every reader.

Again Pennsylvania adds two testimonies this time:

> I wish to thank you for "Grace and Truth." I have enjoyed it very much.
>
> We have surely enjoyed the magazine. We are both Sunday-school teachers, and it helps so much with the lessons.

The following testimonies are from older members of the family, who are still enthusiastic about the blessing received through the pages of "Grace and Truth."

We give two from California:

> I am so grateful for "Grace and Truth." Your clear teaching is such a blessing. I have never had such teaching as I get from D. B. I. through the magazine.
>
> I thank you for the message received in "Grace and Truth."

These three are from Colorado:

> I must tell you how I love "Grace and Truth." How I wish I had money to send for more subscriptions.
>
> "Grace and Truth" is a spiritual light that helps us in our daily lives.
>
> Please accept my thanks for "Grace and Truth." I have always enjoyed it both for the rich truths it contains and because I am so interested in the work of D. B. I. One certainly needs food from "The Book" in these troublous times.

And last but not least, we add the testimony of a missionary bearing the message of light to the lost in Central America:

> I like "Grace and Truth" very much and would not like to be without it. I receive much benefit from its articles.

The following question was asked by a member of the family residing in Texas:

> What is the difference between the fallen angels and the demons, devils, and unclean spirits? Just what are each of these?

The word "devil" should never appear in the plural. Wherever the King James employs the word "devil" in the plural, we can be very sure that the word in the original is "demon." There is only one devil, namely, Satan, "that old serpent which is the devil." There are legions of demons.

The term "demons" and "unclean spirits" are used synonymously. A striking example of this is found in Mark 1:23-27 which tells of a man with an unclean spirit being brought to Jesus in the synagogue to be delivered. Luke 4:33-37 relates the same incident, but speaks of the man as having an unclean demon. Another example of this is found where Jesus commissions His disciples to go forth. In Matthew 10:1 it says that He gives the disciples power over unclean spirits. And in Luke 9:1 it says that He gave them power over all demons. There are many other examples to be found in the Word of God on this point.

Although some seem to be under the impression that when the angels fell they became demons, this impression is not borne out by the Scripture. The angels and the demons are two separate and distinct creations.

The angels were created before the creation of the world. How long before, the Scripture does not indicate. But in Job 38:4-7 we find that God asks Job where he was when He laid the foundations of the earth and the morning stars (also called the sons of God—Job 1:6; 2:1) sang together and shouted for joy. From this we see that the angels existed before the creation of the world and were filled with joy and singing as they beheld the marvel of the creating work of God (Gen. 1:1).

But Lucifer, the angel of highest rank (sometimes called "Son of the Morning," and "Day Star") fell because of pride (Isa. 14:12; Ezek. 28:11-19). Many of the angels fell with him, not keeping their first estate (Jude 6). But even in their fallen estate they are spoken of as angels, not as demons (II Pet. 2:4-5; I Pet. 3:19-20; Job 4:18; Ps. 78:49; Matt. 25:41).

The demons were also created by God. The inference is very strong that they were the original inhabitants of the earth before the watery judgment recorded in Genesis 1:2.

First, because God created the earth to be inhabited. "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, HE CREATED IT NOT IN VAIN, HE FORMED IT TO BE INHABITED" (Isa. 45:18). When the original creation is referred to, the words "the heaven and the earth" are used.

Second, because the earth which was created to be inhabited became depopulated (Gen. 1:2). The literal rendition of Genesis 1:2 is, "And the earth BECAME WITHOUT FORM AND VOID (literal, desolated and empty, or depopulated—Rotherham, also Companion Bible). This passage reveals to us that there was a pre-Adamic period, the duration of which is unknown, although the implication is that it was very long. These pre-Adamic inhabitants of the earth were not men, because Adam was the first man.

Third, because when God created Adam and Eve, He blessed them, and instructed them to be fruitful and multiply and REPLENISH the earth (Gen. 1:28). The word REPLENISH means to REPOPULATE.

Fourth, because Isaiah 24:1 speaks of a judgment which corresponds with the judgment of Genesis 1:2, but it gives a few additional details. It says, "Behold, the Lord maketh

(Continued on page 100)

BOOK REVIEWS

Conducted by The Editor

MISSIONARY ROMANCE IN MOROCCO

The missionary author of this book spent 25 years among the people of Morocco and is well qualified to deal with his subject. He gives a most satisfying and revelatory cross-section of missionary work in that country. Being a keen observer, he has filled his book with valuable information concerning native customs and habits. To our delight much space is given to exposing the evils of Mohammedanism. And with all the time spent on informative material the author demonstrates his faithfulness to the Gospel by saying that his only message to those perishing souls is, "Ye must be born again." We recommend this as one of the best books on Morocco missionary work.

"MISSIONARY ROMANCE IN MOROCCO," by James Haldane. Pickering and Inglis, 229 Bothwell St., Glasgow, Scotland, also London and Edinburgh. Price $1.25.

CHINA CALLING

To one desirous of information concerning the mission field of China, here is the book. In a spritely introduction the author himself declares, "This little book bristles with facts most of which cannot be challenged." This informative work is particularly useable as a textbook for mission study circles. Well written, comprehensive, invaluable to the student of missions.

"CHINA CALLING," by Frank Houghton. China Inland Mission, 237 West School Lane, Philadelphia, Pa., also London, Toronto, Melbourne, and Shanghai. Price, cloth binding, $1.00; paper, $.50.

A CHURCH AT WORK

A successful pastor outlines in simple and clear-cut fashion his program and methods in the conducting of his church work. The book is loaded with good suggestions. If pastors everywhere would adopt the methods of this energetic worker for God there would be stronger and more effective churches throughout the land. In its particular field this book is worthy of special commendation.

"A CHURCH AT WORK," by Alvin G. Hause. Western Baptist Publishing Company, Kansas City, Missouri. Price, $1.00.

AT JESUS' FEET

Much can be said of a commendable character concerning this book. The plan and arrangement for a family devotional book, especially where children are involved, is ideal. Each day's reading includes a portion of Scripture, a simple exposition of that portion, a prayer, and an appropriate hymn to clinch the truth set forth by the reading. We regret that we cannot go with the author on certain positions taken by him in the matter of doctrine.

"AT JESUS' FEET," by Edward Schramm. The Lutheran Book Concern, 55-59 East Main St., Columbus, Ohio. Price, $2.50.

BOOKLETS AND PAMPHLETS

"BOXES, BOTTLES, AND BOOKS AT THE JUDGMENT SEAT OF CHRIST," by Dr. Robert T. Ketcham. Published by The Interstate Evangelistic Association Inc., Room 417, Temple Bldg., Rochester, N. Y. A sparkling and unique message, overflowing with typical Ketchamisms. This brochure contains a sermon which the author has used with great blessing in many places. Enthusiastic friends had requested its publication, so here it is. All who read will be interested, helped, and blessed. Price, $.25.

"PARTAKERS," by L. L. Legters. Published by Pioneer Mission Agency, 506 Commonwealth Bldg., 1201 Chestnut St., Philadelphia, Pa. A group of helpful, inspirational, devotional studies which had been used by the author as a series of lectures in Bible Conferences throughout America. The studies center around the four Greek words rendered "partakers" in the Authorized Version, showing the beauty, comfort, consolation, and spiritual strength God has for His own in the wonderful message for "Partakers." Strong meat and exceedingly healthful for the household of faith. Price, $.25.

"CREATION: ACCORDING TO REVELATION, AND ACCORDING TO SCIENCE," by H. D. Brown. Published by Sovereign Grace Advent Testimony, 10 Whitehall Gardens, Chiswick, W. 4, London, England. The outstanding characteristic of this little booklet on Creation is the author's jealous protection of the Scriptures. He insists that the Scriptures are the final, perfect authority on science and that if the Scripture and modern science disagree then modern science must change. The reader feels that the views taken are normal, wholesome, logical, and above all, scriptural. It is a splendid contribution to the scientific field.

SPIRITUALISM AND THE HISTORIC FAITH, by James H. Pizey. Published by Sovereign Grace Advent Testimony, 10 Whitehall Gardens, London, W. 4. This short study of the well known heresy, Spiritualism, is intelligently written and is an instructive document on the subject. Dr. Pizey correctly regards the movement as a demon-aided one and demonstrates its departure from the old Faith. This pamphlet is indispensable if Spiritualism be in your community. Price $.15.

"THE OPEN BIBLE," by William Dallmann, D.D. Published by the Concordia Publishing House, St. Louis, Mo. An interesting historical record of events leading up to the time when Luther gave the world an open Bible. Instructive and helpful. Price, 5 cents.

"THE PEW VIEWS THE PULPIT," by Ewald Schuettner. Publishers, Concordia Publishing House, St. Louis, Mo. It is not often that the pew speaks; but usually such utterances are worth while. This heart to heart talk carries some pointed admonitions for the pulpit which preachers will do well to heed. A lot of practical advice is wrapped up in this pamphlet. Price, 5 cents.

"THE FIRST CHAPTER OF GENESIS: How Shall We Read It?" by K. Storrie. Published by The Sovereign Grace Advent Testimony, 6 Cedars Road, Chiswick, W. 4 London, England. The author of this leaflet challenges two lines of teaching, namely, the "gap" theory between Genesis 1:1 and 2 and the "long day" theory of the six recreative days of Genesis one. We heartily agree on the latter and take exception to the former. We believe that a gap exists between the first and second verses of Genesis one. The author has the perverted notion that our view is antagonistic to verbal inspiration. Price, 10 cents.

"THE CONQUEST OF LIFE," by Pastor W. Mallis. Published by The Bible Institute Colportage Ass'n, 843-845 North Wells St., Chicago, Illinois. The author demonstrates an unusually keen insight into the personal Christian life. Dealing with everyday problems, he not only gives the diagnosis but recommends the way of victory—Faith. It is a booklet that every Christian should read. Price, 15 cents.

"THE PERILOUS TIMES OF THE LAST DAYS . . . AND THE ONLY ANTIDOTE," by William Wileman. Published by The Sovereign Grace Advent Testimony, 10 Whitehall Gardens, Chiswick, W. 4, London, England. A fine, wholesome appeal for believers in these last days of the present dispensation to turn their eyes to God and "faint not." Some have taught that we now live in the Kingdom (Post-millennialism); this author demonstrates the inaccuracy of such teaching. Price, 10 cents.

THE DAYS OF YOUTH

Conducted by Hazel N. Johnson

SHE DID NOT HAVE TIME

MRS. Green, brushing a stringy lock of hair from her care-worn face, now slightly flushed and steamy from standing over the kitchen stove, glanced at the clock, and with dish towel in hand stepped quickly to the foot of the stairway and called, "Betty. O Betty; wake up, Betty! It is nearly time for Sunday-school." Hurrying back to her dishes she finished in a few minutes and began setting a place on the kitchen table for her daughter's breakfast.

Down the stairs she came, a bright, blue-eyed youngster of ten years, with a smile that seemed to brighten up the drab looking kitchen. Her hair was like her father's, brown and curly. He came in from the dining room, Sunday paper in hand, and stood looking at Betty as she warmed her hands by the stove.

"Mother," he said, "she isn't going to wear that dress to Sunday-school again! It looks terrible."

"Well, Jim, and since when have you become so observing of her clothes? You never notice mine when they get old. I just haven't had time this week to make her new one. I wish I had, it is such pretty material."

"Mother," said Betty with a happy thought, "since this dress is so old, why not let me stay home today? I—"

"No sir-ee, you'll not stay home a single Sunday you're able to go."

Betty saw her scheme didn't work. "Then Mother and Daddy—why—won't you come with me? I don't like to go alone. I always have to go alone and Rev. Harp asks me every time why both of you didn't come. Please come today," pleaded Betty.

"Land sakes child, I can't go. I have too much to do. Look as this house, and we have company coming for dinner. I haven't time. You run along, Betty."

"Mother," Betty had another thought, "let me help you clean up the house. I can do it real well. You look tired, Mother. Please."

"No, Betty, I want you out of my way. You must go to Sunday-school. When I was a child I never missed one Sunday. I earned a Bible for regular attendance." Father, unnoticed, left the room. This was getting to be an old story and he would rather be left out of it.

"I won't go," she said as she set her little foot down firm—and her jaw was set, too.

"Betty Green!" said mother just as firmly, and having the advantage of years, "don't you dare talk like that to your mother or I'll—" She raised a warning palm, roughened with work and trembling now with excitement. "You sit down and eat your breakfast, then comb your hair and go."

The argument was settled. Betty ate and Betty went; but as she walked down the street with reluctant steps she thought, "Never has time to go. Wants me out of the way. Has time for company, though. Dad could come; all he does is read the newspaper all morning." A rock lay on the walk and feeling rebellious she kicked it. "Ouch!!" she cried, standing on one foot and holding the other. "O boy, that hurt! What will I tell Rev. Harp this morning why dad and mother didn't come? Maybe I'll lie for them again and maybe I won't." With that she bounced down the street, blue hair ribbon blowing in the wind, curls bobbing up and down, and feeling more and more rebellious with every step.

She was silent all during Sunday-school and did not try to listen. Her teacher, a middle-aged lady, had lost two front teeth during the week and Betty, noticing this, amused herself at the way the wind whistled through the gap in her mouth when she pronounced a word with "s" in it.

She even shrugged her shoulders as Louise, her best friend, put her arm around her and asked if she couldn't come over to play that afternoon. With her little red lips in a straight line and her head high she said, "No, I haven't time."

As she passed out of the door, Rev. Harp reached down and shook hands. She liked him and tried to look pleasant, but it was not easy. "And how is Betty this morning?" he asked.

She smiled and said, "Pretty good."

"Why," he asked, "didn't mother and daddy come this morning, Betty?"

Oh! dad's reading the newspaper and mother's having company. They didn't have time." There, it was out, the truth at last. She had told the preacher so many times that they were sick or had planned to come or someone had come in at the last minute.

For a moment Rev. Harp was silent then said, "I am so sorry, Betty, we would like to have them come."

"So would I," said Betty as she started down the stairs.

The next Sunday morning Betty did not get up when her mother called and Mrs. Green, a few minutes later, with dust rag in hand, hurried to her daughter's room. "Betty, you lazy girl, get up, you'll be late to Sunday-school," said Mrs. Green, giving her a shake.

"I don't care, I'm not going," said Betty, turning her face to the wall.

"Not going! Yes you are, young lady," and off came the covers. With one hand Mrs. Green pulled Betty out of bed. With her head tousled and blue eyes sleepy she made a pretty picture standing there in her pink pajamas.

"I won't go, Mother. Why should I? You and Dad don't," she said rubbing her eyes.

"Don't? Say! I never used to miss a Sunday when I was your age. I earned a—"

"Oh! I've heard all that a million times. Mother, why must I go? Why don't you go with me? Why—just why must I go?" asked Betty really puzzled.

"Why? Why because, because—" stammered Mrs. Green.

"Yes, you don't know why, Mother; just because most all parents send their children and stay home themselves, that's why. Louise's folks are about the only ones who come. They are good to Louise. They have time to go places with her, but you're always too busy."

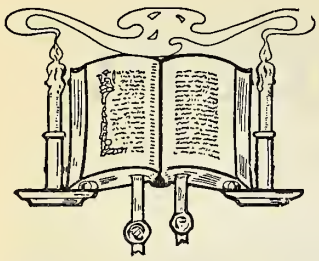
"Betty, you know I have lots to do, so come like a good girl, eat your breakfast and get ready for Sunday-school. I will try, Betty, to get your new dress made next week and I will see if I can get time to go with you," said her mother, being just a little ashamed of herself.

"Oh! mother, that will be grand. I will be so glad to have my mother—and do you suppose Dad will come too?" asked the child all smiles and happy.

"I'll see, now hurry," and she was gone to prepare Betty's breakfast.

All week Betty kept thinking how nice it was going to

(Continued on page 96)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by Ernest E. Lott | Questions by C. Reuben Lindquist
Illustrations by Albert Mygatt | Children's Talks by Anna Benthien

Second Quarter, Lesson 1

GOD THE CREATOR

Sunday, April 4, 1937

Lesson Text: Gen. 1:1-31
Devotional Reading: Ps. 8

Golden Text:

"In the beginning God created the heaven and the earth" (Gen. 1:1).

Our hearts do indeed rejoice at the prospect of studying for an entire quarter in the book of Genesis. This book of beginnings contains the foundation stones of the Christian faith. The facts presented in the opening chapter deal evolution a most crushing blow and represent the most satisfying explanation of the origin of all things to be found anywhere. Genesis one breaks easily into three divisions: I. God Creates (Gen. 1:1); II. God Judges (Gen. 1:2); III. God Restores (Gen. 1:3-31).

I. GOD CREATES

The brevity with which God treats the stupendous act of original creation should not disturb us in the least. Moses says, "In the beginning God created the heaven and the earth" (Gen. 1:1). This creative act was the original one and, as we shall see presently, accommodated another race which subsequently was judged because of sin. Therefore, since God's Book is written to the human race, only a bare reference to the former order is necessary. That which concerns man, recreation or reconstruction, is given ample space in the passage before us.

In the first verse of Genesis one we are told that God created. The Hebrew word for create is "bara." It is used throughout Genesis one in contrast to another Hebrew word "asah." The former is used three times: Genesis 1:1, verse 21, and verse 27. Its literal meaning is "to make something out of nothing." This is clearly what God, the Creator, did. In the beginning, the origination of all things, He created everything out of nothing. The word "asah" means "to make, to allow, or to assemble." It is a word which would be used to describe the production of a table by a carpenter, or a dress by a seamstress. Its literal meaning is to make something out of materials already at hand. As it is used in Genesis 1:16, it means "to allow or release from restraint." "Bara" would have to be used here to indicate a creative act.

An important fact, which must be brought to our attention, is that in original creation, accounted for in verse one, God created the heaven and the earth perfect. The reason for this careful observation is that we shall see presently, in verse two, the earth to be in a terrible state of imperfection. Without any definite Scripture relative to the subject, we would say that logically God, as a perfect, divine Being, would not be capable of creating anything that was imperfect. But we have a verse in Deuteronomy which settles the question once and for all: "He is the Rock, His WORK IS PERFECT" (Deut. 32:4).

If we accept the fact of a perfect creation in Genesis 1:1, then we have challenged the vagaries of evolution and liberal science. Evolution and liberal science are not modern, but rather quite antique. They borrow from Teutonic mythology in an effort to defeat Moses' account of the creation. The Teutons called their theory "Ginnungagap," meaning that the universe was originally a formless void. The enemies of Genesis 1:1 agree with this, adding that one by one the planets, stars, constellations, sun, satellites, and our earth evolved from this shapeless nebulae. In the face of these wild imaginations, the plain statement of the Scripture still stands, "In the beginning God created the heaven and the earth." His work was perfect so we must believe that God created the earth, sun, planets, constellations, satellites, stars, and in fact the whole universe in its perfect functioning order, as we see it today. The exception to this, of course, being that the earth did not have a curse upon it when it was created.

Some may ask the question as to when God brought about the original creation. The only answer that we can give to this is found in the first phrase of the first verse of the Bible, "In the beginning." Whether this was ten thousand years ago, or ten million, God has not seen fit to tell us and speculation is folly. The closest that God ever gets to telling us is when He asks Job the question, "Where wast thou when I laid the foundations of the earth?" (Job 38:4). Of course, Job could not answer the question. God could have, but He saw fit to leave us in the dark.

II. GOD JUDGES

As one reads the second verse of Genesis one he becomes aware of a terrific change or wrench in his thought. In verse one, everything is peaceful, quiet, and perfect; whereas, in verse two the earth is shrouded in darkness, covered with water, and is waste and empty. We have already seen that God's work was perfect and our reason tells us that this chaotic condition described in verse two had to happen subsequent to creation. Some observers have explained this confusion by saying that God created the earth without form and void. We cannot accept this explanation because it makes God the Author of confusion and imperfection. A clear statement of Scripture forever settles this issue: "He created it (the earth) not in vain (Hebrew "tohoo")" (Isa. 45:18). This Hebrew word "tohoo" is the same word translated "without form" in Genesis 1:2. In other words, God did not create the universe without form and void. It became that way.

Additional authority for our contention that the earth was judged subsequent to creation is the translation of the Hebrew word "haw yaw" in Genesis 1:2. The King James translators render this "was," but such esteemed men as Rotherham, Strong, and G. H. Pember insist on the more emphatic form of "became" or "had become." It is interesting to note also that out of eighty occurrences of the word "became" in the Old Testament King James translation, sixty-four of those are from the Hebrew word "haw yaw." Had the King James translators translated it "became" in Genesis 1:2 much difficulty would have been removed.

Logic tells us that if the earth became "without form and void" a judgment was involved. This judgment was a divine judgment involving cataclysmic changes. God judges sentient beings because of sin. Sometimes the judgment is manifested in seismic disturbances, as in Noah's deluge. The prophet says of Him, "Thou art of purer eyes than to behold sin, and canst not look on iniquity" (Hab. 1:13). There was in the dim past a terrific judgment transcending even Noah's and Peleg's seismic upheavals. It is testified to in such concurring passages as Jeremiah 4:23-26: "I beheld the earth, and lo, it was without form, and void"; Isaiah 24:1, "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth

it upside down, and scattereth abroad the inhabitants thereof." The character of this judgment is more clearly seen in the different renderings of the two words "tohoo vabohoo"—"without form and void." The Chaldee version reads "desolate and empty"; the Septuagint, "unfurnished and empty"; and the Aramaic, "ruined and uninhabited."

We have intimated that a race of sentient beings lived on the earth prior to the Genesis 1:2 judgment. We are able to prove from Scripture that there was someone living upon the earth before Adam's time but we do not have a "thus saith the Lord" as to who it was. The Aramaic translation of "tohoo vabohoo" gives room for an inhabited earth: "ruined and uninhabited." Isaiah 45:18 likewise leaves a strong argument to this effect: "He formed it to be inhabited." Isaiah 24:1 is even clearer than the above, for it says, "scattereth abroad the inhabitants thereof." We have a supposition, which we frankly cannot prove from the Scripture by direct statement, that the demons were the former inhabitants of the earth. We arrive at this conclusion by the process of elimination. God has only three groups of sentient beings: human beings, demons, and angels. The demons, although disembodied and looked upon as evil spirits now, were not always thus. Lucifer, an angel, was perfect when created (Ezek. 28:16) and we have a right to believe that the demons were also perfect until, like Lucifer, iniquity was found in them. These original inhabitants must have been either demons, angels, or men. They could not have been men because Adam was the first man (I Cor. 15:47). It is not likely that they were fallen angels because the fallen angels appear in Genesis six as the sons of God who fell from heaven. The demons are the only ones left that could have logically inhabited the earth. We do know that they are now in judgment because, as disembodied spirits, in the story of the demoniac of Gadara (Luke 8:26-33) the demons, translated devils, are seen to be in disfavor with the Lord Jesus Christ.

III. GOD RESTORES

We have now arrived at the reconstruction of God's creation divided into the six days. Considerable controversy is waged over the length of these six days. Some worthy Bible students believe that they are solar days of twenty-four hours each; others believe that they are eras or ages, being many hundreds or thousands of years long. Fully recognizing our inability to produce a direct statement in favor of either position we shall state our conviction and present several reasons to support that conviction. We believe them to be solar days:

FIRST: Because God does not need even twenty-four hours in which to perform His work. It is not necessary to help Him by "packing" these days with thousands of years.

SECOND: Because the expression "evening and morning" evidently refers to a solar day. The two words occur together fourteen times in the Bible besides the six occurrences in Genesis one. In the fourteen occurrences they mean solar days without exception. Why not in the other six?

THIRD: Plant life appearing on the third day could not have endured in the darkness for an age covering hundreds or thousands of years. A solar day is the only logical answer for the third day.

FOURTH: Adam would have been several thousand years old before his expulsion if the sixth and seventh days were periods of time. Only solar days could answer this argument.

FIFTH: Moses, who wrote Genesis one, believed these days to be solar days because of his own use of them as a type (Exodus 20:9-11).

On the first day of recreation God brought forth light. One translator gives the expressive rendition, "And God said, 'Exist, light,' and light existed." This gives a fair picture of God's creative ability. This light may have been in some way caused by the sun but not necessarily so. The sun did not appear until the fourth day although it could have been created before. All scientists admit that several kinds of light exist, all of which are independent of the sun. Some of these are phosphorescent: aurora borealis (northern lights) and cosmic light (radioactive glow). The remarkable thing is that day and night were inaugurated before the sun and moon became visible. Truly God is the One Who caused "the light to shine out of darkness" (II Cor. 5:6).

The second day involves no creative act, it is merely formative. He caused the waters to be separated from the waters. The water above was the vapor or clouds and the water beneath, the water judgment of Genesis 1:2. The expanse or firmament between was called heaven; we call it the first or atmospheric heaven and also the starry or second heaven. Neither of these encroach on God's dwelling place which Paul calls the third heaven (II Cor. 12:2). The reason that we include the second heaven in the meaning of firmament is because of the events of the fourth day. It is not the result of evolution that our firmament contains the correct gases for the existence of plant and animal life. Nor is it an accident that the system of clouds was established for watering the earth. The Master Mind behind this miracle is the Creator; it did not just happen.

The third day marks the division of the waters from the land. The waters receded to seas, lakes, and ponds, and dry land was thrust forth. On this dry land God caused plant life to appear. No creation was necessitated here because the seed could have survived the judgment.

The first reference is here given of AFTER HIS KIND. Burbank made many monstrosities in plant life but they were all caused by crossing VARIETY lines and not SPECIE lines. It is not possible to violate the latter law. God ordained it so and it remains so. AFTER HIS KIND is God's irrevocable law operative in organic life.

The fourth day is really the red letter day for man. It is the day on which our present astronomical system began or was set in order. This does not mean that a creative act took place on the fourth day for "bara" is not used as in Genesis 1:1. The planets, stars, etc., were created in the beginning but set in their places on this day. Day and night had already begun, having started in Genesis 1:5. This means that the diurnal revolution of the earth had begun. This diurnal revolution once every twenty-four hours (23 hrs., 56 min., 4 and 9/100 seconds) is absolute. Dr. Harry Rimmer points out the importance of this absolute adherence to God's time table.

> We do not know how long the earth has thus been revolving in its diurnal motion, but let us suppose it is six thousand years. Now if the earth has lost one one-hundredth of a second each revolution, that is if the fraction of a second we deal with were eight one-hundredths of a second instead of nine, at the end of these six thousand years the day would now be only eighteen hours long, and the year but two hundred and twenty-nine days (Dr. Harry Rimmer).

In this the fourth day God set the sun to rule our day and the moon to rule our night. Someone has said, "Alternate rest and labor long endure." Neither plant, animal, nor human life could exist without this change every twelve hours.

The planetary and stellar systems are given jobs by their Creator:

> Let them be for signs, and for seasons, and for days, and years (Gen. 1:14).

The stars have a place in announcing the two advents of our Lord (Matt. 2:2; 24:29) as well as having a place in the Zodiac. They, at one time, comprised the starry Bible but were supplanted by the written Bible. It is by them that the navigators chart their courses and it is by them that man regulates his time-piece. The seasons (fall, winter, spring, and summer) are brought about by the orbit of the earth around the sun and by its relation to all other planets and stars. This relationship is so unchangeable that an astronomer could accurately predict a phenomenon such as an eclipse one thousand years from today and not misjudge one single second. The One Who made the heavenly bodies has established them in their clock-like system.

Now that we have seen the purpose of the stars and planets let us listen to them speak. They are an eloquent testimony to God's almighty power.

> The heavens declare the glory of God; and the firmament sheweth His handiwork.
> Day unto day uttereth speech, and night unto night sheweth knowledge.
> There is no speech nor language, where their voice is not heard (Ps. 19:1-3).

The man who never saw a Bible cannot say that he has not seen God's glory. It is revealed in the blue above.

The word "bara" is used in connection with some of the events of the fifth day, signifying that a special act of creation was involved. Sea life and winged fowl were formed and whales were created. The second reference is here given to that which has been called Mendel's Law, "AFTER HIS KIND." The first occurrence was in verse twelve concerning plant life. It is the law that prevents species from being crossed, whether of plant or animal. This means that roses will never be morning glories, that cats will never be dogs, and what is more vital, monkeys will never be men. Roses will always pollinate roses, cats will ever beget cats, monkeys will remain monkeys. We cannot understand why men spend fortunes searching for MISSING LINKS. They would do as well hunting for a left-hand monkey wrench—there isn't any such thing.

Six is the number of man throughout Scripture and it is not a coincidence that man was created on the sixth day. Man was a direct product of the creative hand of God. God made his body out of dust but CREATED his soul.

> And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul (Gen. 2:7).

Verse twenty-seven says that God created man in His own image. This involves personality, mind, and will. God possesses all three of these attributes, and as a result of this creation man does also. God set perfect man in the perfect garden and at the end of the sixth day said that it was good.

More animals were brought forth on the sixth day—four-footed beasts and reptiles. These, as a whole, are mammals—that is, they give birth to their young. In this they resemble man so that they were not out of place in being formed on the sixth day. However, they do not possess an immortal soul such as man does; they only have the spirit of life. The Word of God does not indicate that they have a future life. God thought more of man and provided a heavenly home for him.

> And I give unto them (man) eternal life; and they shall never perish (John 10:28).

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Pastor Philpott was once asked by a ministerial association to present a paper one Monday morning on the subject, "The Deepest Need of Man." He took care to embody in that essay nearly all of the third chapter of Romans, and needless to say, his presentation did not meet with the approval of many present. At a farewell supper for a minister, a little later, one minister took occasion to pick an argument with him about it. He declined to be drawn into a discussion, but his questioner persisted: "Seriously, I have been thinking of what you were saying the other day, and I have been wondering what you would do if one of the students from the college came up to your house greatly perplexed and requested you to explain for him the first three chapters of Genesis. The professor at the school had been teaching him a modern theory about creation. How would you deal with this young man?"

"Well," Philpott answered, "I would ask him first of all if he knew anything at all about the third chapter of John's Gospel." "Why, what has that to do with it?" asked his interrogator. He replied, "Doctor, it has everything to do with it. God does not begin with a sinner at the first three chapters of Genesis. He begins at the third chapter of John, 'Ye must be born again, or ye cannot see the kingdom of God.' When he has experienced the change of heart that Christ Himself emphasized was absolutely necessary to the understanding of things spiritual, he will have no difficulty whatever with the first three chapters of Genesis."

—"Moody Church News"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Are the writings of Moses inspired? (Luke 24:13-27, 44-45; II Tim. 3:16-17)
2. Is Moses' account of man's origin verified by other Old Testament writers? (Ps. 95:6; 103:3; Eccles. 12:1; Isa. 43:1; 45:11-12; Jer. 27:4-5; Zech. 12:1; Mal. 2:10; Job 10:8-9)
3. Did God's original creation evolve from imperfection to perfection? (Deut. 32:4; Gen. 1:31; 2:1; Isa. 45:18)
4. What irrevocable law disproves the evolutionary theory? (Gen. 1:21, 24, 25)
5. What necessitated the recreation? (Gen. 1:2; Isa. 24:1; Jer. 4:23-26)
6. Are the six recreative days ever spoken of in connection with the days of twenty-four hours each? (Exod. 20:11; 31:14-17)
7. What keeps the universe functioning in perfect order? (Jer. 5:22; Prov. 8:27-29; Ps. 119:90-91; 148:1-6; Neh. 9:6; Col. 1:16-17; Heb. 1:3)
8. In which person of the Trinity was creative power vested? (John 1:3; I Cor. 8:6; Eph. 3:9; Col. 1:16-17; Heb. 1:2-3)
9. How was the power of God's Word revealed in creation? (Gen. 1:3, 6, 7, 9, 11, 14, 15, 20, 24; Heb. 11:3; Ps. 33:6, 9; 148:5)
10. What clearly reveals the omnipotence of God and the insignificance of man? (Isa. 40:12-18, 21-22, 26; Ps. 8:3-4)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Our lesson today takes us to the very first words in the Bible. Every boy and girl can find the first verse in the Bible. Shall we read it together? "In the beginning God created the heaven and the earth." You may have wondered just how this old earth got its start, and how it continues to go on and on. All you need to do to find out is to read the first verse in the Bible. Did man decide just what kind of a world he wanted to live in, and then make it that way? No, man had nothing to do with it, for the One Who made the world, made man. But we only need to read that verse once to see Who it is that made this world. The verse says, "In the beginning GOD created the heaven and the earth."

God Himself had no beginning; but in the beginning of time God created the heaven and the earth, and then placed man in that world to live. You will notice in the verses that follow the first verse of the first chapter of Genesis, that in every thing which was created, God saw that it was good. God spoke and things came into being. When man invents some special thing, he must have something to start with in order to work, but when God created this world, and all that is in it, He made it out of nothing. That is why God's creation is so wonderful. It is wonderful because He Who is the Creator is wonderful.

Another thing which we read in this chapter is that every time when something came into being, there is this

expression—"And God said." When God says a thing shall be, then it shall be. It is no wonder then, when we come to the New Testament and read the verse, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," that just that happens. "Whosoever believeth, should not perish." We cannot fully understand how we can be saved in just this way, but God said so, and it shall be as He said.

Should there be a boy or girl who is reading with us this afternoon, who has never believed that Jesus died on the cross to save us from our sins, and Who promises us a place in heaven with Himself, won't you just now take God at His Word? He said you would have eternal life, and you shall have it.

Yours in His love and grace,

Aunt Anna

Second Quarter, Lesson 2 **Sunday, April 11, 1937**

THE SIN OF ADAM AND EVE

Lesson Text: Gen. 3:1—4:16
Devotional Reading: Psalm 1

Golden Text:
"The soul that sinneth, it shall die" (Ezek. 18:4).

This is the book of beginnings, and here in Genesis three and four we are introduced to at least three more new things. They are: I. The First Falsehood (Gen. 3:1-5); II. The First Disobedience (Gen. 3:6-24); III. The First Murder (Gen. 4:1-15).

I. THE FIRST FALSEHOOD

As Adam and Eve began to enjoy their new surroundings, they became acquainted with a very beautiful animal called the serpent. The serpent did not at that time resemble the reptile of today, for the reptile of today crawls upon its belly as a result of judgment (Gen. 3:14). In its original form it must have been exquisitely beautiful. Satan evidently noticed the special admiration of Eve for the serpent for he used this attractive beast as a means to tempt Eve and cause her to sin. This association of the devil with the serpent is one which is faithfully adherred to by the other Jewish writers. John refers to him as "that old serpent" (Rev. 12:9; 20:2). Paul continues this association in II Corinthians 11:3. The selection of the most beautiful of the beasts as a medium for his deception is characteristic of Satan's policies. He poses as an angel of light, when in reality he is an angel of darkness (II Cor. 11:14).

Satan's opening words to Eve were, "Yea, hath God said, Ye shall not eat of every tree of the garden" (Gen. 3:1). The first thing that the devil did was to sow the seed of broken confidence in God's Word. He knew perfectly well what God had said to her and her husband, for she repeated it to him, "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die" (Gen. 3:2-3). Satan's reply to this was the first recorded lie in the Bible. God had said that Adam and Eve would die if they should eat of the forbidden fruit. The devil says, "Ye shall not surely die" (vs. 4). Poor Eve did not realize that she was dealing with the champion liar of the world. Our Lord said of him, "When he speaketh a lie, he speaketh of his own: for he is a liar, and the FATHER OF IT" (John 8:44). This sin of lying that the devil was guilty of in Genesis three was not his first sin. "The devil sinneth from the beginning" (I John 3:8). His first transgression was when his heart was lifted up with pride and he sought to overthrow God and usurp His throne (Ezek. 28).

II. THE FIRST DISOBEDIENCE

Eve listened to Satan's lie and then made her decision to disobey God. She possessed the faculty of will and, although tested, was not forced into sin. She made the choice of her own volition and therefore stood guilty before God.

Satan used a three-point appeal to Eve in his deception. The appeal is outlined in I John 2:16: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." The temptation of the lust of the flesh is to be found in the phrase "good for food"; the lust of the eyes is found in the phrase "pleasant to the eyes"; and the pride of life in the phrase "to make one wise." Satan used the same appeal to the Lord Jesus in the wilderness. He invited Him to eat bread, appealing to the flesh; he flashed before the Lord's eyes a panorama of the world systems in an endeavor to get Him to worship him, thus appealing to His eyes; then he tried to entice Him to leap from a high building and require the angels to preserve Him from injury, thus appealing to the pride of life. Our Lord was perfect as He was thus tested, and so was Eve. The difference was that our Lord refused to listen to the devil, whereas Eve listened and fell.

It is quite true that Eve fell, but her husband fell also with her. Adam was first created and then Eve. God saw fit to give him headship of the race and of the home, thus when the blame is placed for the Edenic sin it is placed upon Adam. "Adam was not deceived" (I Tim. 2:14). "For as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22). Adam was the first federal head of the race and Christ was the second. Adam was the head of the old creation and Christ was the Head of the new.

As we have seen in previous lessons, God is of purer eyes than to behold iniquity (Hab. 1:13). Therefore, when Adam and Eve disobeyed Him their perfection was marred and He was forced to pronounce judgment. The first judgment that God gave was on the serpent. The curse placed upon the serpent was that he should crawl upon his belly all the days of his life (vs. 14). This is why we believe that he originally walked as other beasts do. This judgment on the serpent was because it had been temporarily the vehicle of the devil.

The second judgment was upon the devil himself. God said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (vs. 15). This is the first reference in God's holy Word to the coming substitutionary atonement upon Calvary. The One Who was to bring about redemption, Jesus, was truly the Seed of the woman. He was virgin born. It was upon Calvary that He bruised the devil's head. We see this purpose of the Lord Jesus' work upon Calvary very clearly in I John 3:8: "For this purpose the Son of God was manifested, that He might destroy the works of the devil." The last prophecy named in Genesis 3:15 was also fulfilled upon Calvary for it was there that Jesus was bruised as a direct result of sin which was inaugurated by the devil himself.

The third judgment given by the Lord was upon the woman. He said to Eve, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children" (vs. 16). The travail of childbirth represents part of God's curse upon womankind because of Eve's transgression. This fact has led many to believe that the sin of which Eve was guilty was a sexual sin. This is a wild supposition without warrant of either logic or Scripture. We are not told specifically what the forbidden fruit represented, nor is it necessary that we know. That which God has made clear to us is that He gave a command and Adam and Eve disobeyed.

The judgment upon Adam was more sweeping in its scope; God said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee" (vss. 17-18). This curse is the very curse that you and I experience the inconvenience of today.

God pronounced another judgment upon man in the form of physical death: "For dust thou art, and unto dust shalt thou return" (vs. 19). We assume from this statement that Adam would not have died a physical death if he had not sinned. But from this time on Adam and all his descendants shall return to the dust from which they were made.

In addition to physical death, there was another kind of death which Adam experienced which is a fulfilment of God's promise: "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). This death is the spiritual death. It is discussed at length by the apostle Paul in Romans five, verses twelve to twenty-one. We quote part of it here: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned . . . For if by one man's offense death reigned by one . . . Therefore as by the offense of one judgment came upon all men to condemnation . . . As by one man's disobedience many were made sinners" (Rom. 5:12-19). The phrase "as in Adam all die" in I Corinthians 15:22 also refers to this spiritual death. The fact of the matter is, Adam before his fall did not have an old nature. But his first sin gave him this old nature and this Adamic nature has been inherited by every one of his children. The devil lied when he told Eve that she would not die.

The last judgment that was given Adam and Eve was the expulsion from the garden of Eden. They were permitted to enjoy this place of bliss as long as they obeyed God. But their sin separated them from God and the blessings which He had given them.

III. THE FIRST MURDER

The expulsion of man from the garden marked the end of the first dispensation, that of innocence. The second dispensation, that of Conscience, began as man took up his abode outside of the Edenic garden. Some have thought that Adam and Eve would not have borne children if they had not fallen in sin. This cannot be true in view of God's command to Adam and Eve after their creation: "And God blessed them, and God said to them, Be fruitful, and multiply, and replenish the earth" (Gen. 1:28). This was said before their fall. And now as they were ushered into the second dispensation, in fulfilment of God's command to them, two children were born, the one's name was Abel and the other was Cain. In the opening verses of chapter four we are told that Abel was a shepherd, and that Cain was a gardener. As would be readily expected, the rejuvenated earth, even though under the new curse, bore fruit to the tiller more profusely than our minds can conceive. Even as late as the Exodus, Caleb and Joshua, the spies brought bunches of grapes so large from the land of Canaan that two men were barely able to carry one bunch hung on a pole from their shoulders. From this we gather that Cain must have been quite a successful tiller of the ground.

We are told in the third verse that, in the process of time, Cain and Abel brought offerings unto God. The one brought an offering of the fruit of the ground, and the other a firstling of the flock. God's attitude toward these offerings was respect unto one and repudiation of the other. "And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering He had no respect" (vss. 4-5). God's attitude is further revealed in another passage: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous" (Heb. 11:4). In this, the acceptance of the bloody sacrifice of Abel, we have the third reference to the scarlet thread that begins in the book of Genesis and runs through the entire Bible. The first was in Genesis 3:15 with the promise of the seed of the woman. The second was in Genesis 3:21 wherein God slew animals, a sacrifice, and clothed them with skins, thus substituting His own righteousness for the human works represented in the fig leaves (Gen. 3:7). Just as the fig leaves represented man's works, so did the fruit of the ground represent Cain's work. God has said unto man many times since, that righteousness, or salvation, cometh by faith and not by works (Eph. 2:8-9; Tit. 3:5; Rom. 3:22).

Of course, Cain was very angry because God would not look with favor upon his works. However, he was not guiltless, for there can be no question but that Cain had as much light as Abel. Abel knew the kind of offering that would be acceptable to God and we conclude that Cain had the same light. However, God's grace is so abundant that wherever sin abounds grace does much more abound (Rom. 5:20). God gave Cain a second chance. He said unto Cain, "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door" (vs. 7). In the Hebrew the same word is used for sin and sin-offering. Thus a re-translation of this last phrase would read, "If thou doest not well. a sin-offering lieth at the door." Just as God provided a ram caught in the thicket for Abraham on the mountain top, He provided an offering at the very door of Cain's tent. This is just like our God. He continues to give the unbeliever, not only the second chance, but the third, fourth, fifth, etc., until the day he crosses the threshold of death. The expression, "Now is the day of salvation" means lifetime. God's grace knows no limitations or restraints.

Cain refused to accept God's way and slew his brother Abel. This is the first murder and was a direct result of disobedience to God. One never knows how far sin will lead him if the door is opened to the first temptation. God punished Cain for his sin in a special and unique way. He placed a mark on him to let all men know of his deed and would not let capital punishment be given. Later on in the third dispensation God reversed His own order and demanded capital punishment for murderers (Gen. 9:5). This command has never been revoked, but on the contrary has been confirmed by Paul (Rom. 13:14).

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

One of the greatest Elizabethan poets was John Donne, who in his later life, as Dean of St. Paul's, was the most eloquent and powerful preacher of his time. It was always observed that in his preaching and life there was a vein of melancholy that nothing seemed to relieve. And the reason was that in his early life he had written poems (and they were published) which were stained with the licentiousness of those times. He knew that those poems could never be recalled; and they have not been recalled; they are still printed in every great edition of English poetry; they still carry their taint and their ruin into the reader's heart. And, therefore, into all John Donne's preaching there naturally came the horror of this dread truth, that he had done what he could never undo, and, as far as he could judge, he must influence posterity, not as the preacher of righteousness, but as the writer of corrupt and corrupting poems.

Now that is the same with you and with me. We have not written great poems, but all our actions are poems that we cannot undo, and they pass out into the facts of the world and become part of the texture of human life; and that which we have done cannot be undone. And, strange to say, this illustration which I give you, by the very name of the man will remind you of the point—he was John Donne—or Done—done and it cannot be undone—the evil that I have committed is an eternal fact.

—Robert F. Horton

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. With whom is the serpent associated in the Scripture? (Rev. 12:9; 20:2; II Cor. 11:3; Gen. 3:1, 13)
2. What is the fountainhead of all false teaching? (Gen. 3:1; Matt. 4:6; II Cor. 11:3-4, 13-15)
3. What effective weapon may believers use against Satan? (Eph. 6:17; Matt. 4:3-10)
4. Where does all sin originate? (John 8:44; Acts 5:3; 13:10; Rev. 12:9)
5. Was Satan created sinful? (Ezek. 28:11-19; Isa. 14:12-17)
6. Whom does God hold responsible for the first disobedience? (I Tim. 2:14; Rom. 5:12-14; I Cor. 15:22)
7. What judgment did Adam's sin bring upon the entire human race? (Gen. 3:16-19; I Cor. 15:22; Rom. 5:12)
8. When did God give to mankind His first promise of a Saviour? (Gen. 3:15)
9. Will sincerity and good works save a soul from hell? (Gen. 4:3-7; Acts 4:12; John 14:6; Heb. 9:22; Eph. 2:8-9; Gal. 2:16; Tit. 3:5)
10. What did Abel's bloody offering typify? (John 1:29; Heb. 9:22; I Pet. 1:19-20; Isa. 53; Heb. 11:4)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

In the third chapter of the Book of Genesis we read the story of how Adam and Eve sinned against the Lord. In the story we find that their sin separated them from the fellowship of the Lord. We must remember that the

Lord God is a holy God, and cannot stand sin. He tells us in Ezekiel 18:4, "The soul that sinneth, it shall die." Sin must face death. Here in this story Adam and Eve have sinned, and according to what God says, "The soul that sinneth it shall die."

Even away back there in the Garden of Eden, God planned that Jesus should come to this old earth and die for sin. What love He has for the sinner! Sin must be punished, but God loves the sinner, and so He makes a way in which, since sin demands a death, the sinner shall be made free from the penalty of death. Did Adam and Eve die for their sins? No, Jesus came to the cross of Calvary and died for the sins of the whole world.

Do you really think that sin is a strong enemy of yours? Of course you will admit that John or Mary or Tom have done some bad things, but you ask yourself this question, "Does sin work in my life just as much as it does in Tom's?" Yes, it does. Maybe you do not do the same things that Tom and Mary and John do, but you sin just the same. The Bible says, "All have sinned, and come short of the glory of God." Since the Bible is God's Word, and God's Word says, "All have sinned," we can be pretty sure that that includes me, and it includes you too.

If I were to ask you to hold your hands together, and let me tie a thread around your hands, and then ask you if you could break it, you would feel very strong, and say, "Why yes, I can break it, that's easy. Just a thin piece of thread would break easily." Now let us think that this thread is just like a sin. Maybe the sin of lying. You tell a lie, and I will wind the thread around your hands once. It is easy to break. But every day you tell a lie, and for each time you lie I will wind the thread around once. Pretty soon, you will have a number of threads around your hands, and it will take real force for you to break them. By the time you live to be ten years old, look at all the lies you will have told. And if I were to tie this thread around that many times, do you think it would be easy to break it? I'm afraid that you would have to say, "I can't."

Sin becomes a stronghold in our lives, and the more it gets hold of us, the more we realize how weak we are. Weak first of all, because we are so prone to sin, and then perfectly helpless in breaking away from it. We might prove to be strong to start with, but the first thing we know, the sins in our lives become stronger than we are.

To be in that plight is sad, but we need not stay there. Sin is strong, but Jesus is stronger, and when we take Jesus as our Saviour, He breaks the power of sin in our lives, so that we are free from its power. We might go back into the same sins occasionally, but He died for us, and takes us from the hand of the devil, and gives us eternal life with Himself as our new possession.

Remember the stronghold that thread had when it was wound round and round your wrists, and then remember that Jesus is waiting to be your Saviour, and will loosen the bands of sin from round you.

Yours in a Saviour Who saves,

Aunt Anna

Second Quarter, Lesson 3 **Sunday, April 18, 1937**

THE EFFECTS OF ALCOHOLIC BEVERAGES

Devotional Reading: Isaiah 5:11-14
Lesson Text: Proverbs 23:29-32

Golden Text:

"At the last it biteth like a serpent, and stingeth like an adder" (Proverbs 23:32).

The policy of the Sunday School Lesson Staff has always been one of separation from political and social controversies. It has ever championed an evangelical approach to the lesson material. However, in view of the growing popularity of liquor and also because of governmental endorsement we step aside to deal with this social viper in the light of God's Word. (We are eliminating the passage in Genesis 19 referring to Sodom and Gomorrah.) The passage before us in Proverbs 23 reveals three things concerning drunkenness: I. The Character of Drunkenness (Proverbs 23:32); II. The Command Concerning Drunkenness (Proverbs 23:21); III. The Result of Drunkenness (Proverbs 23:29-30).

I. THE CHARACTER OF DRUNKENNESS

The wise man of Proverbs could not have given a better summarization of strong drink than is given here: "At the last it biteth like a serpent, and stingeth like an adder" (vs. 32). No doubt all men would live differently and be less foolish if they could look into the future. We are not prophets but God's Word, using the law of cause and effect, says, that he who plays with strong drink shall be stung. If we were to call before us the witnesses from hades they would say with one voice, "Look at us now; this is the serpent's bite and adder's sting."

Of course, all drunkards do not go to hell, but inebriation so dulls the mind that it cannot see the need of a Saviour. Some of the adder's sting is felt in this life. There is an inevitable and inescapable bitterness and stinging waiting for the man who indulges in strong drink. A serpent may look beautiful but its bite is deadly. Wine and intoxicating liquors may delight the palate for a moment but the poison that is resident in such liquid will take its toll, and the joy with which the drinking man begins his evening of debauchery terminates in grief.

Perhaps the most deadly thing about alcohol is its deception. The deception lies in the fact that the habit of drinking will become confirmed before one knows that it is entwining him. Every glass of liquor increases the desire for another glass. Drinking, like narcotics, is habit forming. That innocent (?) cocktail at the party, that drink of wine that made one a good sport, that glass of beer when no one was watching, those are the offenses that deceive and start one on the toboggan of drunkenness: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20:1). The time to stop the adder is before the first sting; the time to stop a habit is before the first offense; the time to stop the drink habit is before the first drink.

II. THE COMMAND CONCERNING DRUNKENNESS

If there be such who are so deceived that they believe that God endorses and winks at strong drink and fermented wine, let them read the text of today's lesson: "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright." God gives no quarter to strong drink except as a medicine. In regard to wine, unfermented wine is used throughout the Bible as a beverage. Our Lord, by a miracle, changed water into wine at the marriage feast (John 2:9-10). It is likewise used as a symbol of the blood of Jesus Christ (John 6:53-56). Its medicinal use is seen in Proverbs 31:6: "Give strong drink unto him that is ready to perish." Also we find Paul lending his sanction to it as medicine in his advice to Timothy: "Use a little wine for thy stomach's sake and thine often infirmities" (I Tim. 5:23). But let the inquirer not forget that Paul told Timothy to use a LITTLE wine for the purpose of ALLEVIATING his illness, drunkards use MUCH wine and thereby INCREASE their infirmity.

God's attitude toward drunkenness can be seen by selecting scattered passages through the Word. The first one is God's injunction to Aaron: "Do not drink wine nor strong drink" (Lev. 10:9). Another is to an expectant mother: "Drink not wine nor strong drink" (Judges 13:14). The next one was given in regard to the man who was set apart for God's special work, John the Baptist: "He shall drink neither wine nor strong drink" (Luke 1:15). And the next one applies to those who are leaders in the church, that is, officials; "Not given to wine" (I Tim. 3:3). And now, lest someone should say that while God's Word prohibits those who are in a place of spiritual leadership from drinking intoxicating liquor, it says nothing about the laity. We quote from Paul's letter to the Ephesians: "Be not drunk with wine, wherein is excess (Eph. 5:18).

The command of God's Word on this subject is unmistakably clear: God wants total abstinence from strong drink. But let us remember that even this command is

not for the unsaved. Our message to the unsaved is unchangeably, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). We can convert a drunkard and then reform him. Let us never reverse the order. Salvation comes only by faith (Eph. 2:8-9; Tit. 2:5).

III. THE RESULT OF DRUNKENNESS

A horrible picture is revealed in our text of the end of the drunkard: "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine" (vss. 29-30).

The first picture that is given of the result of drunkenness is of unhappiness, indicated by the words "woe" and "sorrow." After the excitement of a drunken orgy the drunkard finds himself in the woe of shame, of disappointment, of money wasted, of friends lost, of body weakened, perhaps a lost job as actually millions could testify. One unhappiness that all too frequently overtakes the drunkard is poverty. Like the prodigal he wastes his substance in riotous living. How clearly the writer in Proverbs prophesies the drunkard's inevitable fall: "The drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags" (Prov. 23:21). Also, "He that loveth wine and oil shall not be rich" (Prov. 21:17).

The next result seen is a very familiar one: contentiousness or strife. Everyone is familiar with the uncontrolled outbursts of old-naturishness on the part of the drunkard. He wants to quarrel or fight with anybody. In this condition he is simply a picture of an unrestrained old nature. The wicked old man should never be given a chance to demonstrate. He is as corrupt as hell itself and should be kept in leash by the power of the will.

"Who hath babbling." A better translation of this word is "complaint." Who has not heard the mournful complaint of dissatisfaction from the addicts of strong drink. They curse the home, the state, the government, and even the high heavens are not left out. Such dissatisfaction breeds unrest and gives expression to our present Communistic labor uprisings. The return of free liquor has fostered unbridled criticism of everything that is good. The Constitution, the Supreme Court, property rights, and Christianity have not escaped the scathing denunciation of the liquor-endorsing, God-hating, communistically dominated rebels in this the "land of the free and the home of the brave."

The last two results, needless wounds, and red eyes are quite familiar characteristics of the intoxicated. However, they have a far more reaching significance than mere physical incapacitation. Rotherham renders the latter, "dullness of eyes." This suggests incompetence. He who is dull of eyes is dull of brain. Financial failures, automobile wrecks, and insanity are in many cases directly traceable to an empty decanter. We do not expect either an imbecile or one under the influence of an anesthetic to think—how much less a drunkard. God's word recognizes the effect of strong drink on the mentality: "They are swallowed up of wine, they are out of the way through strong drink; they err in visions, they stumble in judgment" (Isa. 28:7). Civil authorities who helped repeal the eighteenth amendment recognize the truth of these words for they impose heavy fines upon all drunken drivers. But this procedure is like trying to put out a volcano by pouring cold water on the lava.

Praying that some Sunday-school teacher may be able to use the following excerpt in convincing some poor soul of the error of drinking, we print this very interesting monologue spoken to an empty decanter.

"Come ye youths and maidens all! Come to the sovereign of power! The ruler on whose empire the sun never sets, whose scepter holds sway from pole to pole and sea to sea. Your feared and famous conquerors have drunk from my irresistible cup! Ay! Wise men, princes peasants and kings, ay! wenches of the street and ladies of glamor, wealth, and fame have all worshipped at my shrine!

"I can dull the keenest brain! I can rob the thriftiest miser! I can break the stoutest heart! I can kill the noblest spirit! My vials of poison are numberless as the sands of the seashore! My tides of woe flow forever and ever. At my command the high, the low, the poor, and the proud have sown the wind and reaped the whirlwind. Ha! Ha! I have sucked them into the vortex of earth's bitterest hell!

* * * * * * * * *

"The world groans in anguish and horror at the sight of me, and shrieks at my deathly grip. Men unite and raise the shout, 'This fiend must die!' Ha! Ha! I am a cursed witch of death! But power is mine! Power! The wine I offer is woe! The food I give is torture! Yet the obedient millions come, and come! They come as moths come to the scorching, searing flame! They love the foul, dark odors of my breath! Such is my power of intoxication! I, mightiest conqueror, have myriads swarming and squirming in the dismal ways of death!" (Leroy Victor Cleveland).

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

What has come over us that we have such a mania for speed? The increasing death rate caused by automobiles look like the casualties of a war. Is it doing the world any good, or improving morals, or adding to our true happiness? Is it even making for better business or for the "sharing of wealth"? The city of Dallas, Texas, took a singular way of calling attention to it last spring. It inaugurated a municipal funeral parade, with floats including ambulances, a hearse, and a miniature graveyard. One float carried a cocktail glass nine feet high—that is what does the business in many cases. Another float figured Death gleefully comtemplating a countryside dotted with wrecked motor cars. All the while a band was playing a funeral dirge. Oh, fallen humanity, behold yourself in such a mirror, and cry out to God to arrest your madness and in mercy bestow upon you a sound mind!

—"Moody Monthly"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Does God's Word endorse the use of wine as a medicine? (Prov. 31:6-7; I Tim. 5:23; Luke 10:34)

2. Should Christians fellowship with drunkards? (I Cor. 5:11; Eph. 5:11)

3. How was drunkenness punished under the Law? (Deut. 21:20-21)

4. Why does God especially warn rulers against strong drink? (Prov. 31:4-5; Isa. 28:7)

5. What price do men inevitably pay for drunkenness? (Prov. 21:17; 23:21, 29-35; Hosea 4:11; Isa. 5:11-14)

6. What is God's command to Christian workers concerning wine? (Tit. 1:7-8; I Tim. 3:3)

7. What does God say concerning those who declare there is no harm in drinking liquor? (Prov. 20:1)

8. For what scriptural reasons should Christians abstain from alcoholic beverages? (I Cor. 6:9-20; Rom. 14: 17-21; Eph. 5:17-18; I John 3:2-3)

9. What is our only message to unsaved drunkards? (Acts 16:31; John 3:16, 18, 36; 5:24)

10. Is there victory in Christ over the power of drink? (Phil. 4:13; Gal. 5:16-23; Rom. 6:11, 21-23; 7:24-25)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

The city of Sodom was a sinful city, and the Lord was going to destroy the city and all within it. But before this destruction, God warned Lot in order that he and his family might escape. It was not because Lot had not sinned, but because God was so gracious as to spare his life. He was one of His own.

The people were sinful in their practices. They did not honor the Lord. They entered into every kind of sin possible, and even Lot, though a Christian, was mixed in with the sins of the city.

God tells Lot to take his wife and family and to go to the mountain. He was to set his face toward the mountain and not to look back at the city of Sodom to see what was happening. Poor old Lot was not satisfied with the instructions which God had given him, and began to ask if it would be all right to go into a little city near by. Even in this, the Lord was gracious toward Lot, and let him escape into that little city close by, but he was to flee with his back still against Sodom.

Lot and his wife left the city of Sodom and ran for the city close by in order to find safety from the awful judgment which God was to bring on Sodom because of its sin. But while fleeing from Sodom Lot's wife looked back, regretting that she had to leave Sodom behind. This was in direct disobedience to God's instructions, and we are told that Lot's wife became a pillar of salt (Genesis 19:26).

Too often in our lives we want to hang on to the sins of the past, when God says to come out and be separate. The Christian lives in the world, but God does not want him to partake of the sinful things of the world. He is to live apart from them. Sin reigns in the world, and the people flock after it, but God's people should live separated lives, and honor the Lord in all that they do.

Remember the Scripture which says, "I beseech you therefore brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." By His mercies, Lot was delivered from the sin of the city of Sodom. Because of His mercies, the Lord wants every Christian to live a life of purity and holiness, and be in service for the Master. To serve the devil is to live in sin. To serve the Lord Jesus Christ is to live a life which will always bring blessing to others and to yourself.

Yours in the service of the King,
Aunt Anna

Second Quarter, Lesson 4 **Sunday, April 25, 1937**

THE OBEDIENCE OF NOAH

Lesson Text: Genesis 6, 7 and 8
Devotional Reading: Psalm 23

Golden Text:

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house" (Heb. 11:7).

We are about to take up the study of the greatest catastrophe that has overtaken the earth since Adam was created. While the Bible carries the only accurate account of this cataclysm, yet the knowledge of it is so universal that allusions to it have permeated practically all of the historical records of the ancient peoples of the earth. The deluge of Noah and the events surrounding it form the basis for today's lesson. As a vehicle in presenting the truth found in Genesis 6, 7, and 8 we shall use a four-point outline: I. Antediluvian Sin (Gen. 6:1-7); II. Antediluvian Grace (Gen. 6:8-22); III. Diluvian Judgment (Gen. 7:10-24); IV. Diluvian Salvation (Gen. 7:1-22).

I. ANTEDILUVIAN SIN

As we read the first seven verses of Genesis six, we are impressed with the awfulness and terrible proportion of the sin involved. God saw, according to verse five, that the wickedness of man had become so great and universal that he was capable of thinking nothing but evil. It so grieved the Lord, that He repented of the day when He created man and decided to wipe him from off the face of the earth. Man has always sinned; at one time that sin reached the proportions seen in Sodom and Gomorrah; at another time it resulted in the building of the tower of Babel. But even in these cases God did not visit such a complete judgment upon man. This antediluvian sin was stupendous in its proportions.

The character of the sin is alluded to in verse two, as well as verse four. The sin was a sexual or sensual one; it resulted in the birth of children. Now, of course, the rearing of children is not a sin if the father and mother be husband and wife. We conclude immediately that in order for this to have been a sin, that something was wrong in the relationship between the parents involved. This sinning in the realm of sex harmonized with the sin of Sodom and Gomorrah which also was in the realm of sex. One does not have to read very far into the nineteenth chapter of Genesis to become acquainted with the sins of the Sodomites, it is further alluded to in Jude 7, "Even as Sodom and Gomorrah, and the cities about them, in like manner, giving themselves over to fornication, and GOING AFTER STRANGE FLESH, are set forth for an example." The strange flesh of the Sodomites was men sinning with men. The "STRANGE FLESH" in the sin of Genesis six, as we shall see presently, was the daughters of men sinning with those who were not humans. Adultery between humans is a bad enough sin, but God considers it a worse transgression when man sins with beings different than himself.

We are told in Genesis 6:2 who the participants were in the sin: "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." The first step we should take in the interpretation is to discover the meaning of the expression "sons of God" in the Old Testament. We can easily determine this by turning to the book of Job, chapters 38: 7; 1:6; and 2:1. In these passages no one would deny that the SONS OF GOD are the angels. Since there are two kinds of angels, fallen and righteous, the expression "sons of God" can refer to either group. So in Genesis 6:2 we have no hesitancy in changing the King James Version to read "the angels saw the daughters of men." In trying to determine who the daughters of men are we need not indulge in any wild guesses if we take the expression to mean exactly what it says. The daughters of men were merely beautiful WOMEN. Of course, in giving this interpretation we recognize that we are walking onto theological "no man's land." The old interpretation is that the sons of God represent the line of Seth and the daughters

of men represent the line of Cain, the former being godly and the latter being sinful. In the first place all of the sons of Seth were not godly men, and in the second place all of the daughters of Cain were not ungodly women! A further consideration is that all of the offspring of Seth were not sons, neither were all of the offspring of Cain daughters. We prefer to let the Bible interpret itself, using the Job passages to show us who the sons of God are in Genesis six (this subject is discussed in detail in "The Angels That Sinned" by Clifton L. Fowler, $.30 postpaid, Maranatha Press, 2047 Glenarm Place, Denver, Colorado).

The result of this sinful cohabitation of the fallen angels with the daughters of men was a race of corrupt and voluptuous giants. They were men of stupendous stature, prodigious strength, and supernatural knowledge. Even legends, archeology, and the Scriptures alike testify to this well-known fact. Furthermore, there were giants even in the days of the Israelites. These were a hang-over from the days immediately subsequent to the flood. The little expression in verse four of Genesis six, "and also after that," means that the angels cohabited with the daughters of men after the flood as well as before. But the giants, being hybrids, were consequently eventually sterile, and gradually died out. Og and Goliath represented some of these hang-overs (Numbers 13:32-33; Deut. 2:10-11, 20; 3:13; I Chron. 20:6-8). God was not pleased with what the angels had done and He determined to wipe from the face of His earth these giants who were neither men nor angels but a monstrosity. Therefore He judged the giants with the flood and when the angels repeated their sin afterward, He judged the wicked angels by placing them in Tartarus, bound with chains (II Pet. 2:4).

II. ANTEDILUVIAN GRACE

There was a man named Noah who lived upon the earth at the time of this terrible angelic sin, but he neither participated in it nor condoned it. Like a separated Christian, he was in the world but not of it. We are told that "Noah was a just man and perfect in his generations, and Noah walked with God" (vs. 9). The only other man from Adam to the flood of whom it was said that he walked with God was Enoch (Gen. 5:22). This does not mean that no other men honored God. It simply means that the faith of these two men was so outstanding that God specially honored them. God was so well pleased with Noah's life that He said, "Thee have I seen righteous before Me in this generation" (Gen. 7:1). He was a man who feared God and trusted in the promised Redeemer typified in the offerings. Noah knew what the offerings meant (Gen. 8:20).

Because he feared God, Noah found grace in the eyes of the Lord. Therefore God in His plan to destroy all life upon the earth made a provision whereby Noah and his family would be saved. Noah was protected because he was under God's grace. The rest of mankind had to suffer their doom because, by their own choice, they were not under God's grace. This is the difference between the believing and the unbelieving soul. Romans 8:1 clearly declares that "there is therefore now no condemnation to them which are in Christ Jesus." The implication is, of course, that there is condemnation for them who are not in Christ Jesus. The Lord offered a way of escape to Noah but the way of escape had to be by faith. He told him to prepare an ark for the saving of his family. He gave him the plans and told him to get busy. Noah's faith was great enough to believe God and he went right on building the ark in the face of the scoffing and ridicule of his fellow-men. Noah believed God and obeyed Him, and when the judgment came the scoffers' mouths were stopped.

III. DILUVIAN JUDGMENT

In accordance with His promise God brought a judgment of water upon the face of the earth. However, He did not do this till after Noah, his seven loved ones, and some of each SPECIES of animals had been safely placed in the ark. The skeptics laugh at our contention that the ark was large enough to hold all of the animals of the earth. However, we are not disturbed. The size of the ark according to the Inspired Record was three hundred cubits long, fifty cubits wide and thirty cubits high. Of course no one knows exactly the length of Noah's cubits. One of the most reliable of authorities, William Matthew Petrie, claims that the standard cubit is twenty-two and one half inches. Using this as a basis, Noah's ark was five hundred and sixty-two and one half feet long, ninety-three and one half feet wide, and fifty-six and one fourth feet high. Its carrying capacity was three million seven hundred and fifty thousand cubic feet. As Dr. Harry Rimmer has put it, "It would take a train of freight cars thirteen and one-half miles long to carry this much freight or provide this amount of cubic space." Also it must be remembered that species and not varieties were placed in the ark. We quote from Dr. Rimmer again: "If half the space of the ark had been filled with food and fourteen individuals of every true species now inhabiting that part of the world were stored in the other half of the ark, there would have been an average of one hundred and seventy-five cubic feet of space for every individual."

The judgment came from two sources: "The fountains of the great deep were broken up, and the windows of heaven were opened" (Gen. 7:11). Water poured upon the earth until it covered the highest mountain. However, there is more to this judgment than just a flood. The reference to the "fountains of the great deep" indicates seismic disturbances of terrific proportions. We like Dr. Rimmer's explanation: "The second cause of the flood was geological. There have been many upheavals of the earth's surface and slippages of its crust: here was one of them. The level of the land sank, the bottom of the sea was raised . . . In some of our California formations, notably of the Eocene period, the strata of layers of rock run straight up and down instead of across the mountains! When did this tremendous shift take place? Dr. Price says that it was at the time of the flood."

The student will ask, "Are there any other evidences of the flood present today?" To this we must answer, "Yes."

Fossils are the result of the catastrophe of the flood. We quote from Dr. Price: "Forms of life found as fossils were probably overtaken and buried by the world catastrophe called the flood . . . All the leading scientists of that period (Eighteenth Century) believed in the flood as the cause of the fossils, following John Woodward (the close personal friend of Sir Isaac Newton) and many others . . . All of the fossils found in the rocks may have been living contemporaneously, having been destroyed and buried by the successive movement of the waters of a great flood or world cataclysm." No other explanation is even remotely satisfactory when one finds fossilized salt water fish on top of mountains over seven thousand feet in elevation and twelve hundred miles inland. Water caused such phenomena and it is reasonable to believe that Noah's flood is the answer.

Our large number of lakes in North America, together with great numbers of stones and boulders strewn over the countryside have been explained by the evolutionary minded as a consequence of the glacial period. This theory is repudiated by such eminent men as John Woodward, Byron C. Nelson, Harry Rimmer, and George McCreedy Price. They prefer to believe that the biblical deluge produced the so called glacial lakes and scattered rocks over the ground.

Such geological and topographical changes represent God's wrath and judgment poured out upon sinful man. God had promised to destroy all flesh and He fulfilled His promise during the deluge. "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man" (Gen. 7:21).

IV. DILUVIAN SALVATION

The story of Noah's escape from the tragic death which overtook all the men of the earth is a marvelous testimony of God's matchless grace. Does not the record reveal that Noah found grace in the sight of the Lord? God covenanted with Noah that if he would build an ark he and his family would be saved. Noah obeyed and God kept His promise.

The account is beautifully retold by Paul:

> By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house (Heb. 11:7).

The resurrection is pictured in Noah's experience. There were eight souls on the ark and after a period of entombment they were delivered from a watery grave. Our Lord was raised on the first day of the week which is the eighth day. The eighth day is the beginning or first day of the new week. The same principle is seen in the law of the octave. The eighth note is the beginning of a new octave. Eight is a picture of resurrection.

The first thing that Noah did after being released from

e ark was to build an altar and offer thanks God for deliverance. Burnt offerings of some the animals saved with them were offered on e altar. These burnt offerings likewise testified the Messiah Who was the perfect Lamb of od. Thus it was in the name of Jesus that oah thanked God for salvation.

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Doubtless, those whose lives were cut off at night were an average company of people, ontaining the usual varieties of temper, dispotion, and manner of life. The reason why ey died was simply that they had nothing etween them and the waters of death but a uman device. The Titanic was, indeed, the erfection of human contrivance, ingenuity, and orkmanship. It was supposedly "unsinkable" ecause of the watertight compartments. Nevtheless, all who had nothing to sustain them ut the massive hull of that great vessel went own to death. Whether their social standing as high or low, whether their characters were ood or bad, whether they were rich or poor, hether educated or ignorant, whether first lass or third class, whether captain on the bridge or stoker n the depths of the hold, all met the same fate. "In Adam ll die." There were men on that boat of enormous wealth: availed nothing. There were men of great intelligence: was of no service in that hour. There were men of high haracter: it did not save them. There were men who ontrolled the resources of the world as far as men can ontrol them: they were no better off than the poor immigrant. What a clear lesson may be read here by those ho are trusting in their own works, or powers, or goodess, or in anyone or anything but the crucified and risen on of God . . . From death's power there is but one way f escape, and that is through Him Who, being God over ll and blessed forevermore, nevertheless became a paraker of flesh and blood, that by death he might destroy im who has the power of death, that is the devil.

On the other hand, those who were saved were not aved for their strength, or culture, or wealth, or goodness. he reason why they were brought up in safety out of he great deep was simply because they were in the lifeboat. In Christ shall all be made alive."

–From Philip Mauro, who was a passenger on the rescue hip "Carpathia."

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. What is the natural condition of man's heart? (Gen. :5; Jer. 17:9; Rom. 3:23)

2. Why is God's wrath especially manifested against ornication? (Gen. 1:26-27; I Cor. 6:9-10, 13-20)

3. What judgment fell upon the sons of God of Gensis six? (II Pet. 2:4; I Pet. 3:19-20)

4. What is the sinner's only refuge from God's judgent for sin? (Eph. 1:7; I Pet. 3:18; Acts 4:12; Heb. :26-28; 10:10-17; John 3:16; 5:24)

5. On what ground did God impute righteousness unto oah? (Gen. 6:9; Heb. 11:7; Rom. 3:22; 4:3-8; Gal. :16; 3:8, 24)

6. What covenant did God make with Noah? (Gen. :20-22; 9:8-17)

7. When will the conditions existing before the flood gain occur upon the earth? (Matt. 24:37-39)

8. What makes it possible for sinners to walk with od? (I John 1:7, 9; 2:1-2; Rev. 1:5b; Rom. 3:25; I Cor. :9-11)

9. Can praying Christians prevail on God? (Gen. 8:1; 3:17-33 with 19:29; James 5:16b-18)

10. What virtue in Noah's life caused God to richly less him? (Gen. 6:22; 7:5; 8:1, 15, 18; 9:1; Isa. 1:19; Sam. 15:22)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Not all of God's people were disobedient to His commands. All are sinners, but all do not sin alike, and those who accept Jesus as their personal Saviour, and see the wonder of the blessings which God has in store for them, find that it is worth while to obey.

During Noah's time there was sin all around, and the Lord gave Noah a message in which He told him to build an ark, for a great flood was coming upon the earth. Noah believed what God said would happen, and as instructions were given to him in the building of the ark, Noah followed them out. Can't you just see the people looking on while Noah built that ark? No doubt many of them laughed heartily at Noah for believing what God had said. Many perhaps were standing by watching him as he built the ark, and wondering if what Noah said was true. But faithful old Noah kept at the job, and built the ark as God had said.

The time came when the ark was finished, and Noah was told to take his family and go into the ark, and to take two of every kind of animal, male and female. Also the fish of the sea and the fowl of the air were to be taken in, male and female. Noah went into the ark, and his wife, and his sons and their wives, because they believed that the flood would come. After they were in, the Lord sealed them in, and the flood came upon the earth.

But how about all the people outside of the ark? Do you think that they still laughed at Noah? I'm afraid not. Perhaps now we can see them trying to gain entrance into the ark, and begging Noah to open up the ark and let them in. But that is not a possibility now. They had the opportunity of believing what God had said, but now that opportunity is gone. It is too late. The door is closed, and everyone outside of the ark perishes in the flood. But think of the safety of those inside the ark. The waters rose higher and higher, but Noah was safe.

The ark in which Noah and his family were in safety during the flood is a picture of the safety which we have in the Lord Jesus Christ. He is our hiding place in time of storm, and nothing can touch us. We are safe in His keeping, from every storm of life. Doesn't that make you happy, just to know that Jesus cares enough for each one of us that He warns us of the dangers, and then makes a hiding place for us in Himself?

Yours in Him,

Aunt Anna

Pastoral Opportunities Near a Metropolis

(Continued from page 70)

the seed by testimony, song, and tract ministry. Many have been won to the Lord through this work, and hope has been given to those who have wandered away from the Lord. The great apostle Paul exhorts us to "remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body" (Hebrews 13:3).

In the warmer seasons of the year the pastor serving near a metropolis has the opportunity (if the city authorities permit) of holding street meetings and open air meetings in the parks. This presents an opportunity unexcelled for the propagation of the Gospel and personal dealing with souls about God's salvation. Many have been won to the Lord in the open air meetings. This is not only an opportunity for the pastor, but also for Christian workers in his church for they can assist by personal testimony, gospel singing, and giving of tracts. When we sow the seed, God will take care of the fruit.

Many of the larger cities have Noon Day Meetings in some large theater or building downtown, and pastors near these cities can have the opportunity of assisting in such meetings.

In the larger cities there are usually one or more Jewish Missions where the workers in charge are always happy to have the prayer support and help and ministry of pastors. God gives us many exhortations to remember His people Israel—"Pray for the peace of Jerusalem"—and we must not neglect this opportunity of praying and giving and assisting in the work of the Jewish Missions.

Young People's organizations in the city may often call upon the pastor of a suburban church to bring a message to them, and this affords the man of God a real opportunity of presenting the Gospel and also the claims of Christ upon the lives of the Christians. We occasionally have the privilege of assisting in such meetings in St. Louis and the contact made has been very beneficial. These outside speaking engagements may take time and strength, but the contacts made for Christ and the blessing received repays one for the effort put forth. "Blessed are ye that sow beside all waters . . ." (Isaiah 32:20).

II. THERE IS OPPORTUNITY FOR PASTORAL FELLOWSHIP NEAR A METROPOLIS

NOT only do we have opportunities for service near the metropolis, but we also have opportunity for fellowship. Without real Christian fellowship no church or group of churches could exist. The opportunities for Christian service are through many avenues near the metropolis, and God also gives the opportunity for times of refreshing through the ministry of Bible teachers, evangelists, and missionaries who come through the larger cities. Did not the Lord Jesus say to His disciples, "Come ye apart and rest awhile?" and so the pastor will find real rest and refreshment in fellowship with other servants of the Lord in conferences, missionary meetings, etc., in the city.

Situated as our present pastorate is, not many miles from the city of St. Louis, we have had the opportunity of fellowship with the pastors of like precious Faith in and near St. Louis and such times of Christian fellowship refresh and strengthen the pastor to go back to his own field of service renewed in faith and vision for service. As the missionaries usually come to the metropolitan areas, it gives the pastors of outlying churches opportunity to hear their messages and to learn of God's blessing in the foreign lands, and he can then invite the missionary to his own church for meetings. The missionary program of a church is vital, for a church with a missionary vision and interest is a going church.

At the present writing the pastors and Christian workers in the vicinity of St. Louis are having the privilege of a great conference in the form of the Moody Centennial Celebration which is being held in St. Louis this week. Many pastors have gathered at this conference to hear the precious Word from the lips of Bible teachers and evangelists, and they too have brought some of their own church folk with them to enjoy the blessing. The testimony of blessing received has been heart-stirring. Such contacts as these widen the vision of our people and help them to see that there are many others like themselves who love the Lord Jesus Christ and the precious Word, and incidentally, what they have heard from their own pastor is confirmed by others of like precious Faith.

Near a metropolis there is the oportunity of Christian fellowship for the Young People's organizations of the fundamental churches. For the past two years it has been the privilege of young people from several of the Fundamental Churches and Gospel Centers in the St. Louis area and neighboring towns of Illinois (within a radius of about thirty miles) to hold bi-monthly Young People's Conferences, at which time the young people gather from these various churches for Bible teaching, good gospel song services, and Christian fellowship with each other. We alternate in the places of meeting—one time the conference is held in St. Louis and the next time in one of the Illinois towns. The conference is conducted by the young people, but sponsored by some of the pastors, and some outstanding Bible teacher or evangelist is usually secured to speak at the conference. The young people enjoy the sweet fellowship and as they go to their own churches they are rejoicing, for some yield their lives to the Lord for service, and some are saved. There is a real opportunity for service with the young people.

As we view these many opportunities for the pastor near a metropolis, may we each one be faithful in following the example of our Lord Jesus Christ, Who, when He saw the multitudes, was moved with compassion; and may we fulfil His command, "Give ye them to eat." From pulpit radio, prison, hospital, street corner, and Mission let us sound forth the message of redeeming love, for soon our opportunities for service will be o'er. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

The Pastor's Greatest Need

(Continued from page 73)

develop into "God's man."

But someone, who has perhaps had a pastor who was only a mediocre preacher, may take issue with us and say, "The pastor's greatest need is to be able to preach." We agree that the pastor must needs be a fairly good preacher, but the way for the pastor to develop his preaching ability is to obey the Saviour's injunction, "Men ought always to pray."

Preachers cannot preach if they will not pray. The sparkle of the fresh dealing of the Holy Spirit departs from the soul when prayer is neglected. There has been nothing devised by man or revealed by God which takes the place of prayer. Many a preacher has lost the joyous unction which he so deeply coveted because he spent the last thirty minutes before the public service nervously and frenziedly racing through a stack of illustrations looking for "a good one," instead of spending those specially valuable minutes in prayer. If pastors will pray they will discover they can preach.

Spiritual beauty is only developed in the soul by prayer and there will be no spiritual beauty in the sermon until that beauty has found its place in the preacher's soul. Heavenly courage is the product of communion in prayer. Eliminate communion with God from the preacher's private life, and you will eliminate heavenly courage and spiritual beauty from his public ministry. The Spirit's power, the blessed atmosphere of holy devotion to God and the indescribably lovely urge to win souls to Him do not grow out of poring over tomes of theology, theoretical ethics, moral philosophy, and psychology.

We are willing to admit that it is bound to take head work to produce a good preacher. But head work alone will only produce the shell of a preacher, if the knee work is left out. Modernists are specially strong on head work but they are stiff-kneed, as well as stiff-necked, and that makes them seriously dangerous.

Edward Bounds declares, "The preachers who gain mighty results for God are the men who have prevailed

in their pleadings with God ere venturing to plead with men. The preachers who are the mightiest in their closets with God are the mightiest in their pulpits with men."

This, certainly, is one of the reasons that our Saviour said so plainly, "Men ought ALWAYS to pray." Thus we begin to see that prayer is so vital that it is a calamity to reduce the "alawys" of Christ's words to "frequently," and even more awful to carry it in practice to "seldom." Christ said—"ALWAYS." When the Scriptures make plain the esteem in which God holds obedience, we do well to say, "Amen, Lord. Since Thou dost say ALWAYS, ALWAYS it shall be."

The great preachers of the days gone by have left ringing testimonies of the value of prayer. The great Rutherford said, "Set by as much time in the day for Him as you can." It was the saintly McCheyne who said, "If you do not pray, God will probably lay you aside from your ministry, as He did me, to teach you to pray. The testimonies of such men as Henry Martin and David Brainard become strong confirmation to the soul letting us know that the greatest need of the preacher's life is to have a deep, steady, and fervent prayer-life. And meanwhile the quiet, loving tones of the Saviour speak once more to the soul, saying, "Men ought always to pray." And the great Apostle to the Church age pronounces that striking and unforgettable command, "Pray without ceasing."

The testimony of Scripture and the testimony of human experience tally. The pastor's greatest need is a life of prayer.

A Mexican Dance Hall Converted

(Continued from page 72)

He died, none of the redeemed will ever die.

III. THE RENOVATION OF THE BUILDING, FOLLOWING ITS REDEMPTION

WHEN the church was purchased, the object in mind was to use the building for church purposes. The dance hall was moved to the church's lot, for we had a bill of sale, and could do with it as we liked. Likewise, our Saviour redeems us, that He might purify unto Himself a people for His own acquisition, to serve His purpose and ends. He is our Owner, and has the right to "move us" where and when He pleases. He moves us off from Satan's ground, to a new location!

This building was purchased as it was, where it was, in all its defilement and disgrace. But following the purchase, the work of renovation began in earnest. After God saves the soul from sin. He begins to cleanse and beautify the life, and this process continues. So the work of renewing and embellishing this building began, and we trust it will never stop. Not all at once was it made over into an acceptable house of service and worship. For a while it did not even appear plainly what was going to be done. As a matter of fact, after the building was moved to the church site, before the work of remodeling had well begun, some of the neighbors got up a petition to have the work stopped. They thought it a disgrace to the neighborhood. They didn't see the possibilities or plans. How again like our lives in the hands of the Master Builder; the possibilities and plans are not seen by feeble faith, and the work He has in mind unfolds little by little. Be it also said that since the completion of the work, some of these same neighbors have good-naturedly apologized. Even some of our own folks were so amazed at what was done, as to be almost overwhelmed.

The work on the building was done under the supervision of but one skilled mechanic. The rest of the work was done by volunteer help, mainly young men and boys who were out of school and unemployed. God's instrument of remaking and beautifying our lives is the Holy Spirit, but there is a "cleansing" which we must do, and do voluntarily. II Corinthians 7:1. Little by little the work went on. Replacement, renewal, restoration. Then there stood a building suitable for the work of the Lord, with practically all traces of its former condition removed.

Hearing of what had been done, the former owner of the building came over to see it. The Mexican looked it over carefully, shook his head, and said, "I never would have known it was the same building." Then he added rather pensively, "I'm glad it is serving different ends now, too." Yes, a new service that brings no sorrow but adds blessing. Here souls have been saved, the Word of God expounded, fervent prayers uttered and answered, and missionaries from round the world have told their thrilling stories of faith and sacrifice and victory.

We too were the servants of sin, but we have obeyed from the heart that form of doctrine which was delivered us, and God grant that our former associates no longer recognize us as the same persons! It was the "same building," all right, but now "open under new management."

Soul Winning in a Winter Resort

(Continued from page 68)

service she found out more about this man who went to Tucson and immediately wrote to him explaining her anxiety and burden for the salvation of her brother. In turn, this brother wired me and it was not long until the contact was made. What an illustration this is of the way the Spirit of God works through what appears to be the most commonplace circumstances.

One morning following the sermon a mother tarried to request that I call on her husband and seek to win him to Christ. Daily I asked God for a favorable opportunity to deal with this man who was the father of several children. One afternoon I felt impelled to call at this home and to my delight I found the whole family away except the man with whom I wanted to deal. After the exchange of a few pleasantries he said, "I am so glad you have come." And without another word he rose from his chair and shut the front door, then lowered the blind of the front window. He stepped to the door leading to the kitchen and closed it and drew the shade to another window. The room was almost in darkness and I must confess that even though the thermometer was registering somewhere around 118 degrees that hot summer afternoon, I felt the cold shivers running up and down my spine. What could the man mean by such actions? I quickly looked up and asked for protection and understanding, and God, Who never fails, gave me a blessed inward peace even in the face of such a strange situation.

After taking his seat, he said, "I want to tell you something I have never told to any human being: for the last nineteen years I have been living in a veritable hell, and I cannot stand it any longer. Is there any deliverance for me?" He told me how he was on a hunting trip with a friend, and in the midst of a violent dispute, he threw his hunting knife at him and killed his companion. He quickly buried him, concealed the grave as best he could, and fled the country, and so far as the home folk were concerned neither man was ever heard from again, for both had completely disappeared.

Holding out his hand before me, this poor man said amid tears, "It is stained with blood, it is stained with blood, it is stained with blood! Is there any help for me? If there is, won't you tell me and help me?" Thank God, I could turn him to Isaiah 1:18, and after reading to him

the words of this text, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." I turned then to that familiar passage, I John 1:7: "And the blood of Jesus Christ His Son cleanseth us from all sin"; and hearing this, the Spirit of God seemed to speak to his heart and he soon found himself a forgiven, cleansed, and saved man. It was not long until he made a public profession of his faith in the Lord Jesus and united with the church. Praise God for the power of His Word and for the hope that it offers to the most hopeless.

About seven years ago I called in the home of a man and his wife living in the south part of the city. I invited them to church, left a card, and went on my way. Somehow I overlooked that family and do not recall ever having been in their home again. But they had not forgotten the visit and appreciated the fact that a minister had called. One day years following they decided to attend a church service, and remembering the pastor who had taken the time to call on them, they went to his church to hear him preach.

God owned that message in a blessed way for the hearts of this couple were touched and they received Jesus as Saviour, and acknowledged Him before that company of people. Some weeks following, this same brother came to me, for now he was indeed a brother, and invited me to come and preach the Gospel to the men in his industrial plant of which he was now the superintendent. I could not afford to miss such an opportunity and every Monday noon while the plant was in operation I went and preached to a great company of mechanics, carpenters, laborers, and clerks. He personally supervised the service, put up the folding organ, and sat in the front seat as an example to his men.

This brother's conversion not only meant a blessing to a great host of men who were in his employ, but it brought blessing to several timid choir singers whom I took out with me from time to time to render special music, and these folk got such joy out of it that they almost begged me to take them along from week to week in order to sing. This fine man and his devoted wife are active in the church and extremely interested in the work of the Gospel.

God delights to honor His Word. We are not to bother about success, but to see to it that we obey Him in faithfully sowing the seed. In His own time and way He will give the increase, and praise God, it is always an abundant harvest.

My First Pastorate

(Continued from page 71)

when I faced great dejection because of failure. It always sorely distresses, but God has taught me this:

> And we find our humbling failures
> Save us from the strength that harms.
> We may fail, but underneath us
> Are the Everlasting Arms.

"We are not necessarily called to success, but we are called to faithfulness."

Of the times when I have felt my soul longing to comfort the comfortless, and to sustain the broken-hearted much might be said. One in the ministry finds occasions of watchful waiting at the hospital bed or at the operating-room door; he whispers kindly to parents, assures them of support in prayer; he quietly speaks of God and eternity when those are brought near. And when loved ones "wrap the drapery of their couch about them and lie down to pleasant dreams" the man of God recognizes an open heart wound. Who is sufficient for these things? "Our sufficiency is of God."

To me, a young man, one of the greatest burdens is the burden of young people. It is a burden born of love, weighted with solicitude. How we are pressed as we see the younger years spent away from God! How we bend low in prayer to claim God's grace for those precious in His sight and ours! I remember of my blessed Saviour that He, beholding the rich young ruler, loved him.

One of my present duties is teaching two classes in the Toledo Bible Institute each Tuesday evening. Taking the train an afternoon several weeks ago I prepared to study the Word on my way. A man, coming down the aisle, paused at my shoulder long enough for me to hand him some gospel tracts. As if incredulous he continued to stand there, so I offered him a seat for a few moments' discussion. He seemed astounded by the presence of a Bible on the train. I fairly leaped at his interest, but prayerfully sought God's blessing in pointing him to Christ. During those minutes that followed I saw the Spirit of God bring the man to tears as he confessed his need of my Lord. "O God," I prayed, "if this is soul-winning, let me ever be faithful." Joy in the presence of angels that day had a counterpart in the heart of a preacher in his first pastorate.

Yes, there are trials and joys: both are blessings. If this, my first pastorate, is an earnest of good things to come, then I "count not my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

A Victimizing Pleasure

(Continued from page 75)

perience a miserably forsaken death. Draw your own conclusions—I will quote a likely answer:

> The sordid and suggestive postures, necessitated in the enjoyment of our modern dance, excite the abject cravings of human beings, lowers the bars of self-control, and transforms the loveliest characters to beasts (Clarence F. Boothe).

How many innocent girls are sitting at home with an illegitimate child, a broken heart, a ruined life; while the fiendish young man continues his devilish, pleasure-craving career? The matron of a home for fallen women in Los Angeles said: "Seven-tenths of the girls received here have fallen through dancing and its influences" (J. E. Conant).

Shame on the husband that will permit every Tom, Dick, and Harry to put his arms around his precious, loving, God-given, life-long mate! He would be justly indignant at the man that he caught in his parlor, embracing his wife in the same manner she is embraced scores of times at every dance.

Shame on the wife that is not satisfied with the husband she has; hence she drags him against his wishes to the dance. Why? That he may hug and embrace her? No, he could have done that at home. But that some other husband will be able to embrace her! Where is her true womanhood? We who are supposed to be civilized and Christianized Americans must awaken—the devil is leading them into pagan obscenity.

Possibly, my reader, you have heard the dance defended on the ground that it is a healthful exercise. Any doctor that would approve, as healthful, such an exercise which begins at ten in the evening and continues until three the next morning, and that under crowded conditions in an over-heated, smoke-filled room, ought to have his rights of rendering medical advice withdrawn from him. Furthermore, if dancing were a healthful, physical exercise, why couldn't men or women be induced to dance alone in the quiet of their room?

One may favor our so called innocent school, lodge, or church dances. It may be acknowledged, these are choice places to train our young people in the art of dancing. Under the careful supervision of a churchy influence, in a very short time they will be accomplished in the art so that they will not be embarrassed when they attend their public dances. How many wrecked lives were first encouraged to dance at a so called innocent place? A portion of a letter written by a disgraced person will illustrate:

> When you get this I will be non-existent, and there will be no one to mourn, no one to care, no one to weep or miss me; but if I can save one soul by exposing my life, perhaps I may not have lived in vain, after all. I am here because of a DANCE GIVEN IN A CHURCH PARLOR. I did not know it was wrong to let a young man take me for a walk alone—. Remember the souls of the young people you meet; and oh, warn them before it is too late (Excerpt from a tract).

Let it be repeated in conclusion: "Take sex out of the dance, and its charm and fascination will disappear."

Unsaved reader, heed the warning and let Jesus come into your heart; old passions will fade away, and behold all things will be new. Worldly Christians, come back to God and His standards. Awaken, "evil companionships corrupt good morals." Heed the Scriptures "and have no fellowship with the unfruitful works of darkness" (Eph. 5:11). Parents, what are you going to do with this iniquitous pleasure that has crept in unawares? Oh, mothers, hold that precious young life near to your bosom until she is matured in her thinking. Learn the lesson now by the bitter wailings of others; do not wait until the sorrow comes right to your own homes. Ministers of God's Word, how can you remain silent when such a destructive foe is running at large? Preach against the dance! Expose the corruption of the dance! Suffer affliction, persecution, dismission from your church and community, if need be—but bring to light those hidden works of darkness. We would have a revival that would rock the nation if the ministry would begin to expose modern sins instead of displaying oratorical ability.

> Enter ye in at the straight gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it (Matt. 7:13-14).
>
> No man can serve two masters: . . . Ye cannot serve God and mammon (Matt. 6:24).
>
> Choose you this day, whom ye will serve (Josh. 24:15).
>
> Believe on the Lord Jesus Christ, and thou shalt be saved (Acts 16:31).

Forty-five Years in One Pastorate

(Continued from page 69)

at dwindling Cherith. Charles Hadden Spurgeon was at his best when he preached on "The Little Dogs." In describing the Syro-Phoenician woman's faith, he said. "The Lord Jesus was charmed with the fair jewel of this woman's faith, and watching it in other lights, that the various facets of this priceless diamond might each one flash its brilliance and delight his soul. Therefore He tried her faith by silence, and by discouraging replies, that He might see its strength; but He was all the while delighting in it, and secretly sustaining it, and when He had sufficiently tried it, He brought it forth as gold, and set His royal mark on it in these memorable words. 'O woman, great is thy faith: be it unto thee even as thou wilt.' " Let us repeat it: "But He was all the while delighting in it, and secretly sustaining it." What a privilege! Sorely tested that God may find delight in thy faith and reward thee with "even as thou wilt."

I know you will grant me the privilege to add a further word of testimony to God's grace in granting me the blessed fellowship in service of my beloved wife, who, during the now nearly forty-six years, has never wavered in any test. But for her, the record, imperfect as we each feel it is, would have been far different. We sincerely wish that such mutual fellowship existed in every parsonage or manse. "She will do him good and not evil all the days of her life," is especially true when she happens to be a pastor's wife.

We are constrained to urge our ministerial brethren to dare to believe that John 7:38 is as true as John 3:36 or Isaiah 53:6. "He that believeth on Me, as the Scripture hath said, out of his being shall flow rivers of living water." The Holy Spirit is as much God's gracious gift for the winning of souls and the edifying of the saints as is His gift of eternal life. The pierced hand covers the past and the future of each believer. The blood not only covers sin, it procures gracious favors. In hours of conscious need plead God's grace; "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of God in My name, He may give it you" (John 15:16). Keep short accounts with God. "Daily access to the mercy-seat,' Dr. Andrew Bonar declared, was the secret of his gracious lengthy ministry.

Luther longed that it might always be with him, "as though Jesus had only just died." We would add, and may it be always to each pastor as though he had only been just saved from wrath. Surely God's gracious forbearing with us as sons and servants should compel joyous grateful testimony. Genuine recognition of our constant indebtedness to God's grace is a powerful antidote to pride. He gives grace (to the humble) to win others. Dr. James M. Gray unconsciously, we think, opened a window into his heart and exposed the secret of his continued spiritual fruitfulness when he wrote:

> Suffer a sinner whose heart overflows,
> Loving his Saviour to tell what he knows;
> Once more to tell it, would I embrace—
> I'm only a sinner saved by grace.

Dr. R. W. Dale, one of the leading Nonconformist preachers of England, had profound respect for Mr. Moody, and considered that he had the right to preach the Gospel "because," he said, "he could never speak of a lost soul without tears of Christly compassion in his eyes." "Try Tears," wired General Booth to one of his officers who had tried almost all other means to move men and women toward Christ. "Saints in Caesar's household." How came they there? Because Paul would not permit any injustice, or pain to choke the flow of living waters. "Prisoner of the Lord" was a fine title for him to wear. He brought forth fruit even when he was "Paul the aged." It was Paul the aged who said, "I press on toward the mark," and, "Thank Christ Jesus our Lord, Who hath enabled me, for that He counted me worthy, putting me into the ministry: who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy." Chained, and deserted by many, he exultingly exclaims: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." What an appealing refrain followed—"of whom I am chief." His sense of deep need was contagious. Such a spirit is always irresistible. No wonder that there were "saints in Caesar's household."

Dr. James Stalker's lectures on preaching, delivered at Yale University in 1891, contain most valuable messages on "The Preacher and His Models." My article was requested "for pastors." In every study I would hang a few pictures which the pastor could make serve as models.

"Christ washing His disciples' feet," should find a prominent place. The Gospel according to Mark portrays Jesus as the Son of God, the Servant. Its key verse is Mark 10:45: "For even the Son of man came not to be ministered unto, but to minister." The washing of the disciples feet was not a Maundy Thursday stunt. He was clothed with humility. "I am among you as he that serveth": not only on one but on every occasion.

I carried a pair of overalls with me on my return trip to England. One day I wore them when helping the gardener. One of the neighbor's boys ran home to tell his mother that, "Mr. Gravett is wearing his preaching suit!" "He went about doing good." Yes, the Gospel in overalls! "For we preach not ourselves, but Christ Jesus the Lord; and ourselves YOUR SERVANTS for Jesus' sake."

"The Doctor"—should hang along side the first named picture. We should have as deep concern for those in spiritual need as that of the doctor who earnestly seeks a correct diagnosis, and yearns for wisdom to write the proper prescription. The family doctor and specialist

often put us pastors to shame by their unselfish labors to save lives. The true pastor shares the concern of loved ones over the perils of their kin. "Lend me three loaves for a friend of mine." The "Lord help me" of the mother whose daughter was possessed of a demon won divine favors. Israel could truthfully say of the Great Physician, "Surely He hath carried our griefs (sicknesses), and carried (sympathetically) our sorrows." "We were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us" (I Thess. 2:7, 8). Pastors should frequently read the whole of the second chapter in I Thessalonians. Paul was truly a model pastor.

I would also like a picture of Paul making tents. "These hands have ministered to my necessities." There may come times when a pastor may find it wise, or necessary, to support himself by some so called secular employment. He does not "quit the ministry" when thus employed. I would like a picture of Jesus the man, not the lad, toiling at the work bench. "All things to all men, that I might by all means save some." The times constantly call for adaptation of means to suit changing conditions and circumstances. Ministers might be greatly enriched in ability to reach their fellows by a few years apprenticeship in a modern workshop.

"The Cotter's Saturday Night." "Ye know how we exhorted and comforted and charged every one of you as a father doth his children. That ye would walk worthy of God Who hath called you unto His kingdom and glory. For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe" (I Thess. 2:11-13). Too many ministers are afraid of what Modernists call reverence for God's Word—bibliolatry. The family and pulpit Bibles are going into discard. We wish every pastor handled even the Book, large or small Bible, reverently—"Speak Lord, thy servant heareth."

The sire turns o'er, with patriarchal grace,
The big ha'-Bible, ance his father's pride:
His bonnet rev'rently is laid aside,
His lyart haffets wearing thin and bare;
Those strains that once did sweet in Zion glide,
He wales a portion with judicious care;
And "Let us worship God!" he says with solemn air,
They chant their artless notes in simple guise,
They tune their hearts, by far the noblest aim;
* * * * * * * * * *
The priest-like father reads the sacred page,
* * * * * * * * * *
Then kneeling down to Heaven's Eternal King,
The saint, the father, and the husband prays:
* * * * * * * * * *
The parent-pair their secret homage pay,
And proffer up to Heaven the warm request,
That He Who stills the raven's clam'rous nest,
And decks the lily fair in flow'ry pride,
Would, in the way His wisdom sees the best,
For them and for their little ones provide;
But chiefly, in their hearts with grace divine preside.
From scenes like these, old Scotia's grandeur springs,
That makes her loved at home, revered abroad.

Thank God for such homes in Scotland, or any other land. From such come our Livingstones, Moffets, Patons, Taylors, Moodys, Spurgeons, and Stams. The home question is the greatest that confronts us in our own and other lands.

God has placed Himself under covenant obligation to bless His Word. Therefore he who rightly divides the Word amongst his people is bound to receive divine favors for his own and his people's eternal profit.

I sincerely wish I knew better how to open the Word to sinner and saint. But I do know that, when the Word of God has mastered my soul in the study, it has, under God mastered hearts when I preached. "Mastered," means that the Author of the Word has won control; and that it is He Who conquers from the pulpit. Only men thus controlled are the men of God "furnished unto every good work." Let us resolutely determine that we by God's grace shall be such men.

The Days of Youth

(Continued from page 81)

be to bring her mother and daddy to church. She could not remember their having gone before, although both had told her time and time again how they used to go when they were young.

This Sunday morning Betty did not have to be called but was down to eat with dad and mother. "Mother," called Betty as she came down the stairs, "are you going?"

"Going? Going where, child?" asked Mrs. Green as she opened the oven door.

"Why, going to Sunday-school with me. Don't you remember, this is Sunday and you promised?" asked Betty wistfully.

"Land sakes, I clean forgot, child. Now we are having company and I don't have time."

Betty set her jaws, stood still for a moment, then ate without a word.

After breakfast she got her coat and hat, and asked her father for some change which he gave her absentmindedly from behind his newspaper. Had he looked he might have noticed the change in his daughter's facial expression, the look of disgust, mingled with determination of purpose, but he didn't have time to look. He was reading about politics and wondering how he should vote as a loyal citizen.

Betty went out the door of her home and closed it firmly. She walked down the street, past the church, and neared the business part of town. For a moment she hesitated in front of a picture show, then with a hurried step went in and disappeared in the darkened doorway.

For several weeks this Sunday morning program continued, then one Sunday evening Louise came over for a visit with her friend. They had not been together much of late and she had missed Betty at Sunday-school.

Betty was glad when she saw Louise for she had not been happy. She smiled a cheery greeting and said, "Let's go to my room and talk."

"All right, let's," said Louise, glad that Betty seemed to act more like her old self.

Seated on the bed together, Louise started in with her usual frankness, yet with so much love and sympathy that Betty did not resent her talking. Louise was two years older than Betty and acted even older yet, because of her intimate association with her mother.

"Betty," she said, "I've missed you so much. We are such good friends, but somehow we haven't seen much of each other lately, have we?"

"No," said Betty, "I've just been so busy, Louise, I haven't had time."

"You're a good one, Betty, 'haven't had time,'" she mimicked. "You talk as though you were an old woman with ten children," she laughed heartily and Betty felt more at ease. "Come now, tell me what is wrong."

Betty hesitated, then said, "Louise, can I trust you? If I tell you something will you be sure and not tell a single soul? Not even mother or dad or your mother? Oh! I wouldn't ever want her to know. I love her so much, Louise. Sometimes I believe I love her more, I mean, as much as my own mother."

"Oh, no! Betty, you couldn't, even though she sure is a dandy mother. But what is it you want me not to tell?"

"Will you promise, Louise? Cross your heart?" cautioned Betty.

Louise had always had secrets with Betty, harmless ones that all girls have, so she promised.

"Well," said Betty, "Louise, I've been having the swellest time," but her face contradicted her words. "I've been —" she hesitated, then spoke rapidly, seeming to gain relief by telling someone. "I've been going to the show every Sunday morning. It's really fun. Usually they have real good pictures, about the Bible many times, like 'The King of Kings' and something about 'The Four Horsemen of Something.' Next Sunday they are showing 'The Devil's

a Sissy.' I sure want to see that for I think he is a sissy and—.'

"Oh, Betty, how terrible, why, Betty, you mustn't, you can't—why you really mean that you—" began Louise, her brown eyes wide with astonishment at the change in her friend.

"Sure, I mean just that, and you promised not to tell," she said with a toss of her head. "I had to tell someone and I am glad you keep your promises."

"But, I didn't know, Betty. I must tell—" began Louise.

"No, you must not," said Betty firmly. "You dare not, for if you do I'll begin going Sunday nights also, and that's not all I'll do either."

"You couldn't, your mother—"

"My mother nothing, she hasn't time to notice where I go; I'm eleven years old today and I'm old enough to take care of myself."

Louise was never to forget the conversation of that evening, and many times during the following days, weeks, months, and years she wished she had not promised. She knew if she told, Betty would do just as she had threatened; in fact, she was afraid she was already doing it, for Betty was not the sweet, lovable, brown-haired girl she used to be. She was becoming bolder, and was often seen in questionable places with boys and girls that Louise knew were bad. Louise knew that Betty's mother and father could do nothing with her for she had gone over one evening and found them trying to keep Betty home. She was then sixteen, and as Louise stepped in the door, she heard Betty call from the kitchen.

"No use talking, I'm going to the dance. 'Bye."

The door slammed and Louise stood looking at the grief-stricken mother who cried and carried on so much that Louise became frightened and rushed home for her own mother who came and was able to bring quiet and comfort.

"Oh, why, oh, why must my girl, my only girl do this way?" she sobbed.

"I don't know why, Mrs. Green, but I do know the remedy," said Louise's mother.

"Tell me quick, for it seems that I just can't stand to see her do this way. To think of my child at a public dance!"

"The remedy," continued Louise's mother, trying to calm Mrs. Green by her own calmness, "is with the Lord. Betty is a Christian girl and—"

"No, she says she has never accepted the Lord and never will," interrupted Mrs. Green.

"Well, then, her need is salvation; she needs a Saviour; One Who can help her. Let us pray for her just now. Don't you suppose Mr. Green would want to come in also?" asked Louise's mother tactfully.

"Dad," called Mrs. Green, "come in here, we are going to pray for Betty."

Slowly Mr. Green entered, nervously running his fingers through his scanty hair. His tie was pulled to one side and his handkerchief hung out at his hip pocket as though he had hastily stuffed it in as he entered the room.

All four knelt and Louise's mother prayed: "Lord, how comforting it is to come to Thee at times like this. Thou dost know all things, Lord, and Thou art able to watch over Betty. Just now, Lord Jesus, as she is somewhere pleasure-bent, cause her to stop and think of Thee, of her mother and father. Bring something into her life, Lord, even tonight which will bring her to Thyself. In Jesus' name, amen."

Mr. Green started in a low voice, "Lord, save Betty. I've been so far away from you, Lord, that I am the one to blame. Wife and I, Lord, have done wrong, and if Betty goes wrong it will be my fault. I am the head of the home. Lord—" his voice broke. "I remember how she used to beg us to go to Sunday-school but my—my—newspaper and everything else came first. Oh! Lord, cause something to happen tonight to bring her to Thee, even as I have come to Thee. In Jesus' name."

A rap was heard at the door and quickly Mr. Green opened it. A policeman stepped inside and said sympathetically, "Mr. Green, your daughter has just been arrested with a group of other youngsters. The dancehall out at the crossroads called for help. We went out and found a group of young people raising a rumpus and causing a terrible disturbance. We have her in jail, Mr. Green."

"Jail!" cried the shocked mother. "Not my Betty in jail!"

"Yes," said the policeman, "it is your Betty in jail. I'm awfully sorry, folks, but it's a mess. We did it more for a scare than anything else, to teach them a lesson. That bunch of young people have been acting pretty wild around here lately and the captain said we would just have to do—"

"Oh!" groaned Mrs. Green, and sank to the floor.

The policeman left. Louise and her mother again did what they could to bring comfort to the Greens and after once more directing their thoughts to the Saviour, suggesting that this might be the answer to their prayer, they went home.

That night Mr. and Mrs. Green got on their knees and poured out their hearts to God, admitting that they were responsible for Betty's deed. Both dedicated the remaining years of their lives to the Saviour, petitioning, again and again, on behalf of their daughter.

"Oh!" said father, "if I had only taken time to help Betty."

"And if I had only taken time to go with her to Sunday-school, I don't believe, Jim, any of this would have happened."

They made a pathetic picture as they sat on the edge of their bed, faces haggard with tears, hearts bowed with sorrow. Mr. Green insisted the fault was all his, while Mrs. Green kept saying, "No, Jim, I am to blame also. I can remember telling Betty so many times that I did not have time to go places with her, and when she wanted to help me I would say I did not want her around in my way. O God, forgive me." Again she began to sob and gently Mr. Green comforted her. Daylight found them still wide awake but their minds had become somewhat adjusted to the shaping up of events, and they were making plans as to what should be done.

That morning before going to the jail they went to hire a lawyer. They told him their story and were helped by his sympathy and encouragement.

Next they went to the jail. Betty did not feel well, nor did she want to talk; instead, she turned her face away. They did not see a tear which she quickly brushed away, nor did they realize all that was going on in her heart.

That afternoon Betty felt better and was glad Louise called to see her. The matron of the women's quarters liked Louise's looks and permitted the two girls to talk alone.

"Betty, I am so sorry," said Louise.

"So am I, Louise. I surely have been plumb crazy." She said it apologetically and hung her head.

"I am so glad you see how foolish it has all been, Betty, but I came here to talk about something far more important than that."

"What?" asked Betty.

"About your soul, Betty," she said quickly. "Why not make this a time of turning from this sort of a life and come back to the Lord Jesus? He loves you, Betty."

"How can I come back when I've never been there?" she asked simply.

"Have you never accepted the Lord as your Saviour, Betty? When you were going to Sunday-school I thought —"

"No, I never have—I've never told anyone, but I always decided that the first time dad and mother would take me to Sunday-school then I would accept the Lord as my Saviour, and not until. But they never had time, they were always too busy, and now—now it is too late," she said without much emotion.

"But it is not too late, Betty, 'now is the accepted time, now is the day of salvation.' You know how the Lord Jesus suffered shame and anguish for you. How He died upon the cross for your sins." Softly she continued and Betty's heart began to soften. "He paid the price. He suffered for you. He wants you, Betty Green, and perhaps He has permitted this to come into your life to bring you to Him. Will you, Betty? Will you come?" She was holding Betty's hand and praying silently as she waited for her answer.

"Louise, if I ever get out and if dad and mother will go

with me to Sunday-school, I will."

"But, Betty, why not do it now in your own heart and make a public confession when they take you, for I know they will. They have changed so much, and realize they did wrong in not going with you. Will you just now receive the Lord Jesus as your Saviour? That will make you a child of the King and you can spend much of your time here praying. The Lord then will hear and answer your prayer. Will you?"

Betty looked long into her friend's face, then said, "Louise, you are the best friend I have. You've stuck by me through everything. I will," and she kissed her.

"Oh! Betty, I am so happy. Now you begin praying and we will begin working to see how soon we can get you out. The Lord is going to do something. I'll go see—"

Just then the matron came and Louise had to leave.

She went immediately to Mr. Green and told him what Betty had done. How he rejoiced, and together they called on the lawyer, who had just finished making arrangements for Betty to be set free. She had learned her lesson and the police sergeant, after delivering a stern lecture to all the young people, sent them home. Betty was free. That was Saturday afternoon.

Sunday morning Mrs. Green glanced at the clock and stepped to the foot of the stairs, "Betty, Betty," she called, "get up Betty, it's almost time for Sunday-school."

"Down in a minute," called Betty.

Mr. Green came in and watched Betty eat. He was all dressed up and ready. Mrs. Green had hurried to her bedroom to dress.

"Oh! Dad," said Betty, her eyes moist. "It seems just wonderful for you and mother to have time to do something for me."

"Betty," said Mr. Green, "I've not time for anything else any more," and he hadn't. His newspaper was neatly folded in a magazine rack. None of his friends had been invited to dinner that day. He had time only for his wife, his daughter, and his Saviour.

Fundamental Facts of the Faith

(Continued from page 74)

This passage, declaring that the Tribulational saints will reign with Christ a thousand years, appears in the verses which immediately followed the detailed description of the Second Coming, which takes up the entire latter portion of Revelation ninetcen. Thus we see exactly the same teaching as our Lord Jesus propounded in Matthew twenty-five. There He made it plain that the Kingdom would immediately follow the Second Coming. Here in the Revelation passage the same truth stands out. The Kingdom will immediately follow the Second Coming. But in the Revelation passage we get this additional information—the Kingdom will be a thousand-year reign of the Lord Jesus Himself.

We find further that

III. THE KINGDOM IS SET FORTH AS A SPECIAL TIME OF THE REVELATION OF GOD'S GRACE

THAT the grace of God will have special expression and manifestation in the Kingdom is shown by such a passage as Jeremiah 23:5-6:

> Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.
>
> In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS!

What a blessed unfolding. Israel and Judah will at last admit that the LORD IS THEIR RIGHTEOUSNESS. This is a confession of grace. It is the wondrous operation of the grace of God which brings the Lord's own righteousness to sinners.

We are taught this same truth by the apostle Paul in Romans 3:21-22 when he says,

> But now the righteousness of God without the Law is manifested, being witnessed by the Law and the prophets;
>
> Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.

And again the apostle Paul teaches it in II Corinthians 5:21:

> He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him.

The blessed truth set forth by Paul is that the Lord Jesus is the believer's Righteousness. But how gloriously and marvelously that truth will be accented in the Kingdom when the Saviour will be back on earth, visibly reigning from MOUNT ZION and He shall be called by a new name—THE LORD OUR RIGHTEOUSNESS! His very name will tell the story of the grace that made Him the sinner's infinitely perfect substitute, THE LORD OUR RIGHTEOUSNESS.

Yes, the coming Kingdom shall be an hour of special revelation and declaration of the grace of God. In a highly metaphorical and apocalyptic description of the Kingdom in Zechariah 4:7 the prophet declares,

> And He shall bring forth the headstone thereof with shoutings, crying, GRACE, GRACE unto it.

We also find that

IV. THE KINGDOM WILL BE A DISPENSATION OF RESURRECTED OFFICE HOLDERS

ONE of the greatest of those who shall be sharing the Kingdom in that blessed day and reigning with the Lord, is David himself. It is in Ezekiel thirty-seven that we find the thrillingly interesting account. Ezekiel is prophesying concerning the coming Kingdom, predicting that the northern and southern kingdoms of God's chosen people shall be reunited in the Kingdom under one

king. Then he tells who the king will be.

> And David My servant shall be king over them; and they all shall have one shepherd: they shall also walk in My judgments, and observe My statutes, and do them.
>
> And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and My SERVANT DAVID shall be their prince for ever (Ezek. 37:21-25).

This interesting passage shows to us the fact that the resurrected David will receive the privilege of reigning over the reunited kingdoms of Judah and Israel in the Kingdom of the future. This will be his reward. He shall reign with the Lord Jesus—ALSO A BLESSEDLY RESURRECTED BEING—Who shall be the King of all kings, superior to David, and to all other kings as well.

Furthermore, we find that there will be divinely appointed officers reigning over the individual tribes of Israel. These will also be resurrected beings—for the Saviour specifically said in Matthew 19:28,

> Verily I say unto you, That ye which have followed Me, in the regeneration (the Kingdom) when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

These words are spoken to the twelve disciples. They are informed as to what their reward in the coming Kingdom shall be. They have been assigned by the Lord Himself to reign over the twelve tribes.

And even we who live in this dispensation shall have the joy of participation in the Kingdom, for we find that the apostle Paul holds out the promise of faithful Christians reigning with their Lord in that coming day. It occurs in his second letter to Timothy. He says,

> If we suffer, we shall also reign with Him (II Tim. 2:12).

Since the reigning is yet future and must of necessity be subsequent to our death, it follows, as the night the day, that our reigning shall also be after we have been resurrected.

Hence, we find from various passages that the office-holders of the Kingdom shall be resurrected ones—Christ the firstfruits of the resurrection holding the highest office, and those who have followed Him into resurrection victory, reigning with Him for a thousand years.

The Bible shows that

V. THE KINGDOM WILL BE A TIME OF THE REMOVAL OF THE CURSE FROM THE ANIMAL AND VEGETABLE KINGDOMS

THIS truth is clearly stated in Isaiah 11:6-9:

> The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.
>
> And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.
>
> And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.
>
> They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Many abortive efforts have been made by interpreters to strip this passage of its meaning. They say the wolf and lamb and leopard and kid and calf and young lion REPRESENT something and are not to be taken literally. But the context disproves this position, for the context is so evidently a description of the Kingdom that any other handling of the passage is contrary to common sense. And, if we must spiritualize this prophecy of the removal of the curse from the animals, then we would of necessity be forced to spiritualize the entire prophecy. This would be to negative the entire passage and to make God say things He did not say.

Another illuminating prophecy of the Kingdom is found in Amos 9:13-15. In this prediction the Holy Spirit points out that the curse will also be removed from the vegetable kingdom. The method of couching the prophecy is unique. The prophet says,

> Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.
>
> And I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.
>
> And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

The sparkling way of putting over the truth is indeed interesting.

> The plowman shall overtake the reaper.

The growth of vegetation will be so rapid that plowing and reaping shall be practically one process.

> The treader of grapes him that soweth seed.

So unhindered will be the speedy maturing of fruit that the treader out of the grapes will be on the very heels of him that planted the seed.

May God quickly send back His Son to reign and to remove the curse.

In conclusion we see that

VI. THE KINGDOM WILL BE A PERIOD WHEN EVERY MAN WILL ENTER INTO PEACEFUL POSSESSION OF HIS OWN VINE AND FIG TREE

HOW strange it is that on every hand we hear theories as to how we can solve the problems of labor and capital. One man has the cure in an old age pension. Another has an end-poverty scheme which is to heal all our social ills. Another seeks to find the adjustment by means of codes and appropriations, and from still another quarter comes the cry, "Share the wealth—here is the way to peace and happiness."

But, alas, all these political nostrums are doomed to failure.

When Jesus comes back to set up the Kingdom, then and only then, will there be peace in the hearts of men, and every man will have his "share" so that he can have a bailiwick, a vine, and a fig tree—for this is the picturesque language employed by the prophet Amos. He is describing some of the characteristics of the Kingdom.

> But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it (Micah 4:4).

Here at last, is the solution to every problem of sociology. Here is God's answer to all of man's theories of government.

At last an administration will be found which will handle the problems which have agitated the souls of men. It will be the administration of our Lord Jesus Christ. It will be his personal reign over this old world and her tangled nations.

We have therefore found in this brief study that

1. The Kingdom shall follow the Second Coming;
2. The Kingdom is the one-thousand-year reign of the Lord;
3. The Kingdom is a special time of the revelation of grace;
4. The Kingdom will be a dispensation of resurrected office-holders;
5. The Kingdom will be a time of the removal of the curse from the animal and vegetable kingdoms;
6. The Kingdom will be a period when every man will enter into peaceful possession of his own vine and fig tree.

Glorious Kingdom! Wondrous age! Lord Jesus come quickly.

The Editor's Mail Bag

(Continued from page 79)

the earth empty, and maketh it waste, and turneth it upside down, and SCATTERETH ABROAD THE INHABITANTS THEREOF." Since the earth was made waste and void (Gen. 1:2), there was no place for these inhabitants to go except into the air. Therefore they were spirit beings, and they still inhabit the air. Paul speaks of them as the wicked spirits in the heavenlies (Eph. 6:11-12).

Because they are disembodied spirits they continually seek to enter the bodies of men and beasts. All unbelievers are more or less easy prey for the demons. The Gospels give many examples of this. The believer can protect himself from demons by keeping away from fanatical cults, fortune tellers, Spiritism, Pentecostalism, and other practices which invite demon entrance, and by putting on the whole armour of God (Eph. 6:13-18).

As the Editor Sees It

(Continued from page 67)

capable importance of Christians walking in love toward all men. He did not seek to exalt one of these important things at the expense of the other. He lifted them both to their proper place of importance. His attitude is the correct attitude and when faithfully set forth will produce accurate Christian knowledge and balanced Christian lives.

Cow

ONE of the charges which God lays at man's door in that remarkable chapter, the first of Romans, is that they,

> Worshipped . . . the creature more than the Creator.

That interesting character Mahatma Ghandi, whom the Modernists with characteristic naivete persist in calling a Christian, has more or less recently presented an argument in favor of Hinduism which was evidently very convincing to him. He says,

> Hinduism's worship of the cow is, in my opinion, its unique contribution to the evolution of humanitarianism. It is a practical application of the belief in the sacredness of life.

This awful statement reveals at least two things: (1) Hinduism is NATURE WORSHIP and is an example of men worshipping "the creature more than the Creator"; and (2) it reveals that the world famous and much discussed Ghandi is anything but a Christian.

The cow, however, has other uses which are more normal, more practical, and more scriptural.

Lord Jesus, Come

THE religious press of the United States is making frequent reference to a bill presented in the U. S. Senate to establish a censorship over the religious literature placed by ministers in the mails. This looks like the beginning of the end of religious freedom in America. We have not seen the text of this bill, consequently do not know its full import, but we do know that such steps of tyranny and limiting of religious freedom are harmonious with the awful drift of the age as set forth in the Scripture. May God give us grace to stand the test with changeless fidelity to truth as the forshadowings of the onrushing Tribulation multiply about us. It is much more than pious sentimentalism when the heart of the believer in Christ cries out, "Lord Jesus, come quickly." We know that the day of the Church's testimony is drawing swiftly to its close. The twilight of the dying age is upon us. We know that the night of tribulational horror will soon descend upon the earth with its woe, sorrow, suffering, and lamentation. The age of moral darkness, spiritual darkness—yea, Egyptian darkness is just ahead, but, praise God, it is the age of divinely shortened darkness. And following the night is the dawning of a New Day. And what a day that will be. The day of peace and joy, the day of restoration, the Day of the Lord. The age of His own personal reign—the long anticipated and yearned-for millennium.

We repeat, it is not sentimentalism. It is not an empty and vain repetition of a trite religious expression to say, "Lord Jesus, come quickly." It is faith in glorious expression! It is mighty confidence in God and His revealed way of meeting the problems of this confused hour, and the tribulational hour which shall follow. For God has one way, and the only way, of meeting the social, political, and religious problems of the world. That one way is to send His mighty and victorious Son back from heaven to seize the reigns of the governments of earth.

Well may believing hearts press the fusilade of prayer to the gateways of glory—"Lord Jesus, come quickly, come quickly!"

WHAT THE WORLD NEEDS

IS CHRISTIAN TESTIMONY!

Ours is the responsibility of taking the lead, so far as we are able, in giving forth to every person in the world, a clear-cut Christian testimony. This is our primary concern.

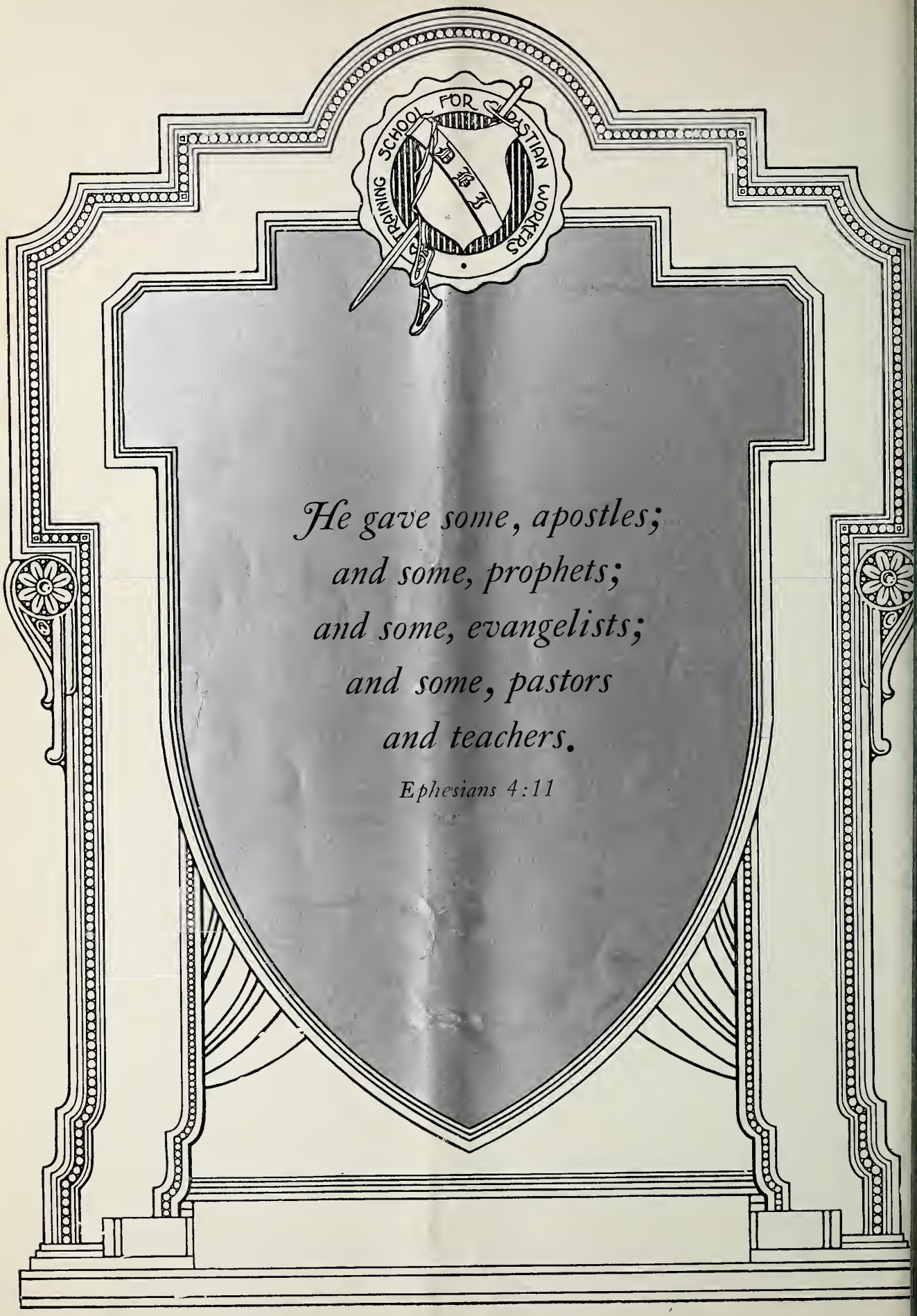
We started at the beginning to produce Christian testimony. After fourteen years of publication we are still producing Christian testimony. So long as God permits us to continue publication we will produce Christian testimony. Only to the degree that this is accomplished will we be satisfied.

We are eager that this testimony shall become more widespread. We want it to grow and increase with each issue. We want the unbeliever to believe and be saved. We want the saved to be strengthened in the faith. We want our efforts to bring testimony everywhere possible.

Increase your own testimony through the medium of this testimony. Do it through a subscription to "*Grace and Truth*." Why not send "*Grace and Truth*" to a friend today? Subscribe now while there is yet time for a saving testimony. Tomorrow may be too late.

"Grace and Truth"

A Faithful Defense — A Clarified Testimony


TRAINING SCHOOL FOR CHRISTIAN WORKERS
He gave some, apostles;
and some, prophets;
and some, evangelists;
and some, pastors
and teachers.
Ephesians 4:11

RESURRECTION NUMBER

GRACE AND TRUTH

CLIFTON L. FOWLER · EDITOR

April · · · 1937

OFFICIAL ORGAN OF
THE DENVER BIBLE INSTITUTE

How Shall They Hear

Without A Preacher?

The Denver Bible Institute exists for the preeminent purpose of training consecrated young people to answer the above challenge.

The high character of the students training at D. B. I. is shown by the splendid report of their evangelistic work during the short month of February, 1937.

Persons spoken to about Christ	441
Persons restored to Christ	19
Bibles, Testaments, and Scripture portions distributed	239
Tracts distributed	627
Sunday-school classes taught	140
Church services conducted	14
Mission services conducted	7
Factory meetings conducted	8
Street meetings conducted	4
Other services conducted	36
Visitation calls	296

The enrollment in the student body at the time of this report was limited to sixty because of inadequate dormitory facilities.

You can make it possible for D. B. I. to send forth a larger number of trained laborers into the Lord's harvest field through earnest prayers for and sacrificial gifts toward the erection of a new men's dormitory before the opening of school this fall.

"Will a man rob God?" "Whatsoever He saith unto you, do it!"

The Denver Bible Institute

2047 Glenarm Place, Denver, Colorado

"GRACE and TRUTH"

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DOCTRINAL STATEMENT

of the Denver Bible Institute
and of *"Grace and Truth"*

THE TRINITY
The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature—Rom. 3:19

PERSONALITY OF SATAN
The personality of Satan—Job. 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST
The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH
All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

IN THE RESURRECTION NUMBER

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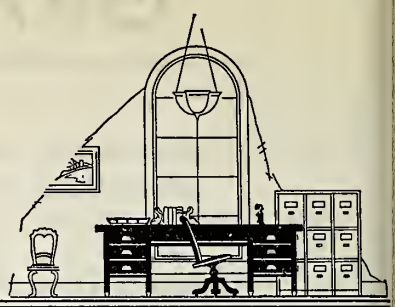
AS THE EDITOR ◆ ◆ ◆ SEES IT



RESURRECTION NUMBER

IN AN hour of unthinkable and crass materialism this number of *"Grace and Truth"* goes forth to our beloved family of readers bearing the message of the Resurrection. The resurrection of Jesus Christ is a glorious reality. Since His resurrection is true, the resurrection of those who believe in Him becomes the glorious certainty which is the miraculous denouement of the ages. Our Resurrection depends on His. If He did not rise, we will not. If He did rise, we will also. Praise God, He arose! Well might Paul say to the Corinthians,

> If Christ be not raised, your faith is vain (I Cor. 15:7).

MOODY CELEBRATION

THE Moody Centenary Conference has come and gone. From the beginning to the end of the six days, the blessing of God was manifest and abundant.

The speakers were Bishop Taylor Smith of London, England; Jock Troup of Glasgow, Scotland; and Dr. P. W. Philpott, now of Canada, and formerly Pastor of the Moody Memorial Church of Chicago. The Moody Musical Messengers brought great blessing to every service by their beautiful rendition of the familiar Moody and Sankey songs. There were street meetings, mission meetings, special courtesies from the Senate of the State of Colorado; there were fellowship luncheons of the Committee, and radio broadcasts. There was much special music furnished by local choirs. There were impassioned altar calls leading to vital decisions. Throughout the many-sided program of the swiftly moving days, the genial and attractive personality of the Rev. E. Ralph Stewart stands to the fore. He had been sent by the Moody Bible Institute to manage the conference. He made a splendid job of it, making many earnest friends for the great school in Chicago, which all Bible Institutes regard as the parent school.

The blessing from the conference was deep, vital, and heaven-sent. Many were saved and the Christians of the entire community were filled with eagerness to press on to know the Lord.

The MAY NUMBER of "Grace and Truth" will bring a treat to our family of readers. It will be the D. B. I. STUDENT NUMBER and will carry several leading articles written by members of the Student Body, together with enthusiastic testimonies from many other students. Interesting pictures will be a special feature. Extra copies may be obtained from the office.

DEPUTATION TRIP

A VALUABLE piece of deputation and field work is being done on behalf of the Denver Bible Institute, even as this issue of *"Grace and Truth"* goes to press. This deputation trip by two of our faculty and a student was made possible by the interim between the third and fourth quarters of the school term.

Leaving Denver, March 29, Dean Lindquist, Rev. Jesse Roy Jones, Director of Music, and Mr. Darrel Handel, a student of the Institute from E. St. Louis, were joined at Amarillo by Messers Paul Whaley and George Peregoy, Music Director and Pianist, respectively, of Rev. H. A. Somerville's church in Amarillo. Their itinerary has taken them to Clovis, New Mexico; Amarillo, Texas; Tulsa and Ponca City, Oklahoma; Gravett and Siloam Springs, Arkansas; Freeport, Wichita, Emporia, Randolph, Frankfort, Portis, and Lorraine, Kansas; and Holdrege, Nebraska. As representatives of the Institute, they have been accorded innumerable courtesies by friends, pastors, churches, and radio stations. An interesting phase of their deputation work is three reels of motion pictures recently taken of the workings of almost every department of the Institute. The motion picture machine is unexcelled as a medium of portraying and describing the internal functions of any institution, and we consider it a valuable addition to our Extension Department.

Results of the good work done by our men are already in evidence. New friends have been won, old ones interviewed, and applications of prospective students have been received. Special thanks is accorded all who have helped make the trip worthwhile and it is our desire that the friends new and old alike shall respond to the appeals for prayer and financial support for the Institute in a renewed way. —E. E. L

RESURRECTION is the rising of that which died, resurrection can be applied intelligently only to that which dies. —I. M. Haldeman

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KNOWING therefore that I myself have risen from the dead in a spiritual sense, convinces me beyond a peradventure that my Lord has risen from the dead in a physical sense "even as He said." —James M. Gray

DID JESUS EXPERIENCE A BODILY RESURRECTION?

By Albert Mygatt

Much rests on the correct answer to this question. In fact it becomes a very personal matter when we consider that our own bodily resurrection depends solely on Him Who was the Firstfruits. Rev. Mygatt, a pastor in Henry, South Dakota, in this fine article satisfies and confirms our faith.

I. THE GLORIOUS FACT

OUR Lord Jesus Christ had a body. He took upon Himself our humanity; He was God manifest in the flesh; He is the Word Who "became flesh and dwelt among us"; that body needed food, drink, rest, as did the bodies of those He came to reconcile to God. That body veiled the true glory of the Godhead in Him, for the purposes of His mission. There came a day, on transfiguration's mountain, that the glory within prevailed and certain disciples witnessed it. But that glory did not dispense with the body, neither did it do so after His resurrection, as He walked and talked with men, and as He appeared to John in the messages to His churches and to all His saints of all ages.

Not only for purposes of identification with us, and our eternal identification with Him, did He come, but as "the Lamb of God Which taketh away the sin of the world." The lambs and other sacrifices of the old order had only their bodies and their blood to give. So close was the analogy of these types, that the Passover lamb, for instance, was not under any circumstances to have a bone broken—and without a bone broken, its perfect Antitype died on the cross at the time of the evening sacrifice, presenting His flesh and blood for the sins of the world. There is a similar correspondence through all the symbols and all the record; it is a wonderful study. The Old Testament and the New are full of it. In Hebrews 10:5, 10 we read, ". . . sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me"; and "by the which will we are sanctified through the offering of the body of Jesus Christ once for all"; "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death" (Col. 1:21-22).

The enemies of the Lord recognized Him in the flesh, but refused Him in the spirit. They said, "Is not this Jesus, the son of Joseph, Whose father and mother we know?" They had Him betrayed into their hands, and nailed that body to the cross, and wagged their heads and said, "Come down from the cross; save Thyself, if Thou be the Christ." Christ having dismissed His spirit, the dead body was taken down, tenderly wrapped, and interred in the tomb of Joseph of Arimathea. The authorities sealed the tomb and put a guard there, lest the disciples should take the body away. In the dawning of the first day of the week, loving women disciples came there hoping to minister further to those mortal remains. Angels greeted them with, "Why seek ye the living among the dead? He is not here, but risen . . ." Certainly up to this point there is no shadow of doubt that Jesus had a body—and if language means anything, there is no doubt of it after this.

"He is not here." They had put His *body* there, not His spirit. The body was risen. He showed Himself alive by many infallible proofs. He was seen by above five hundred brethren at once. He built a fire on the shore and cooked food for certain of the disciples who were fishing; it is not distinctly stated that He ate with them, but in Luke 24:42 "they gave Him a piece of broiled fish and a honeycomb, and He took it, and did eat before them." In that same connection, because they wondered if He were a spirit, He said, "Behold My hands and My feet, that it is I myself: handle Me and see; for a spirit hath not flesh and bones, as ye see Me have." In the case of the reluctant Thomas, a declaration and demonstration like this brought the exclamation, "My Lord and my God!"

In this post-resurrection body Christ ascended to heaven. To the wondering and watching disciples angels spoke: "Why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." A little later it was given to the martyr Stephen to see Him there, and to tell us of it: "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." *The Son of man!* His identification with us; His manward name. There He ever liveth to make intercession for us. From thence He comes in the clouds to receive His own, and to the earth to take the kingdom and sit upon the throne of His father David. His brethren as to the flesh will see the nail-prints! Zechariah 13; Revelation 1:7; Our Lord himself told the High Priest and the Sanhedrin, "Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Mark 14:62).

II. THE SUPREME IMPORTANCE

A MODERNIST would be apt to say the matter is of minor importance. A careless believer might ask, "What difference does it make, anyway?" Just this, friend: It is important enough that the greatest mind God ever laid in the foundation of the Church —with the exception, of course, of its Cornerstone—

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The Post-Resurrection Appearances of Our Lord

The world needed tangible evidence of Christ's resurrection and so Jesus Christ met that need. He proved to all that He had kept His promise to rise on the third day. Mr. Bradford reviews the proofs in a clear, satisfying manner. Rev. Bradford, lately of Douglas, Arizona, is now pastor of the Beth Eden Baptist Church of Denver, Colorado.

By Sam Bradford

THE pall of darkness had hovered over a world that had crucified its Creator and Saviour for three hours as that Saviour Who was and is the Son of God hanged on the cross, bearing the sins of all the world of all time. A pall of sorrow and disappointment had hovered for a whole three days and three nights over the few who had believed and followed the Christ. The crucifixion was accomplished. The cross was empty. The grave was closed and sealed. The latter darkness was greater than the former. This was indeed earth's night. To all appearances, the victory of evil was complete. There remained nothing more but to guard the tomb and anoint the dead body with spices. This was the dark scene under the clouds, but above the clouds of man's sin and sorrow the light of God still shone, and that light came out of the grave at its appointed hour. "It was not possible that He should be holden of it (death)" (Acts 2:24).

The marvel and wonder of the resurrection was and is a fact—a wonder that has stirred the hearts of men for twenty centuries, but behind the resurrection is a greater wonder that adds to the wonder of His power to "lay it (His life) down, and power to take it again" (John 10:18). The greater wonder that overshadows it all is that He, the Creator and God of all the universe, should leave heaven's glory to take upon Himself a robe of flesh and a destiny of death. That wonder is the wonder of His love. The marvel of His power is not nearly so great as the marvel of His grace. It is not nearly so far from the tomb to resurrection as it was from heaven's glory to a cursed death for cursed man.

I. APPEARANCES RECORDED IN THE GOSPEL OF JOHN

HIS appearances after that resurrection prove the continuance of that grace. With resurrection, He was again clothed with glory rather than shame, but He yet identified Himself and gave His ministry with those whom He came to "seek and to save." The Gospel of John records four appearances each of which is given to extend His love and grace toward those to whom He appeared.

1. He appeared to Mary Magdalene (John 20:11-18) from whom He had cast seven demons (Mark 16:9). She was weeping in sorrow that even the bod of her beloved Redeemer was taken away. Sorrow possessed her, but Jesus with one word banished tha enemy of the human heart. Her sorrow was turne to joy.

2. The disciples were assembled behind closed door for fear of the Jews (John 20:19-23). Fear possesse them, but Jesus spoke, "Peace be unto you," and th enemy fear was conquered by His presence and spoke Word.

3. Doubt, another enemy of the human heart, pos sessed Thomas. John again records the victory throug the risen Lord as Jesus appeared (John 20:24-29) t minister to this one who needed His grace. No rebuk is given. No exhortation is offered. To banish doubt Jesus offered Himself. He satisfied.

4. Despair settled over the disciples. They ha waited in Galilee. He had not appeared, so Peter said "I go a fishing." All night long they toiled with n reward. Despair possessed them, but Jesus appeare (John 21:1-14) to provide a miraculous draught o fishes and to offer Himself to banish despair. Peter cry, "It is the Lord" was the response of a soul weighe down and suddenly released by the consciousness of presence—His presence.

Thus in the appearances described by John, we se Him glorified but still identified as the One Who cam "not to be ministered unto, but to minister." In His re urrection victory, He gave man victory over four gre enemies of the human heart, i.e., sorrow, fear, doub and despair. His victory was and is man's victory.

II. APPEARANCES RECORDED IN THE GOSPEL OF MATTHEW

THROUGH Matthew the Holy Spirit revea Christ as the One of authority—the Messiah i His appearances after resurrection. To the wome He appeared (Matt. 28:9-10) with two command The first was, "All Hail," or "Rejoice." The secon was, "Go tell." On the mountain of Galilee He ap peared (Matt. 28:16-20) to the disciples with a de laration of His authority: "All power is given unto M in heaven and in earth." Then He issued the gre commission with the authority of that declaration.

III. APPEARANCES RECORDED IN THE GOSPEL OF MARK

MARK records three appearances, each of whic portrays Christ the Servant. The Spirit do not present much detail in Mark, but as we compa His revelation through Mark with the other Gospel we know that Jesus appeared first to Mary Magdale

(Mark 16:9; John 20:11-16) to minister comfort. He then appeared to the disciples on the road to Emmaus (Mark 16:12; Luke 24:13-34) to minister instruction. Again, He appeared to the eleven (Mark 16:14) to minister reproof for their unbelief. Thus as the great Servant, He portrayed the ministry that we owe to one another; first, comfort; second, instruction; and third, reproof.

IV. APPEARANCES RECORDED IN THE GOSPEL OF LUKE

LUKE'S record which the Holy Spirit has chosen to present Christ as the Man presents this record in even the post-resurrection appearances of the Lord Jesus. Luke records His appearance to the two disciples on the road to Emmaus (Luke 24:13-35) as Jesus the Man:

He "drew near and went with them"—vs. 15
He questioned them—vs. 17
He listened to the story of their trouble—vss. 18-24
He rebuked them—vs. 25
He instructed them—vs. 27
He tarried with them—vs. 29
He sat at meat with them—vs. 30

Luke also records His appearance to the ten disciples in which He again presents His identity with man (Luke 24:36-45):

He stood in the midst of them—vs. 36
He questioned them—vs. 38
He demonstrated the reality of His resurrection body—vss. 39, 40
He ate with them—vss. 42, 43
He opened their understanding—vs. 45

Though He was man yet He was divine, and in each of these appearances He proved that divinity. He vanished (a miracle) from the sight of of the Emmaus disciples. He opened the understanding (a miracle) of the other disciples who saw Him.

V. CHRIST THE RISEN VICTOR

JESUS came to earth, became man, and made Himself a servant. Though He was rich, yet for our sakes He became poor. Though He possessed all power, He assumed the weakness and limitations of the human frame. *BUT*, when He was raised, all limitations fell away from Him. He was Victor. God "loosed the pains of death: because it was not possible that He should be holden of it." His first victory of resurrection was over death and His appearances proved even to the doubtful that He was indeed Victor over death. In that victory over death, He had also won victory over all the effects of the curse of fallen Adam's race. The appearances in John all prove His power to displace the curse with blessings; sorrow was turned to joy, fear was turned to courage, doubt was turned to assurance, and despair was turned to contentment and rejoicing. *WHAT A WONDERFUL SAVIOUR!* God has not permitted us to look into heaven except the glimpse that John received on Patmos, as heaven was concerned in earth's judgment. Only the smallest measure of instruction has been given concerning the personal ministry of the glorified Lord in His millennial reign. Our finite minds cannot grasp the truths declared of heavenly and eternal blessings in His presence. Each appearance after His resurrection portrays something of what His eternal presence shall mean to redeemed and glorified saints. One word was spoken and Mary was changed from sorrow, tears, and loneliness to rapturous joy. Fearful and doubting disciples laid aside their fears and doubts, giving place to the comfort and peace of His presence. He walked with the disciples and their hearts burned within them even though their eyes were holden. Confused and fearful women found complete satisfaction in falling at His feet to worship. Weary, hungry, and despairing men found comfort, strength, and provision of their needs when He appeared beside the sea.

How precious shall be our fellowship with this risen One as with our own resurrection bodies, free from the burdens of our flesh and sorrows of the world, released from the nature of sin and Satan's temptations, we shall know the constant sunshine of His glorious presence. We shall see Him with our eyes cleared of all blurred vision. We shall walk with Him through eternity and our burning hearts may only find expression in redemption songs. That glorious Presence shall fill all our beings. There shall be room for nothing more.

VI. CHRIST THE RISEN MESSIAH

JESUS Christ came into the world to offer Himself as the Messiah to Israel. Only when His "own" rejected Him did He become the Sacrifice for all the world and opened the doors of salvation to the Gentiles. In eternity past, He was Israel's King. In earthly life, He was their King. In resurrection, He was King.

His appearances covered a period of forty days. How often this number has been identified with Israel's history as that nation looked toward the coming King. Moses' forty years were spent in wandering in the wilderness. Saul, the first king reigned forty years. David, who was God's chosen, reigned forty years as also did his son Solomon. During the forty days of Jesus' presence on the earth, He appeared eleven times:

1. To Mary Magdalene (John 20:14)
2. To the woman (Matt. 28:9)
3. To Simon Peter (Luke 24:34)
4. To the two disciples (Luke 24:13)
5. To all the disciples (John 20:19)
6. To the disciples a second time (John 20:26; I Cor. 15:5)
7. To the seven apostles (John 21:1)
8. To the eleven (Matt. 28:16)
9. To about five hundred brethren (I Cor. 15:6)
10. To James (I Cor. 15:7)
11. To all the apostles (Luke 24:51)

This number eleven is the number of incompletion. To Israel, He shall appear again, and in that appearance they shall know Him and He shall be their King. To the world He shall appear again and He shall be the

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The Risen Saviour forms the central figure and central theme in theology, and should be a source of light, of inspiration, and of power to all who seek His acquaintance. —R. M'Cheyne Edgar

The MIRACLE *of* the RESURRECTION

By Ralph E. Obitts

THE resurrection of our Lord Jesus Christ was supernatural. Some men marvel at it; some scoff at it; some deny it; and some simply believe what God's Word says about it, and thereby receive great blessing. The resurrection was indeed a miracle. It involved higher laws than those with which man is familiar.

Of course, in the final analysis, any act of God is a miracle. And as a matter of fact every manifestation of life is a miracle—human life, animal life, or plant life. But men are familiar with the ordinary manifestations of life. Men see with physical eyes the demonstration and effects of God's power, in the material things of life. And men seldom marvel at the ordinary manifestations of life; in fact, they fail to recognize them as the work of God.

But an extraordinary manifestation of God's power causes men to marvel. And they say, "It is a miracle!" Or else they say, "It is impossible!" Being unwilling to admit that God is all-powerful, the human heart refuses to accept the extraordinary, or supernatural evidences of God's power. Hence, most people today have the notion that a miracle is something incredible to sound thinkers, and something believed by only the gullible.

People in Paul's day had the same notion. To such he said, "Why should it be thought . . . incredible . . . that God should raise from the dead?" In other words, what is the limit of God's power, anyhow? Where shall we draw the line marking the boundaries of God's ability? How can we say, "God can do only so much and no more"? Is not God able to raise the dead? "Is anything too hard for God?"

Some men refuse to believe whatever they cannot understand, yet scientists continually tabulate facts from observation, and then formulate some sort of explanation of the facts afterward. They accept what they do not understand, and then try to understand it. It is in this way that most of the great progress of modern scientific research has been made in the fields of medicine, radio, biology, horticulture, etc. Although scientists do not admit it, they accept the material miracles before they understand them. And this is the attitude that God wants us to take concerning all miracles. God wants us to admit and accept the facts which His Word states concerning what deeds God has done, whether we can explain how God did them, or not.

GOD'S Word repeatedly declares that God raised up Christ from the dead. This is a good place to start, in a discussion about the resurrection. The first question should not be, "Is it possible for a resurrection to occur?" Nor should it be, "How could Christ rise from the dead?" The first question to consider is, "Does God's Word declare that He raised Christ from the dead?" And if it does, then we simply decide whether or not we will take God's Word for it.

The Scriptures describe and reveal many miracles, small and great, but the most stupendous of all is that of the resurrection of our Lord. Mr. Obitts presents the miraculous side of that wonderful event.

God explains, in His Word, only what we can understand. And He makes no attempt to explain the many things which are beyond the realm of human comprehension. He merely states the facts concerning these things. It is not surprising, therefore, to find the very simplest direct statements concerning the greatest miracle of all time, the Resurrection of Jesus Christ. Let us notice some of these statements.

> God hath raised up the Lord (I Cor. 6:14).
>
> Jesus died and rose again (I Thess. 4:14).
>
> He is risen, as He said (Matt. 28:6).
>
> Destroy this temple (His body) and in three days I will raise it up (John 2:19).
>
> This Jesus hath God raised up; whereof we all are witnesses (Acts 2:32).
>
> The God of our fathers raised up Jesus (Acts 5:30).
>
> He hath appointed a day, in the which He will judge the world in righteousness by that Man Whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead (Acts 17:31).
>
> His mighty power which He wrought in Christ when He raised Him from the dead (Eph. 1:19-20).
>
> I am He that liveth, and was dead; and behold, I am alive for evermore (Rev. 1:18).

These plain statements in God's Word, and many others like them, have tremendous force upon the heart of a man who is at all inclined to accept what God says. These statements blast away at the natural doubt of the human heart, that fortress of unbelief, like shells from a great siege gun: every one scoring a direct hit; every one striking squarely in the same place as the one before. These statements from God's Word say that Christ's resurrection was not only a miracle, but an actual historical event—a fact. And God Almighty, Himself, is the One Who performed the miracle. God's Word states the miracle of the resurrection. Shall we take God's Word for it?

A WONDERFUL prophecy of the Resurrection occurs in Psalm 16:11, where we read, "Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption." This Old Testament prophecy is quoted in Acts 2:31 as follows: "He (David, the author of Psalm 16) spake of the resurrection of Christ, that His soul was not left in hades, neither His flesh did see corruption." In this prophecy, Christ's resurrection falls into two divisions: the physical aspect, and the soul aspect. Of course the

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THE RISEN LIFE IN CHRIST JESUS

By The Editor

It is a lamentable fact that there are many earnest Christians eagerly desirous of showing forth in their lives all the blessed fruits which God's Word indicates should be the normal manifestation in the life of the child of God, but who face constantly the keenest disappointment because of more or less continued defeat. It may be said with assurance that this sad defeat could be changed into victory if these struggling souls could be brought to an apprehension of the truth so often declared and magnified by Paul—the truth that the believer is a participant in that marvelous risen life which is in Christ Jesus.

The teaching of the Scripture on this important theme is presented by the Holy Spirit in two groups of passages: one group setting forth this truth as related to the believer's eternal and unchanging Standing in heaven, the other group setting forth this truth from the standpoint of the believer's State.

We will first consider what is the believer's Standing as to the resurrection life in Christ Jesus, discussing this Standing under three headings: The Bible Fact; God's Condition; and The Guaranteed Result.

THE BIBLE FACT

THE teaching of the Word of God on this point is a challenge to faith. The Spirit of God enunciates propositions of the most inexplicable character as though they were, to God's mind, only celestial commonplaces. In Romans 7:4 the believer is met by these words:

> Married . . . to Him Who is raised from the dead.

Could any revelation be more fully outside the realm of human concept, and yet could any declaration from God be more calculated to thrill the soul of the believer with amazed joy and delight! Married to the Resurrected One! Actually united to Him Who dieth no more! And when one stops to realize that from the Bible angle marriage is that mighty pronouncement which makes twain, one, the believing child of God is swept on to the astounding conclusion that by the matchless grace of God, and through the operation of a process which the finite mind does not comprehend, he has been actually *made one* with the resurrected Christ!

And to this conclusion of faith based upon the marriage of the soul to the resurrected Saviour, the Spirit of God gives further proof in Colossians 2:12:

> YE ARE RISEN WITH HIM!

The soul does not have to work out a reasonable conclusion from this declaration. All it needs is faith, for the words present a striking example of the Direct Statement Principle on this subject. The apostle does not say, "You *shall* be be risen with Him," nor "You *may* be risen with Him," but with an assurance which is little short of astonishing, considering the mysteriousness of the realm in which the utterance is made, he says, "*YE ARE* risen with Him." Hence, believers are resurrected beings. They are the present possessors of the same glorious resurrection life of which the Lord Jesus Christ is Himself now the present possessor. The Saviour and His people have the same life. The Saviour and the believer are both said to be resurrected. Paul does not quibble, nor does he hesitate, but calmly declares "*YE ARE* risen with Him."

"But," says a well meaning friend, "I am not a resurrected being. My body is still subject to disease. I am still amenable to accident. Life is terribly uncertain. I might even die tonight!" In this contention he is quite right. The statement "Ye are risen with Him" has not to do with the believer's State here upon earth, but refers to his Standing in Christ Jesus. Here is one of the places where we must recognize the Right Division Principle. Much of the perplexity into which Christians have been thrown in their Bible study and in their personal lives might have been avoided had the distinction between Standing and State been carefully observed. The Standing of the believer is his position in Christ Jesus. It is dependent upon the finished work of the Lord. It is eternal and changeless and is set forth in the Scripture as being in the heavens: "Ye are seated with Christ in the heavenlies," while the State is the earth experience of the believer and is referred to by such terms as "the walk," "affairs," etc. The State radically differs from the Standing in that it may fluctuate from the heights of blessings to the depths of despair and back again to the mountain crest within the span of one brief day. Standing is God's gift. State is man's experience. Standing is in heaven. State is upon earth. Standing is unchangeable. State may vacillate. Standing rests upon the immutability of God's Word. State rests upon the uncertainty of man's willingness and light. How tranquilizing to the soul to realize that it has been led to faith in Christ Jesus, and that upon believing in Him a perfect and eternal Standing has been given so that now the soul may say with confidence, "I am united to the Lord. I am complete in Him. I am married to Him Who is raised from the dead. Hallelujah, I am risen with Him!"

The Bible fact concerning the resurrection life in

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The resurrection is more than a historical fact—it is a motivating power in the Christian experience. Read and enjoy the editor's heart-searching study of the Risen Life. —E. E. L.

The Witnesses to

By The Editor

WHEN the Bible declares that Jesus rose from the dead the statement plunges us headlong into the infinite, and consequently into the miraculous. For the concept of resurrection is beyond the natural, yea, it is more than supernatural—it is infinite indeed. If Jesus really rose from the dead He is instantly demonstrated to be God, for only God can lay down His life, and then by His own power take it again.

If we are to accept the resurrection as an actuality, it must be on the ground of the testimony of unimpeachable witnesses. Witnesses who know. Witnesses who have seen and heard. Witnesses who were there. Are there such witnesses to be found? There are, and the credibility and reliability of their testimony is beyond question. And these witnesses are astonishingly united in declaring the fact which for nearly two thousand years has staggered the faith of mankind—the fact of the resurrection of Jesus Christ from the dead.

JOHN

THAT there should be clear testimony obtainable on the resurrection of Jesus Christ from the apostle John, is of great value to our faith. John is the one who is several times referred to as "the disciple whom Jesus loved." The very fact that Jesus specially loved him is a satisfying demonstration of John's reliability and outstanding trustworthiness.

John was an eye-witness of the crucifixion of Jesus. John was given a loving commission by the Saviour while the Lord yet hung on the cross. John personally knew that Jesus had died. John and Peter received the first word of the resurrection from the lips of Mary Magdalene. John is the disciple who outstripped Peter in the dash for the empty tomb when the astonishing news had been received. John frankly admits that up to that time he did not know that the Scripture predicted that Jesus would rise from the dead. But he also frankly and beautifully confesses his faith in the resurrection as soon as he entered the tomb and beheld the empty grave clothes lying. John goes into detail in describing the first three times that Jesus shewed Himself to His disciples after He was risen from the dead. John specifically employs the words, "after He was risen from the dead," which becomes John's own categorical testimony that Christ arose. John is particularly careful to give his reason for setting forth the material in his book, including the astounding record of the resurrections. His reason is "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (John 20:31). Furthermore, before closing his book he solemnly declares his authorship of that which he has written, and strongly asserts the absolute truth of the things which he has set forth in the book. It is as though he were saying to the reader, "I know that some of the things which I have recorded challenge faith, but I, the disciple whom Jesus loved, give fullest assurance that every word of this amazing narrative, including even the resurrection, is absolutely true."

John makes a good witness.

THE DISCIPLES

IN ADDITION to John, the other ten disciples are most important witnesses.

When Jesus, immediately after His resurrection, appeared to the two on the way to Emmaus, they were so moved by the facts which had become theirs that they rushed back to Jerusalem to break the news of Jesus' having risen from the dead to the disciples. They found the disciples had already heard the word of the astonishing miracle and had gathered together in one place, and in undisguised surprise were saying with bated breath to one another, "The Lord is risen indeed, and hath appeared to Simon" (Luke 24:34). And while they were yet exchanging their expressions of utter amazement, Jesus suddenly stood in their midst, pronouncing His blessing upon them, "Peace be unto you."

And then He did give them something to witness. When in their fear and astonishment they stood thinking they were looking at a spirit, Jesus said, "Come and handle Me. Feel of Me and see that I have flesh and bones. Spirits do not have flesh and bones." And as joy began to lay hold on their hearts, He made the demonstration even more convincing by asking for some food. They brought Him some fish and honey. He actually ate it before their eyes, and they knew that they were not beholding an apparition, but an actual flesh and bones resurrection. Then He unfolded to them the message of the Old Testament concerning Himself, and concludes by laying a gigantic responsibility squarely upon them. He flatly declared, "Ye are witnesses of these things (Luke 24:48).

This interesting and convincing narrative is furnished by Luke. Luke declares he received his material bodily from eye-witnesses. The eye-witnesses who informed him were, of necessity, the disciples themselves, hence this remarkable incident becomes the witness borne concerning the resurrection by the disciples.

That the disciples took the words, "Ye are witnesses of these things" with absolute seriousness, is shown by their message and conduct after Christ had ascended and Pentecost was past. Jesus had told them, "Ye are witnesses of these things," while He was in the very act of demonstrating His resurrection to them. Consequently, when they get a chance to do a little witnessing, the first thing they declare and the thing they ac-

ent is the resurrection of Jesus Christ from the dead. The amazing miracle of the resurrection so captures heir imagination and so dominates their message that all o whom they bear witness are thrilled and convinced. The climax of Peter's message on Pentecost is, "This esus hath God raised up, whereof we all are witnesses" Acts 2:32). Peter's second sermon after Pentecost weeps quickly on to the same glorious pinnacle. His vords are, "God hath raised (the Prince of life) from he dead; whereof we are witnesses" (Acts 3:15). This isistent accent on resurrection truth soon begins to produce reactions. In the opening verses of Acts four, Peter nd John experience the first persecution for the new aith which they are advocating. They are cast into jail o languish overnight. The unique thing is that the record states plainly that this first persecution befell them

the Resurrection

In the mouth of two or three witnesses shall every vord be established." This method of proof is used ery effectively by the editor. —E. E. L.

ecause they taught the people the resurrection from ie dead. This first clash with the authorities does not, owever, prove serious. After letting Peter and John ive a questionable night's rest in jail, they order them discontinue preaching about Jesus. The answer these oble Christians give shows that they have caught a ear vision of their jobs as witnesses. With admirable oldness they say, "We cannot but speak the things hich we have seen and heard" (Acts 4:20). In spite f their intrepid reply, the authorities release them, ey return quickly to their own company to assure them their safety and to let them know of the threatening attitude of the priests and elders. Then they have delightful season of prayer with the believers, and e very next words tell of their preaching activity. In irited language the record declares, "With great wer gave the apostles witness of the resurrection of e Lord Jesus" (Acts 4:33).

To the angry officials they had said, "We cannot t speak the things which we have seen and heard." s soon as they are turned loose and have notified their iends, they instantly proceed to speak the things which ey have seen and heard. And those things prove to be e dramatic details of the resurrection of Jesus. This arless preaching soon produced greater anger on the rt of the leaders, and more determined efforts to press the doctrine.

The disciples were witnesses indeed. The response their electrifying message was great. The number of believers was rapidly multiplied. Even Jewish priests (a great company of them) became obedient to the faith. The disciples were eye-witnesses of the resurrection. They knew whereof they spake. They were well qualified to give evidence. They declared that a most marvelous miracle had taken place—that Jesus had risen from the dead. They declared that death could not hold Him. They waxed eloquent, averring that they had actually seen the abandoned tomb, the empty grave clothes, and the resurrected One Himself. The enthusiastic assurance of the witnesses, coupled with the mighty power of the Holy Spirit, could not be resisted and multitudes received the Lord as Saviour.

The apostles made good witnesses.

THE FIVE HUNDRED

ON ONE momentous occasion five hundred brethren saw the resurrected Christ. The Holy Spirit does not see fit to give us the details of this important event, but we are specifically informed that it took place. It is Paul who records it in the fifteenth of I Corinthians. He says, "He (the Lord Jesus Christ) was seen of above five hundred brethren at once."

Inasmuch as the resurrectional manifestations of our Lord were mostly in the immediate neighborhood of Jerusalem, it follows that the five hundred brethren who saw Him at once after His resurrection were in all likelihood men of Jerusalem.

After Jesus had ascended to His Father and the apostles had begun their whirlwind campaign of testimony for the truth of the resurrection, there arose a terrible persecution which was specially directed against the church at Jerusalem. Now the church at Jerusalem must have had a tremendous testimony for the resurrection, because among its communicants were the apostles themselves, who had seen the Lord after His resurrection, as well as the five hundred brethren who had seen Him. The great persecution which arose wrought havoc with the Jerusalem church, for the narrative plainly shows that they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. On the surface this was an overwhelming misfortune, but God had purposed blessing through the seeming disaster. Acts 8:4 tells of the wondrous blessing which came: "Wherefore they that were scattered abroad went everywhere preaching the Word."

God had not let those five hundred brethren see the resurrected Christ for naught. God did not purpose to let those five hundred eye-witnesses remain at rest in Zion. There was a definite purpose in the heart of God when He permitted five hundred brethren to see the resurrected form of His only begotten Son. God did not only want the kind of witnesses who have seen, God wanted the kind of witnesses who will tell. When the persecution hit the church, it would, as a matter of course, inevitably scatter the five hundred eye-witnesses of the resurrected Lord. That is what God wanted. Nobody can talk like an eye-witness. And praise God they talked—they went everywhere preach-

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A Picture of the Resurrection

In this article Mr. Olsen gives a wholesome, balanced, scriptural study on water baptism.

By Ivan E. Olsen

ENSLAVED! Suppressed! Downtrodden! Persecuted! Crushed! Driven! Scourged! Mauled! Flogged! Trampled under foot! Mercilessly subjected to inhuman punishments! Such was Israel's terrible treatment received from the Egyptians. A salvation was offered! A way of deliverance revealed by God. An innocent lamb was to be killed. Blood must be applied to the side posts and upper door posts of the homes; and, "When I see the blood, I shall pass over you, saith the Lord God."

Israel obeyed. They found God's promise true. They were miraculously delivered from the clutches of their persecutors. In their exodus, they experienced that which the Holy Spirit later interpreted as their baptism.

> Moreover, brethren, I would not that ye should be ignorant, how that our fathers were under the cloud, and all passed through the sea; and were all BAPTIZED unto Moses in the cloud and in the sea (I Cor. 10:1-2).

Herein the Holy Spirit teaches some spiritual lessons on baptism: (1) Even as Israel's baptism was subsequent to the passover, so does baptism follow salvation. (2) Even as passing through the Red Sea expressly separated Israel from Egypt, the place of sin, so the believer's baptism becomes a testimony of his separation from the world and its sins. (3) Even as the Israelites were entirely enveloped by water and cloud in their baptism, so baptism today is by an act which envelopes the believer in water. A study of God's Word will reveal that baptism by immersion is taught by picture, symbol, type, and direct statement.

Missionaries testify that baptismal day on the mission field is of all occasions one of the most blessed and glorious. The natives gather on both banks of the stream to witness the ceremony. One of their number has been converted to Christianity. Now by the act of baptism he is publicly renouncing all of his former heathen views, and is identifying himself with Christianity—he is going to enter the Christian form of living. This illustrates the Bible teaching on baptism, its correct administration and significance.

The Lord Jesus uttered a statement at His baptism which has caused a good deal of confusion because of many divergent interpretations. John the Baptist declined to baptize the Messiah; Jesus then appealed:

> Suffer it to be so now: for thus it becometh us to fulfil all righteousness (Matt. 4:15).

Advocates of baptismal regeneration flee often to this passage to support their views. "Baptism is essential to fulfil all righteousness," say they, "therefore repent and be baptized that ye might be saved." It takes a good deal more than the application of water to fulfil, perfect, or accomplish all righteousness. It took the very *death* and *resurrection of the Son of God.* By His baptism Jesus was picturing the way in which He was going to fulfil all righteousness: going down into the water—dying; arising again—glorious resurrection. By this comes all righteousness. Let us consider the work of Christ in a twofold way: His admonition and His interpretation.

I. CHRIST'S ADMONITION

JOHN the Baptist could not understand why he should baptize this One Whose shoe latchet he was not worthy to unloose (John 1:27). But, "Suffer it to be so now," were the tender words of admonition which came from the lips of the Christ. Only He, Himself, knew that three years of coldness and indifference, culminating in a cruel, shameful death was to be his portion.

The baptism of Christ was the beginning of His public ministry; furthermore, *it was His first sermon ever preached.* Few words were said, but this was typical of all Jesus' sermons. Frequently with a large following, Jesus would perform a miracle, or speak a parable which very few understood, but the service was ended and the following sent away. Friend, "Ye must be born again" (John 3:3), and have a spiritual mind (I Cor. 2:14) in order to understand Jesus' sermons; in fact, to understand any part of the Bible. Let us consider the sermon Christ preached by the act of His baptism.

II. CHRIST'S INTERPRETATION

"*JOHN,* suffer Me to be baptized now, *for thus—*" These two words are the key to the sermon. "'For thus,' in this way, I picture to all witnessing how I, Israel's Messiah, am going to fulfil all righteousness. I am going to die (pictured by going down in the water) but I am going to rise again." If John the Baptist had reacted as did Peter, he would have said, "Be it far from Thee, Lord: this shall not be unto Thee" (Matt. 21-22). No wonder John was reluctant to baptize Jesus; he knew the interpretation "*For thus.*"

"In the day thou eatest thereof thou shalt surely *die*" (Gen. 2:17), were the words spoken to man while he was yet in innocency. Through Satan's subtle, insidious deceptions our first parents disobeyed God. God's punishment for disobedience proved to be

(Continued on page 130)

A Little Sin with a Big Consequence

The Church of Jesus Christ has two special jobs. One is the upbuilding of the saints and the other is the salvation of the lost. Mr. Edwards sets himself to the latter task in this brief, helpful discussion of the sin of neglect.

By Joseph J. Edwards

How shall we escape if we neglect?

THE text reminds me of the time when as a student at the Institute, I neglected the learning of some memory passages for a coming examination. I neglected them to do something else and consequently paid for that neglect. I crammed all that I could the last few minutes before the examination, but it was not enough. The time came for the examination. I could even remember the position of the verse on the page but I could not remember the verse, and the school did not pay off on that kind of memory work.

How true it is that there will be many who will remember the preacher's text, the songs that were used, and even who sat beside them in the pew the night they were moved by the Spirit and were urged to go forward but neglected to do so. Since that night they have never felt right about it and wished they had taken the step then.

God is using this text to speak to the heart of the neglecter, for He knows his way is hard. God's heart is filled with love and He brings this question as a warning rather than as a condemnation. He would rather love than condemn.

> God sent not His Son into the world to condemn the world, but that the world through Him might be saved (John 3:17).

Even though He would rather love than condemn, a warning must be sounded out of the condemnation due neglecters. And who among us has not been guilty of neglect? We knew that Christ was speaking long before we came. Just as we have laid some letter or ad aside for answering at a more convenient time, many have put Him off until a more convenient time. Many have been the times that we should have acted but neglect held us back. We became a race of neglecters. And God, Who knows the danger of neglect, has brought before our attention as an alarm His question, "Neglecter, 'How shall you escape?' "

The worst part of this habit of neglect is that we neglect God. How many unsaved there are today who must blame their lost condition on their neglect. They knew the way of salvation; they have heard the message given, were moved by the Spirit, and were almost persuaded but waited to straighten up a bit, or waited until they could have a home and settle down, or waited for a more convenient time. They thought that it was the best, but it was only Satan's way of robbing them of the best. And then perhaps as they left home, they promised mother, pastor, or friend that they would take Christ and live for Him soon. They meant well, but time slipped by and they just neglected, that's all. They would never steal, gamble, or murder; they were good moral folks, but they did neglect God. And neglecting Him, they robbed Him; He died out of their vision, they gambled with life, and lied concerning their promise. And now they face His question, "How shall you escape?"

The rich fool of Luke twelve is God's example of a neglecter. God certainly knows how to select His examples, and when He gave us the parable of this man He let us see the tendencies of the human heart. God greatly blessed this man and he did exactly what many are doing today. Because of his selfishness, he sought his own pleasure and neglected the poor. His pleasure-seeking caused him to be near-sighted and he spent all of his labor upon the present and forgot the future. He paid attention to self and neglected God. He played a losing game, for

> What shall it profit a man if he gain the whole world and lose his own soul?

He gained much of earth's goods, and then at the threshold of death faced the question, "How shall ye now escape your NEGLECT?"

God does not attempt to say how we shall escape if we neglect for there is no escape. It is the kind of a question that worries a man. The more he puzzles over the situation the more distressed he becomes. God is actually talking about a thing that does not exist. He mentions "escape" that man may see the folly of such a thought. There is just one thing that lies ahead of the neglecter and that is judgment.

> And as it is appointed unto men once to die, and after this the judgment (Heb. 9:27).

Neglect, then judgment, and from judgment no escape is the thing that makes life a nightmare to man. Why did there have to be such a word as judgment? Why is there a judgment? And the only answer that he can think of is neglect. Neglect is the answer for judgment and no escape is the answer for neglect.

To contemplate the potentiality of that judgment only makes matters worse. There is no escape from it.

> And the sea gave up the dead which were in it; and death and hell delivered up the dead which

(Continued on page 132)

The BEREAN AFRICAN MISSION

The Foreign Missions Department of the Denver Bible Institute

Irving Lindquist, Secretary

On Sunday, March twenty-first, six members of the Berean African Mission group were invited out to speak at the morning services of a mission at Adams City, Colorado, by the man who conducts these services, Mr. Hilland Stewart, a senior at the Denver Bible Institute. This work at Adams City has been fostered for some time by the able leadership of Miss Viola Price and Miss Lydema Price, graduates of the Denver Bible Institute Evening School. We wish to commend them on the fine spirit shown us as we told them something of the anticipated work of B. A. M. Miss Dorothy Reich and Miss Mamie Fondaw, candidates to B. A. M., gave their testimonies on the Call and Joy of Foreign Mission Work, and then Miss Reich favored us with a violin solo accompanied at the piano by Miss Fondaw. Mr. Albert Jansen and Mr. Leonard Parcel, accepted candidates, then told us of the Need and the Scripturalness of Foreign Missions. Miss Helen Watson related the imperative need of specific preparation for the individual who plans to go to the mission field, and then the B. A. M. plan for missionary support was laid before the group. We were much encouraged as a result, by the avowed intention of this Adams City group to pledge a "day" for some one of the candidates of the Berean African Mission. We thank you, Adams City, in the name of Him Who has called you and us to serve Him.

President Fowler was host to all the candidates of B. A. M. on Monday evening, the fifteenth of March. We thoroughly enjoyed the evening of fellowship, for his understanding attitude of all our seemingly great individual problems and his readiness with an encouraging rejoinder to our every query was a great blessing. The greater portion of the evening was spent in just wholesome fellowship concerning the things of God and the B. A. M. One of the questions which was uppermost in our minds was, When are we going to Belgium and the Congo to tell forth the precious story of Jesus and His love to those souls in heathen darkness? Much comment was made on letters received from Mrs. Amie and Miss Johnson in Belgium, and information disseminated among the newer members of the group which was needful in anticipation of missionary work. Later in the evening some suggestive missionary games were enjoyed, after which we were served delightful refreshments, and then a time of prayer was entered into by all in the interest of the work of the B. A. M. and the needs of D. B. I. We thank God for our Saviour and for the privilege of serving Him in the mission work of the B. A. M. We also rejoice in the understanding way in which we are helped by those at the helm of the B. A. M., and we shall look forward with great anticipation to more times of refreshing fellowship in the things of the Lord.

So many folks have asked us, "How are Mrs. Amie and Miss Johnson getting along in Belgium, and what are they doing?" We are going to give you some excerpts from recent letters received from them which will give a cross-section of their activities.

"Last Tuesday, at the request of the Norton Mission, Miss Johnson and I went to meet a missionary couple returning from the Congo, and Miss Johnson seemed to enjoy it immensely. It was interesting to see the folk who had spent from two to eight years or even more in the Congo, coming off the boat, yellow, old looking, some really ill, queer looking clothes, etc.; some carrying monkeys, some parrots, some with cactus plants, and their baggage looked worse. Of course, there were some real strong and well-looking ones also. I was able to pick the two folks out whom we were to meet the moment they started down the gangplank. They and Miss Johnson wondered how I knew them. I guess it is the sixth sense of us missionaries; I knew they were one of us. At this time Miss Johnson saw her first real Congo natives. She quickly noted several things about them which are different from the American Negro. They are small of stature, and very, very black with beautiful skins."

From another letter we quote:

"I wonder how your weather is in the U. S. A. The fields here are quite green and it has only snowed twice since we've been here and I think only once below freezing. Of course, we are at sea level here, therefore it rains and is so chilly a lot of the time. Miss Johnson said the other day, 'I wonder if Belgium ever had a drouth?' One wonders where all the water goes to. We love Brussels and like our apartment very much.

* * * * * * * * *

"Tomorrow I go for my French lesson. I'm coming along pretty well, too, so they tell me. I can understand some, speak a little, and write quite a bit. The pronunciation still is hard for me. I go for my French lesson each Tuesday, Wednesday, and Saturday while Miss Johnson, who is much more advanced because of previous training, goes on Mondays, Wednesdays, and Fridays.

I think Miss Johnson and I will go with two other missionaries to Antwerp next Saturday and stay until Sunday afternoon. One of these missionaries wants me to help her with her ticket to the Congo, baggage, etc. Then we shall take in some of the free sights—go to Antwerp cathedral and see the sacred paintings which are priceless. Then we will go to the native Congo Church on Sunday morning and Mission services in the afternoon, and then home."

From another letter:

"We had our grocery lady over for tea yesterday. She was here for three days talking only French for she knows no English, and I told her a lot about the Congo in my broken French. She has invited us to go to her parent's home up in Flanders with her and her husband in their car some Sunday in May. Her folks live on a farm with a house over eight hundred years old; at least the main part of it is that old, and the land has been in her family that long. They are on the French border and near the big World War cemeteries where our American boys are buried. 'Twill be a lovely trip through Ypres and other places. I have been there before but never in a Belgian home. We are so glad to go."

Mr. Lindquist

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3		
			9		11	
	14	15				
	21					
				31		

Miss Watson

SUN	MON	TUE	WED	THU	FRI	SAT
		1				
					11	
	14			17		
			23			
			30			

Mr. Jansen

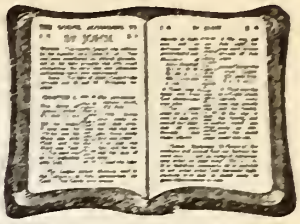
SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3		
		8		10		
13		15		17		
20				24		
	28					

Mr. Parcel

SUN	MON	TUE	WED	THU	FRI	SAT
		1			4	

BIBLE SEED THOUGHTS

Conducted by Joseph J. Edwards



FOUR FACTS CONCERNING THE RAPTURE

I. TO MEET THE LORD
I Thess. 4:16-17

II. TO BE GATHERED
II Thess. 2:1

III. TO BE GATHERED TOGETHER BEFORE HIM FOR REWARDS
II Cor. 5:10

IV. TO BE GLORIFIED IN HIS SAINTS AND TO BE ADMIRED IN ALL THEM THAT BELIEVE
II Thess. 1:7-10

And the next prophecy to be fulfilled is the Rapture!

—C. L. F.

GROWN TOGETHER

Colossians 2:7

I. ROOTED IN HIM—FOUNDATION
I Cor. 3:11
Rom. 6:5

II. BUILT UP IN HIM—GROWTH
Acts 17:28
I Cor. 1:30
John 15:5

III. STABLISHED IN THE FAITH—SECURITY
II Tim. 1:5
Gal. 2:20

IV. ABOUNDING IN THANKSGIVING—FRUITFULNESS
II Cor. 9:8
II Cor. 8:7

—A. A. B.

THE WILDERNESS VOICE

I. A MAN WITH A GOD-GIVEN TASK
A. Commissioned at birth
Luke 1:76
B. Commissioned by prophecy
Isa. 40:3-5
Mal. 3:1
C. Commissioned with honor
John 1:6-8

II. A MAN WITH UNUSUAL HUMILITY
Luke 3:16
I Cor. 15:10
Ezra 9:13

III. A MAN WITH DAUNTLESS COURAGE
John 1:1-9
Acts 4:19
A. Before religious leaders
Matt. 3:7
B. Before the multitude
Luke 3:7

IV. A MAN OF ABSOLUTE HONESTY
John 1:19-23
Phil 4:8

V. A MAN WITH UNWAVERING STABILITY
Luke 7:24
I Cor. 15:58

—E. E. L.

THE EPHESIAN NEGATION

I. WALK "NOT"—Conduct
Eph. 4:17
I John 1:7

II. TALK "NOT"—Conversation
Eph. 4:22
Col. 4:6
Col. 3:8

III. SIN "NOT"—Circumspection
Eph. 4:26
I John 2:1

IV. GRIEVE "NOT"—Provocation
Eph. 4:30
Eph. 5:18

—W. L. T.

JESUS THE ROCK

I Cor. 10:4

I. THE SMITTEN ROCK—Salvation
Exod. 17:6
Isa. 53:5-6

II. THE HONEY-FILLED ROCK—Soul Nourishment
Deut. 32:13
John 6:30-35, 47-51
Ps. 37:4 (R.V.)

III. THE SOLID ROCK—Security
Ps. 40:2
Matt. 7:24-25
I Cor. 3:11

IV. THE HIGHER ROCK—Safety and Victory
Ps. 61:2
Prov. 18:10
Ps. 71:3, 7

V. THE SHADING ROCK—Soul Rest and Peace
Isa. 32:2
Matt. 11:28-30
Isa. 26:3

—E. G. L.

A SWEET SAVOR OF CHRIST

Scripture reading: II Corinthians 2:14-17

INTRODUCTION:
Are you a sweet savor of Christ in what you say and what you do?
Testimony—heard
Life—seen
Consistency demands that we live what we preach —II Tim. 4:16

I. "SPEAK FORTH—The words of truth and soberness"
Acts 26:25
Col. 4:6
Phil. 2:16

II. "REACHING FORTH—Unto those things which are before"
Phil. 3:13

III. "BRING FORTH—Fruit unto God"
Rom. 7:4-5

IV. "SHOW FORTH—All longsuffering for a pattern"
I Tim. 1:16

V. "SHOW FORTH—The praises of Him"
I Pet. 2:9

VI. "GO FORTH—Bearing His reproach"
Heb. 13:13

VII. "WENT FORTH—For His name's sake"
III John 7

—C. R. L.

IN THE HARVEST FIELD

Conducted by Ralph E. Obitts

March was an unusually busy and interesting month at dear old D. B. I. There were several special speakers at the Campus, as well as guests. The first part of March, Paul C. Whaley (D. B. I. '36) visited D. B. I., coming with Rev. H. A. Somerville (whom he is assisting in Amarillo, Texas), and Mr. George Peregoy, also of Amarillo. The D. B. I. family received much blessing from Mr. Whaley's morning devotional talks as well as from his singing.

Rev. H. A. Somerville has been in our midst so often that we feel as though he is indeed a member of the family. Consequently, our heartiest congratulations are extended to him in the announcement of his engagement to Miss Mira Childress (of Steamboat Springs, Colorado), a consecrated and talented young woman. We do not know as yet the date of their wedding, but it will take place sometime in June. Rev. Somerville and Miss Childress met at the First Annual D. B. I. Summer Bible Conference.

A visitor always welcome in our midst is Rev. Victor C. Kelford, who stopped for two days in Denver on his way to fulfil a conference engagement at Clovis, New Mexico. Mr. Kelford held meetings at the D. B. I. auditorium on Wednesday and Thursday nights, March 24 and 25. Much blessing was received through the ministry of this man of God, who is greatly beloved in our midst. We are praying that God's blessing shall attend his meetings in Clovis, and that he shall have many precious souls for his hire.

An event of very special blessing to both student body and faculty was the visit to the Campus, on February 27, of Dr. Richard S. Beal of the First Baptist Church of Tucson, Arizona. Dr. Beal came to Denver to celebrate the golden wedding anniversary of his parents, Mr. and Mrs. Sidney Beal. We feel especially honored that he took time from his brief visit with his relatives, to speak at the Inspirational period. He brought a very helpful message. We are all looking forward to the time when we can hear him again.

February 28 marked Dr. Richard S. Beal's nineteenth anniversary as pastor of the First Baptist Church, of Tucson, Arizona. The following is an extract from his message to the church: "What years of blessing these have been to Him! God has been wonderfully good in that He has been pleased to use human lips to magnify His Word among men. The pastor rejoices in the progress of the truth, in the loyalty of the membership, and in the unity of spirit which prevails among the people of God. While there is much land to be possessed, yet we believe some things have been accomplished. All praise to Him Whose we are and whom we serve." May God continue to bless the ministry of this faithful servant of God, give him many souls for his hire, and use him to send many laborers into the harvest field.

The visit of Mrs. Hannah Roach (D. B. I. '30) was fraught with special blessing from God. Mrs. Roach has worked for the past five years with the Inland South America Missionary Union, in Peru, South America. For over four years she has labored alone at a mission station among a people that were antagonistic to the Gospel and even threatened her life if she did not leave the station. But she remained steadfast at her post and God rewarded her faithfulness. When she left on furlough there were sixty members in the native church with instructed leaders who were able to carry on the work in her absence. While Mrs. Roach was in Denver she had several openings to present her work, among them being the Mt. Olivet Baptist Church, the Mt. Hermon Baptist Church, the Beth Eden Baptist Church, the Berean Fundamental Church, and the Englewood Baptist Church. Mrs. Roach is praying that God shall raise up a young woman, preferably a nurse, to go back to Peru with her. Let us pray that God shall grant her request.

Another speaker who was used of God to bring rich blessing to our lives was Dr. Thomas Murray, pastor of the First Avenue Presbyterian Church. He touched upon many truths which are very precious to our hearts and especially impressed upon us the deep significance of the fact that we are engraven upon the hands of the Saviour. It will be a long time before we forget how beautifully he magnified the love of God for His own.

Dr. H. A. Becker, who has been working for thirty-one years with the Central American Mission, which was founded by the late C. I. Scofield, was another missionary speaker at the Campus. His work has been among the Indians of Guatemala, and he gave the usual report of terrible Catholic oppression. During his stay in Denver he has been visiting the classes at the Institute.

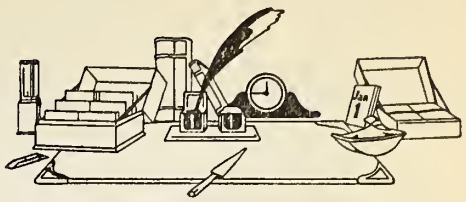
The harvest field in China also has had a representative at dear old D. B. I. Mr. Leo C. Lapp, who spent three years in China under the China Inland Mission, and who is planning to leave again for China in the fall, was the Inspirational speaker on Friday, March 26. Mr. Lapp has been in the homeland for some time, having had to leave the field on account of illness; but his health has been restored and he is eager to get back to God's chosen place for his service.

The Moody Centenary Celebration was an event of much blessing and inspiration to the Christians of Denver. The celebration was held in the Central Presbyterian Church with record crowds attending every service. Upon the invitation of the local committee, D.B.I. was privileged to assist with the music at several of the services. On Monday noon, March 15, the brass quartet assisted Jock Troup, the Scotch Evangelist, in the mammoth street meeting which was held in front of the "Denver Post"; and in the evening Rev. Jesse Roy Jones with his orchestra and male quartet assisted Mr. Troup at Val Higgin's mission. On Wednesday the D.B.I. orchestra and student choir furnished the special music at the evening service at the Central Presbyterian Church. Mr. and Mrs. Jones, as well as the quartet, assisted in some of the closing meetings of the celebration. It was indeed a privilege to have a part in the celebrations commemorating the birthday of the father of Bible Institute work. We were all refreshed and strengthened by the ministry of Evangelist Jock Troup, Bishop J. Taylor Smith, Rev. Ralph Stewart, Dr. P. W. Philpott, and the Moody Musical Messengers.

Dr. P. W. Philpott, who was the final speaker of the Moody Centenary Celebration, graciously consented to speak to the student body and staff of D. B. I. on Friday morning, March 19, and he brought a most refreshing and inspiring message. It was a blessing to hear his personal testimony concerning his salvation and the way God has led every step of the way. Under his leadership the present Moody Memorial Church building was erected. He also led the work of the Church of the Open Bible for several years. He has a pastorate in Canada but is much in demand in the United States for Bible Conference work.

For several weeks Dean C. Reuben Lindquist has been taking moving pictures of the various activities of dear old D. B. I. in preparation for a deputation trip in the interests of the school. On Monday, March 29, Dean Lindquist, Rev. Jesse Roy Jones, and Mr. Darrell Handel, a student, left on a two weeks' deputation trip. They were joined in Amarillo, Texas, by Mr Paul Whaley, completing their quartet, and by Mr. George Peregoy, who is to accompany them at the piano. They have openings for meetings in Texas, New Mexico, Oklahoma, and Kansas. We are asking God to use the message of the quartet in word and song as well as the moving pictures of the school. to interest many new friends to pray and to give toward the furtherance of this western Bible school.

THE EDITOR'S MAIL BAG



The worth-whileness of giving forth a testimony through the printed page is borne in on our souls as we receive from month to month expressions of gratitude for blessing received through the pages of "Grace and Truth." Our hearts are filled with thanksgiving to God that He should see fit to honor this humble ministry. To Him belongeth all the praise. We give below a few extracts from letters reeeived in the past few weeks. If you, too, have been receiving help and spiritual uplift through the visits of the magazine, send in your testimony for the blessing and enjoyment of the other members of the Family.

Here is a testimony eoncerning the Days of Youth page which warms the heart. It comes from a reader in Colorado:

> Three little girls in my house call for the department known as "The Days of Youth" and listen very attentively when I read the youthful stories to them. Sometimes tears are shed over sorrowful parts of the story, and then joy returns in full force when things that seem hard turn out to be a real blessing.

A young preaeher bearing a faithful testimony for the Saviour in Arizona speaks a word concerning the blessing received through the magazine:

> I wish to thank you for "Grace and Truth." Having taken it so long I have come to depend upon its fellowship in my ministry. May the Lord continue to guide you as you continue to edit this wonderful Bible study magazine which the Lord uses to bless so many lives.

This word comes from a new member of the Family residing in New York:

> I enjoy very much "Grace and Truth."

These subscribers residing in Michigan use the magazine for a reference file:

> We do appreciate having received this magazine during the past year and we look forward to receiving it again. We have the copies all on file for we consider them a valuable reference library. We are especially interested in the timely editorials, and also in the expositions of the Word of God, as well as being fully in accord with its doctrinal statement.

This word, coming from a missionary of the cross laboring in China, reveals whether or not the magazine is appreciated:

> We are always glad when "Grace and Truth" eomes. It always proves to be a help and blessing. Of course we say, "To God be the glory!" I send my most grateful thanks for "Grace and Truth" and am hoping it may continue to come this year.

BOOK REVIEWS

Conducted by The Editor

THE VOICE

In his eustomary easy flowing style Paul Hutchens, singer, evangelist, author, presents us with another good fiction book. Like his other popular books, such as "Romance of Fire" and "This Way Out," a thrilling, breathtaking romance is used as a vehicle to teach lots of good sound doctrine and Christian ideals. The real thrill of the story is to see the various star characters confess Jesus as Saviour. Woven around a college campus and a small Pennsylvania town, this story will keep you from eating and sleeping until you have finished it.

"THE VOICE," by Paul Hutchens. Publishers, Wm. B. Eerdmans Co., Grand Rapids, Michigan. Price, $1.00.

BOOKLETS AND PAMPHLETS

"BY LOVE COMPELLED, THE CALL OF THE CHINA INLAND MISSION," by Marshall Broomhall. This little book is called by the author a "sketch rather than a ehronicle." In most entertaining and spirited fashion it touches the "high places" in seventy years of China Inland Mission history. From beginning to end "love is the theme." It is impossible to read this so called "sketch" without being led to a deeper experience of Christian love and a deeper yearning for sacrificial service for our crucified and risen Lord. Published by the China Inland Mission, 237 West School Lane, Philadelphia, Pa. Paper-bound. Price, 35 cents.

"TRY LOVE," by Mrs. Walter Searle. The story of the conversion of two seemingly hopeless cases. Published by Thynne & Co. Ltd., 28-30 Whitefriars Street, London, E.C.4. Price, five eents.

SWEET STORIES RETOLD

The sweet stories retold are fifteen familiar Bible stories such as Cain and Abel, Noah, Abraham and Isaac, etc. The retelling is simply and beautifully done so that the children can understand and enjoy the stories. Each story is illustrated by a drawing which is intended to be colored with crayon by the little folk.

"SWEET STORIES RETOLD," by J. Dew. Publishers, Pickering and Inglis, 229 Bothwell St., Glasgow, Scotland; also London and Edinburgh. Price, $.20.

IN THE GAME OF GOLD

Here is a book of wholesome fiction. It does not rank with those books in which the Gospel story is clearly brought out, but for a novel written in this age of so called "Flaming Youth" it is very far ahead of the popular stuff. God is honored and frequently spoken of, but the Lord Jesus Christ is left out. To this reviewer such an omission in a supposedly Christian story is fatal. The plot is laid in England. Throughout the story the atmosphere is religious and reverent, the standards of life are high, pure, and noble. The tangles in the plot are sufficiently exciting and absorbing to satisfy the most critical reader. The story covers eighteen years and closes with every mystery solved, every tangle unravelled, and everybody happy.

"IN THE GAME OF GOLD," by Annie Walton Bruce. Published by the Christopher Publishing House, Boston, U. S. A. Price, $2.50.

THE DAYS OF YOUTH

Conducted by Hazel N. Johnson

AT LAST HE BELONGED

"AND can't you really come anymore, Mister? We . . . I . . . love so much to hear about Jesus. I wish you would come every Sunday," said little Paul, his big brown eyes looking wistfully into the kindly face of the young man who had just been conducting the service at the corrective school for boys.

"No, Paul, this is my last time. The superintendent of your school is going to have a chaplain for you boys, who will live here all the time and have charge of one of your buildings."

"I don't want him, I want you," said Paul firmly. "You're the only friend I have."

"Paul," said Mr. Lansing, as he stooped down and drew the little boy to him, "since this will be the last time I can come here, I want to know something. Do you love the Lord Jesus?"

"Um hum, I reckon I do, Mister. Don't know much about Him, since I've only been here two weeks and you're the only one who ever told me about Him."

"He died for your sins, Paul. He died so He could be your Saviour. Will you accept Him as your own Saviour from your sins?"

"Sure," said Paul, and Mr. Lansing believed he knew what he was doing.

"You've sinned, haven't you, Paul?" asked Mr. Lansing.

"O yes, I stole—that's why I'm here."

"Tell me about it, Paul," said the man who had been attracted to this little boy so recently placed in the corrective school.

"Well, Dad and Mother died a long time ago. I didn't belong to anybody. I lived in the alley—slept with another boy over a store. A man in a butcher shop had been giving me something to eat every day. But he got bumped off and I got hungry—saw some bread on a shelf one day in a store—," he hesitated. "I had the awfullest pain, Mister, here," he said, placing his hand over his stomach. "So—so—I just took one loaf. If I could 'a waited till I got in the alley to break off a hunk I wouldn't 'a got caught. But I—I was so hungry I couldn't wait."

"But they didn't put you in here for just that, Paul," said Mr. Lansing.

"Well . . . you see, they gave me another chance. One loaf of bread wouldn't keep me full forever. But I waited next time till I was out of sight 'fore I started eatin,' so I didn't get caught for that, but—"

"But what?" prompted Mr. Lansing.

"I stole some more."

"What did you take this time?"

"Well, Slug—Slug is the boy I slept with. He got sick—awful sick; most died. He always loved pretty things but never had any of his own. I thought if he was going to die he ought to have something pretty. I saw the beautifulest flower—ger-an-i-um I think, red, and all smelly. I took it to him—I mean I got one block with it. Got caught again."

"So they decided to put you in here then?"

"Yep! Didn't have anyone to help keep me out. Most boys have a dad to go to the judge and promise to take care of them, but I was all alone. I never did belong to anyone."

"How old are you, Paul," asked Mr. Lansing.

"Eight I think—I've almost lost count. Don't remember when my birthday is, so I've decided to keep track by fourth of July's. That will be my birthday from now on."

"Since you don't know when you were born, Paul, why not have your birthday on Christmas? That is the day when we celebrate Christ's birthday, you know."

"Oh! I thought that was just a day when kids got things and they told you all that lie about Santa Claus," said the small boy.

"No, Paul, I am sorry the lie about Santa Claus ever got started, but a long time ago Jesus came to this earth as a little baby, and was born in a manger. We celebrate His birth on Christmas day."

"I like that better than all this Santa Claus stuff."

Just then the big gong sounded and Paul said, "Gotta hurry, they get awful sore if we don't get in our places right away." And off he hurried with the other boys.

Mr. Lansing stood for a moment watching as the boys hurried in past the guard. Then with a look of determination on his face he started for the office of the new superintendent of the Institution. Soon he was admitted, and approaching the desk of this official held out his hand in a friendly fashion as he said, "Mr. Scott, I am Mr. Lansing who has been in charge of your Sunday morning service for the last year."

"How do you do, Mr. Lansing," said Mr. Scott. What can I do for you?"

"I understand, Mr. Scott, that you are asking that I do not come anymore since you have a chaplain staying here at the school?"

"Yes, that is the situation, Mr. Lansing."

"Mr. Scott, are you a Christian man?"

This question came as a shot out of the clear sky and Mr. Scott winced.

"Hum—ah! why yes, I am," he stammered.

"Then, Mr. Scott, are you willing to let these boys, who have already gone wrong, be led still further astray by this man, who I know supports a faith that does not believe in the fundamentals of the Word?" asked Mr. Lansing earnestly.

"How do I know what he believes? He seems to be interested in the boys. He is sincere. And I have promised him a free hand."

Quickly the response came back. "Do you realize that you are opening the door to hell for these boys?"

"Well—maybe," uninterestedly. "If this new chaplain will let you in, okey," and he rang for his secretary.

The new chaplain may have been interested in the boys but Mr. Lansing was more than interested. He was concerned for their souls and determined he would make one more effort to gain permission to continue ministering to these boys who needed the Gospel so sorely. At four o'clock he was back again and was told that the chaplain was out in back of one of the buildings, overseeing the boys at play.

The scene which met the gaze of the young preacher as he turned the corner of a large building was an unusual one. For a few moments he stood unnoticed, viewing his surroundings.

The chaplain was seated under a tree and boys were playing everywhere. Near him were several for whom he evidently was settling some kind of an argument. Mr. Lansing heard one sentence which the chaplain made just before he dismissed the group.

"James, you go to the guard house. I saw you do it."

This increased the interest of the listener and he watched James as he took his place with other culprits in a square marked off at the opposite corner of the building from where he was standing. Just then his attention was attracted by one of the boys running with all his might toward the chaplain. He immediately recognized Paul, who seemed smaller and more helpless than the others. His big brown eyes were flashing fire as he spoke and his words were easily heard.

"Say, Mister, John stole my marbles and there he goes," he said as he pointed at the fleeing figure of a small boy.

"Paul," said the chaplain, "you know that I told you if you want me to defend you I must see the action. You must play right in front of me."

Paul turned without another word and did not see his friend, Mr. Lansing. He walked away slowly, thinking to himself: "Next time I steal—if I do—I sure won't let him see me, then it will be all right."

Seeing a stranger approach, the chaplain rose and extended his hand. "How do you do, sir," he said.

"Mr Lansing is my name. I have been coming out here every Sunday teaching these boys about the Lord and His Word. I came to ask if you would still grant me that privilege? The superintendent, Mr. Scott, says you have full control of that part of the work.

"Yes, I have, Mr. Lansing. Sit down," he said, indicating a bench. "Now we can talk." He continued after a moment's pause, "I have been studying the situation here and have come to the conclusion that these boys do not need religion, but character. Let them follow their own religious impulses; but I've got to train them in character. Character training is the thing that is needed."

Mr. Lansing could not help saying to himself, "Character building! Teach the boys to steal marbles out of his sight. Some character building."

He continued, "I have been thinking I'd permit all different creeds to have a chance once in a while—Catholic, Baptist, Methodist, Christian Science, Holiness, Mormon, The Gideons. All these are represented by these boys and the boys can choose what they want. That's fair enough. Their character will be developed by making this decision. Sometime we will give you a chance."

Mr. Lansing saw there was nothing to be gained by further conversation so he said as he prepared to leave, "I shall be anxiously awaiting an invitation to come." Many of the boys who recognized him waved a friendly goodbye as he left the grounds.

The next Sunday morning the chaplain took charge of a meeting in which he taught the boys about the Fatherhood of God and the Brotherhood of Man. "Since," he said, "God is the Father of every man, then all men are brothers. Let me quote you a poem, boys. It has just five lines in it. This poem will show you what we will be talking about in our Sunday morning meetings.

The Fatherhood of God
The Brotherhood of Man
The Leadership of Christ
Salvation by character
Onward and upward forever.

Paul sat on the edge of his seat, eager to hear something about Jesus. He thought, "Sounds kinda' nice, but it doesn't sound like what Mr. Lansing used to tell us. Wish he was back. 'Salvation by character'—wonder what character is? I thought salvation was by believing what Jesus did."

The chaplain was speaking:

"Character, boys, that's the thing—character. Character is what makes our presidents; character is what keeps you straight; character will cause you to make wise decisions; character is what you need."

One boy piped up and said, "What if you don't have any of that 'ere stuff?" He was immediately silenced by a cuff over the head from the guard.

The boys filed out of the meeting, and quietly, so as not to be heard by the guards, one boy nudged another and said, "How's your character today?" and, "Hey, you got enough character to be chaplain?" Character had been so impressed on their minds that all thought of the Lord was forgotten, for He had scarcely been mentioned throughout the meeting.

During the next few weeks things went bad for Paul. The older boys began to get more disobedient. He was buffeted and kicked around until he began to stay by himself more and more. During play time he was usually seen lying on his stomach under a tree, heels up in the air, chin propped upon his hands. Many times he was lonely and longed for someone with whom to talk. He was used to roughness, but the condition was growing too much for him. His little heart was still mellow and he was not old enough to have learned all the vulgar language and bad habits that many of the boys had. Sometimes he would stay close to the chaplain to keep the boys from kicking him around, often hoping that this man would talk to him as Mr. Lansing had, but he always left disappointed, for never once did he hear him speak of the Saviour.

One day he saw a new boy being admitted to the school whom he instantly liked. He was just a little older than himself and had red hair, blue eyes, and freckles; in fact, so many freckles that Paul wondered why they couldn't all be joined together and make his skin brown instead of speckled. During play time the next day he approached this new boy and said, "Hello, Red."

"Hello there yourself," said the newcomer, turning around with a friendly smile.

"Where did you come from?" asked Paul.

"From a home for boys and girls that don't have anywhere else to go. Don't see why I couldn't 'ave stayed there," said Red, for so he was already nicknamed.

"What did you do to get kicked out?"

"Ran away five times."

"Whew, you must not 'ave liked it so well if you was always trying to run away," said Paul.

"Liked it better 'n here."

"Tell me about it."

"Well, I was in a group of about forty boys. Had a good matron," began Red enthusiastically.

"What's a matron?" asked Paul.

"A lady who takes care of you."

"A lady?" asked Paul, surprised. "Really a lady? Was —was she somethin' like what a mother would be if you ever had one?" he added plaintively. "O! I'd love to have a mother."

"Sure; she was a good one, too. Every night after supper when we got back in our building we'd sing songs and choruses we had learned in Sunday-school.

"Sunday-school! Do you have Sunday-school?" asked Paul.

"Sure, every Sunday. And say, we got the swellest guy—I mean preacher, that comes out there now. Everyone likes him loads. He sure does talk to us."

"What's his name?"

"Mr.—Mr.—I can't remember, but you wouldn't know him" said Red.

"We used to have a swell guy come out here before they got this chaplain. I wish he still came. He used to talk to me. Felt I could tell him everything. Almost felt like I belonged to him." He paused. "What did that guy, out where you lived before, tell you about Jesus? Did he teach so much about this character stuff?" asked Paul, not realizing he had sensed a discrepancy in the chaplain's teaching which many older men have failed to sense.

"Character? Naw, didn't say anything about it. What is it, anyway? What's it good for?" asked Red with a puzzled look on his face.

"I don't know. The chaplain says we gotta have it to earn salvation."

"You don't neither. Our teacher says you gotta accept Jesus as your Saviour in order to be saved. You don't earn salvation. All you do is believe," said Red, happy to display his knowledge.

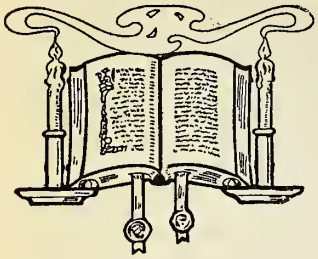
"Hey," said a big burly boy, overhearing their conversation. "What you two kids talking about? Cut it out. This is no place to talk such soft stuff. What do you know about such things anyway? It's all a fairy tale."

"It isn't," said Paul, "you know it isn't."

"Shut up, you little fool, or I'll—" With that he slapped Paul so hard that he knocked him down. Paul knew better, however, than to report the act because the chaplain had not been there to see it.

Things grew worse and worse at the school. One day three of the older boys escaped and the papers were full of the terrible crime they had committed. At another time two of the boys slugged a guard over the head and escaped. This encouraged other boys, and the guards were

(Continued on page 127)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by Ernest E. Lott | Questions by C. Reuben Lindquist
Illustrations by Albert Mygatt | Children's Talks by Anna Benthien

Second Quarter, Lesson 5

ABRAM A MAN OF FAITH

Sunday, May 2, 1937

Lesson Text: Genesis 12 and 13 **Devotional Reading: Hebrews 11:8-10; 17-19**

Golden Text:

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed" (Heb. 11:8).

We now have two lessons before us on Abraham, the father of the Jews. The one for today is on his faith and the one for next Sunday is concerning his prayer life. Our lesson on faith, taken from the twelfth and thirteenth chapters of Genesis, falls into four divisions: I. By faith Abram Forsook His Fatherland (Gen. 12:1-4); II. By Faith Abram Possessed the Promised Land (Gen. 12:5-9); III. By Faith Abram Returned from a Strange Land (Gen. 12:10—13:4); IV. By Faith Abram Chose the Better Land (Gen. 13:5-18).

I. BY FAITH ABRAM FORSOOK HIS FATHERLAND

Usually we regard Abram's call, recorded in Genesis 12:1, as the original commission from God, but this is not correct. Careful reading in the last few verses of the eleventh chapter will disclose the fact that Abram and his father, Terah, received the original call many years before while they were living in Ur of the Chaldees. This is corroborated in the seventh chapter of Acts: "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Haran" (Acts 7:2-4). We are compelled to label this as incomplete obedience on both the part of Abram and his father. Then in the first verse of the twelfth chapter we find the Lord saying again to Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." This call was the re-affirmation of the original one which was partly obeyed. However, Abram redeemed himself, and on this occasion his obedience was complete: "Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran" (Gen. 12:4).

There are two types of incomplete obedience. A man may fall short of the place of service (note Abram's example in tarrying at Haran). A man may also fall short as to the portion of his heart and life that is given to the Lord. Paul recognized this latter fact when he said, "Give thyself wholly." The hymn writer advances the same thought in the famous lines,

Nothing held back from thee, Jesus, my King!
All to Thine altar, so gladly I bring!
All for Thy service, yes, all to be Thine!
All for Thy glory, oh, Saviour divine.
(Chas. Gabriel)

Man has a peculiar way of forcing God's Word to agree with profane history. This is exactly backwards. Profane history should be made to agree with God's Word, for it alone is the infallible record of men. This is brought home to us forcibly by the controversy over Ur of the Chaldees. Most all of the older maps and many authorities of the old school identify the Ur of the Chaldees with a town called Orfa in northwest Mesopotamia. This town of Orfa was only eleven miles from Haran where Terah and Abram spent their years of incomplete obedience. History gave no other possible location for Ur of the Chaldees, and thus the skeptic apparently had found a weak place in our theology, for he said, "Genesis 11:31 indicates that a long tedious journey was taken by these immigrants." Eleven miles would hardly be called a long journey. But God has a way of bridging the gaps in history by means of the archeological spade. In the last few years it has been discovered that the place now called Mugheir, about one hundred fifty miles southeast of Babylon on the bank of the Euphrates, is the ancient site of Ur of the Chaldees. This location is about six hundred miles from Haran, thus entirely vindicating Genesis 11:31 and Acts 7:2-4. We quote from Handcock: "The mound (at Mugheir) was found to contain the remains of the ancient temple of the moon god, in the four corners of which were found four baked clay cylinders, from which we learn that Ur-Engur, king of Ur, about 2400 B.C., founded the temple, that his son, Dungi, repaired it, and that Nabonidas, the last king of Babylon, rebuilt it about two thousand years later."

The skeptic has also cast aspersions at Abram's education and his ability to found the nation of Israel. Recent excavations at Mugheir indicate that Ur enjoyed a very high and advanced state of civilization. We quote from Fawthrop: "The arts were cultivated; astronomers studied the heavens, mingling astrology with astronomy; poets versified, and here are their hymnbooks; and scribes impressed their ancient lore on tablets of clay. Hence this ancestor of Hebrews, Arabs, and Edomites came from no mean city and was well equipped to be the father of the faithful, and the pioneer of the religion of the only true God."

II. BY FAITH ABRAM POSSESSED THE PROMISED LAND

God's promise to Abram all along was that a special land would be his if he would but leave all behind and follow. He promised to give him a land, make his descendants a great people, and use them as a medium in blessing all nations (Gen. 12:1-3). When Abram finally obeyed fully, God immediately gave him the land. The simple record is, "They went forth to go into the land of Canaan; and into the land of Canaan they came" (vs. 5). Abram had to exercise faith in leaving Haran and possessing the land: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went" (Heb. 11:8). God did not promise to give Abram a chart, but He promised to guide him. Obeying God today is no different than in the time of Abram. If He calls us to go into full time service, there is no guarantee that He will immediately tell us where He wants us to serve. His Word is a lamp unto our feet and a light unto our path. He wants us to walk one step at a time. His promise is, "I will guide thee continually."

Abram, at this point in his life, did not forget God. How often we turn to God in times of trouble and distress but forget Him in times of plenty and provision. Now that Abram was in the land he could easily have dismissed all thoughts of God from his mind. The first place that he stopped was a place called Shechem. The Lord appeared unto him here, confirming His covenant, and Abram, in order to demonstrate his faith and devotion to God, builded an altar and worshipped. Upon this altar he sacrificed animals which were typical of the perfect Sacri-

fice, Jesus Christ. This simple worship of God by Abram is all the more remarkable when we realize the pit from whence Abram was digged. In the recent excavations at Mugheir, previously referred to, it is found that the civilization of Ur, although highly advanced, was idolatrous in its worship. The moon god was the principal idol. In connection with this, human sacrifice was practised. In some of the tombs, as high as sixty-five servants were sacrificed with their dead master. These and other terrible idolatrous practices were well known to Abram, but he left them all behind when he obeyed God. This is a wonderful picture of separation. It provokes the question, "Have we Christians cut clean with the old life, or are we trying to mix Christianity with worldliness?"

III. BY FAITH ABRAM RETURNED FROM A STRANGE LAND

After such a fine picture of obedience and yieldedness, it grieves us to have to admit that Abram actually forsook the place of blessing and the very center of God's will and went down to Egypt. Egypt is a type of the world and flesh. Thus Abram was guilty of backsliding when he went to Egypt. He was not willing to trust God in a time of testing, which happened to be a famine. His faith should have told him that a God of grace would not lead him to Canaan and then leave him there to starve to death.

Christians usually get their fingers burnt when they follow after their own ways, and Abram got into trouble right. In order to keep from being murdered as Sarai's husband he had her pose as his sister. As one lie always provokes another, so one sin leads to a second. The Pharaoh of Egypt promptly drafted Sarai into his harem, for she was a beautiful woman, and in return for this Abram was given much riches. But God was not going to let His chosen servant become desecrated by a heathen king. He brought great plagues upon the Pharaoh and even revealed to him Abram's lie. The result was a stinging rebuke and expulsion from the land. "Will He not go after that one until he return?" God literally picked Abram up and brought him back to Canaan. "And he went on his journey from the south even to Bethel, unto the place where his tent had been AT THE BEGINNING" (Gen. 13:3). Abram returned to his starting place. This is what God does to our lives. He closes up the gaps of sin, blots them out and remembers them no more. Abram did not go into Egypt by faith, but after no little persuasion he returned by faith to the place of God's will.

IV. BY FAITH ABRAM CHOSE THE BETTER WAY

Now that Abram had returned from his fleshly ways he again settled down to a life of faith and trust: "There Abram called on the name of the Lord" (Gen. 13:4).

Spiritually, Abram was the loser because of his Egyptian sojourn, but because of God's abundant grace he was the gainer in material goods. He came back a richer man than before, and Lot was also greatly increased in wealth. The two men, uncle and nephew, found life in the same locality a bit difficult because of their possessions, and eventually quite unsatisfactory because of quarrels among the herdsmen (vs. 7). Abram, in a fine display of unselfishness and generosity, invited Lot to choose the right or the left, that is, the plains of Jordan or the hills of Judaea. He indicated that he would take what remained. Lot, very selfishly (for this land was Abram's heritage and not his) chose that which to him looked like the best. He chose the plains of the Jordan. This became his first step in backsliding (Gen. 13:10-11). His second step was in pitching his tent toward Sodom (Gen. 13:12). His third was in becoming an official (the mayor) of Sodom (Gen. 19:1). We fully believe that Lot could have lived in the plains of Jordan and remaind separated from the world. But such victory would have been possible only through complete dependence upon God (I John 5:4).

It is true that Lot is said to have made the choice in the separation between Abram and himself, but there is an unrecorded decision on the part of Abram. Abram chose to follow God closely, not afar off, for he too was beset on every hand by testings almost of the magnitude that Lot experienced. Lot had Sodomites to contend with, but Abram had Canaanites to deal with: "And the Canaanite was then in the land" (Gen. 12:6). It matters not, after all, which portion of the land Abram lived in. He had to choose between good and evil, and, after all, the record in heaven will not disclose the character of the testings that men meet, but it will reveal their rising or falling in the face of the testings. "Choose you this day whom ye will serve" (Josh. 24:15). By faith men win—by the flesh men lose.

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

A Scotsman stood on the Cotswold Hills, his boy with him, and he said, "Look to the north and you have the Highlands stretching out; look to the east and you have the North Sea spreading out; look to the west and you have the Irish Sea and the Atlantic stretching out; look to the south and you have England and its mighty populations. God's power and love," he said to the lad, "are like that." "Then," said the boy, in ever-memorable words, "then, father, we are in the middle of it all."

—"Sunday School Times"

Prompt obedience is hearty obedience, and sometimes it is the only true obedience. Years ago a switch tender on the Hudson River Railroad received a telegram that bade him turn his switch so that an engine which was swiftly approaching would run into the river. Satisfied that the order was from headquarters and correct, he promptly obeyed the order and the engine went swiftly to destruction. He learned shortly afterward that hundreds of lives were saved by his prompt obedience to that strange order. —"The Illustrator"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Does God call every believer to a life of separation? (Gen. 12:1-3; I Cor. 6:19-20; II Cor. 6:14-18; Rom 12:1-2; Tit. 2:11-14)

2. Is God satisfied with partial obedience to His will? (Gen. 12:1, 4; 13:1, 14; I Sam. 15:1-3, 13-23; Isa. 1:19-20; Deut. 1:35-36)

3. Will believers encounter testings when walking in God's directive will? (Gen. 12:6; II Tim. 2:3, 12; 3:12; II Cor. 6:3-5; 11:23-28; 12:7-10)

4. For what purpose does God bring disciplinary testings into the lives of yielded Christians? (Heb. 12:5-11; I Pet. 1:6-7; John 15:1-2)

5. Should we run away from testings? (Gen. 12:10-20; Ruth 1:1-5, 19-21; Heb. 10:36; James 1:2-4)

6. Wherein lies our victory over the enemy of our souls? (Heb. 11:32-34; I John 5:4; I Pet. 5:8-9)

7. Was Abraham walking in the flesh when he was in Egypt? (Gen. 12:10-20 with Gal. 5:16-21)

8. Has God promised forgiveness and restoration of fellowship to repentant backsliders? (I John 1:7, 9; Luke 15:11-24; Gen. 12:8, 10-20 with 13:1-4)

9. Should Christians quarrel? (Gen. 13:5-9; Eph. 4:26, 29-32; Col. 3:12-13; Gal. 5:16-23)

10. Why is it imperative that Christians walk by faith and not by sight? (Gen. 13:10-13; I John 2:16; Gen. 3:1-7; II Cor. 5:7; 11:14; Col. 2:6)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Abraham and his family were living in the land of Mesopotamia, among people who were worshipping idols. One day the Lord gave a message to Abraham and told him that he was to leave that country. The Lord did not tell him where he should go, only that he should leave. The Bible tells us that when Abraham received this message, he obeyed the Lord.

Abraham trusted his God, and knew that when God told him to leave, He would take care of him. As Abraham continued to obey God's instructions, he found his Lord faithful in guiding him every step of the way. As the Lord guided his steps, Abraham followed, for that was all that he needed to do.

No doubt there were many testings which came into Abraham's life as he traveled toward that land of which he knew nothing. When Abraham arrived at the promised land the Canaanites were in full possession and there seemed to be no place for him to stay. Moving from place to place, Abraham found himself and family just as sojourners. They had no certain abiding place, but through it all the Lord had blessing ahead for them. Abraham was willing to trust his God.

When we read the eleventh chapter of Hebrews, we read several verses which refer to the time when Abraham left his country in obedience to command. Let us read verses eight and nine. The phrase, "He went out, not knowing whither he went," shows us that since God promised to the Jewish people a land, Abraham went out to that land and let the guiding hand of God lead him there. He trusted God, for his faith was in God.

Today, we are not called upon to pick up and leave our country, not knowing where to go, but we are asked to have the same simple trust in our God. We, too, are just journeying on this earth until the time when the Lord shall take us to be with Himself. During our stay on this earth, the Lord wants us to trust Him with these lives of ours. God can be trusted, and when testings and cares of this life press hard upon us, we can depend upon our Saviour, the Lord Jesus Christ, to care for us. We journey to a land, a heavenly home which our Lord has gone to prepare for us. While here on this earth, we may not have any certain dwelling place, but we know that He will bless and watch over us. Can we trust our Saviour, as did Abraham of old? Yes, we can. The more we trust Him, the greater blessing comes to us, for God is faithful, and in His faithfulness we step out in simple faith, letting Him plan and purpose those things which shall come into our path. Let us not doubt His loving care, but let us trust Him.

Trust Him Who died for you, and receive salvation as God's free gift to this sinful world. Trust Him, dear Christian, to provide for your every need in this life. Trust Him, boys and girls, and you will find Him always faithful. He cannot fail.

Yours in His love,
Aunt Anna

Second Quarter, Lesson 6 **May 9, 1937**

ABRAHAM A MAN OF PRAYER

Lesson Text: Gen. 18
Devotional Reading: I John 3:21-24

Golden Text:

"The effectual fervent prayer of a righteous man availeth much" (James 5:16).

We are dealing today with a man who was in special favor with God. This man, Abraham, enjoyed the high distinction of being the progenitor of God's chosen people, the Jews. This portion before us, chapter eighteen, is an inside glimpse of the fellowship that Abraham enjoyed with God. We divide it as follows: I. God Confirms to Abraham a Promise (Gen. 18:1-15); II. God Confides to Abraham a Judgment (Gen. 18:16-22); III. God Conforms to Abraham's Request (Gen. 18:23-33).

I. GOD CONFIRMS TO ABRAHAM A PROMISE

In the opening words of this chapter we find Abraham displaying the gift of hospitality to strangers. Among the orientals this was a custom, and in many cases neighbors vied with each other in entertaining their guests. The strangers who accepted Abraham's kindness on this day were none other than three angels (Gen. 19:1). To be more accurate, we should say that two were angels and one was God Himself. This is demonstrated in verses one, three, ten, thirteen, seventeen, and twenty-two. This story is the foundation for the familiar proverb, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:2). Herein lies a good lesson for us Christians. We may not be entertaining angels literally as did Abraham, but only God Himself knows the outcome of a kind deed of hospitality on our part to those who cross our path. We are exhorted by Paul: "Distributing to the necessity of saints; given to hospitality" (Rom. 12:13). And after all, hospitality is only another expression of brotherly love. This is clearly seen in the thirteenth chapter of Hebrews, for the verse that immediately precedes the reference to entertaining angels unawares is, "Let brotherly love continue." And the Saviour reminds us that this hospitality or brotherly love becomes the distinguishing characteristic of Christians: "By this shall all men know that ye are My disciples, if ye have love one to another" (John 13:35).

After the men had fared sumptuously of the fatted calf and all of the oriental trimmings, they inquired concerning Abraham's wife. Sarah, in true eastern fashion, stayed within the tent out of sight of strangers. Abraham said in answer to this question, "Behold, in the tent" (verse 9). Then the one of the three men, who was Jehovah Himself, said, "I will certainly return unto thee according to the time of life, and, lo, Sarah thy wife shall have a son" (vs. 10). Now this was not a new promise to either Abraham or Sarah. We find it first given in Genesis 12:3 when God guaranteed that Abraham's seed should inhabit the promised land. He was at that time seventy-five years of age and his wife sixty-five. Later on, the promise was reaffirmed in Genesis 13:5, 15:4, and 17:19. On this latter occasion God saw fit to change the names of His two servants. Abram now became Abraham, meaning father of many nations, and Sarai became Sarah. This was a distinct manifestation of God's grace, the giving of new names to correspond with their calling. The same thing was true of Paul, the Apostle. His name as a Pharisee was Saul, but God changed it to Paul. God is not One Who forgets a promise, and sometimes He even reiterates and reaffirms His promise. But poor Sarah, having for over twenty-five years heard this promise, and being past the age when women become mothers, did not have faith enough to believe God. Although she was in the tent, she heard what God said and laughed within herself. To her it was a good joke that she should become the mother of a son at ninety years of age. Sarah may have thought that she was laughing in secret (verse twelve says that she laughed within herself) but there is nothing secret before God. Instantly God turned to Abraham and said, "Wherefore did Sarah laugh?" (vs. 13). He knows the very thoughts and intents of every heart. "Neither is there any creature that is not manifest in His sight; but all things are naked and open unto the eyes of Him with Whom we have to do" (Heb. 4:13). Man may wear the poker face of innocence or be covered with the veneer of self-righteousness, but "the Word of God . . . is a discerner of the thoughts and intents of the heart" (Heb. 4:12). God wants honest lives.

II. GOD CONFIDES TO ABRAHAM A JUDGMENT

Abraham realized the distinguished character of his guests and consequently was reluctant to lose their fellowship so soon. Two of the men made it evident that they would have to be on their journey to Sodom and Gomorrah and so Abraham, in order to enjoy their presence a little longer, accompanied them on their way for quite a distance.

God Himself, Who was the third Member of this heavenly trio, walked along with Abraham and the other two men and began to reason within Himself. He said, "Shall I hide from Abraham that thing which I do?" (vs. 17). Grace, only grace could cause the Almighty Jehovah to regard man as He does Abraham. He seems to regard Abraham with respect—almost like a partner in business. In a later book He speaks of Abraham as His friend (Isa. 41:8). But let us remember that it was Abraham's faith, not his works, that commanded God's respect and caused Him to divulge to Abraham the secret of Sodom and Gomorrah's imminent destruction. "Abraham believed, and it was counted unto him for righteousness" (Rom. 4:3). Another blessed fact which is brought to our hearts by this passage, verses seventeen to nineteen, is God's confidence in Abraham as a man. We read, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord" (vs. 19). These words prove that God thinks good of man and not evil. He thinks good of man in regard to salvation for He is "not willing that any should perish" (II Pet. 3:9). To this end He prepared a place in heaven for man (John

14:1-3) but He has not prepared for man the place called hell. That was made for the devil (Matt. 25:41), and therefore unbelievers will be in the devil's territory after death as well as before. He also thinks good of His children. He is not a suspicious Father. He wants to trust us to live righteous lives. In other words, He has planned a perfect path for us and it is our duty to live our lives consistently with His provision and confidence. When we betray His trust and confidence we grieve the Spirit, and then our Lord finds us and deals with us like He did Peter. "Lovest thou Me?" comes His tender query, and our answer should be, "Yea, Lord Thou knowest." God so thoroughly hates our backsliding that He treats it like He did Israel's forty years of wandering in the wilderness. In the historical record found in Faith's Hall of Fame (Hebrews 11) He records two miracles, one which happened as the Israelites were leaving Egypt and the other forty years later as they were entering the promised land. They are found side by side without any explanation or indication of the forty years in between that were lost: "By faith they passed through the Red Sea as by dry land . . . by faith the walls of Jericho fell down" (Heb. 11:29-30).

God now tells the burden of His heart to Abraham. It was that He was going to destroy Sodom and Gomorrah because of their terrible sins and forgetfulness of God. The question has been raised as to why God decided to reveal this secret to Abraham. One reason is given in verse eighteen: it is because of God's deference to Abraham who was to be the progenitor of the chosen nation. We might almost say that God respected His chosen servant so much that He brought His decision for His servant's ratification. This thought is further strengthened as we read the balance of the chapter which we shall discuss in the concluding point. Another reason for God's divulgence of the secret to Abraham is given in II Peter 2:6. The destruction of these two wicked cities was to be an example to all those who would live ungodly lives. God hates sin and the terrible judgments of the flood, Sodom and Gomorrah, and the killing of Achan and Ananias and Sapphira, and others are monuments of warning to man of how God feels toward sin. One of the best schools in the world is the school of other people's experiences, and God wanted Israel, through Abraham, to learn from the mistake of Sodom and Gomorrah. And then the third reason why God revealed His heart to Abraham was that He knew Abraham's love for his nephew Lot. Lot is not mentioned in our immediate text, but this thought is carefully given us in Genesis 19:29: "God remembered Abraham, and sent Lot out of the midst of the overthrow."

III. GOD CONFORMS TO ABRAHAM'S REQUEST

Someone has facetiously observed that Abraham was the first Jew because he "jewed" God down. Starting with fifty righteous souls he got down to the figure ten before stopping.

Before we discuss this prayer conversation with God let us remind ourselves of the Infinity Principle. In the abstract, God is perfect, holy, and therefore unchangeable. In His eternal purposes He cannot change. However, in His dealings with man He often changes, and the portion of Genesis before us is a striking example of this. The fact of the case is that through infinite grace He changes at the behest of justified souls. This strikes the death-blow to Mohammedan fatalism. Fatalism says that we are what we are and can't help ourselves. Christian faith says PRAYER CHANGES THINGS.

Abraham was so concerned about Lot (Genesis 19:29) after hearing of the doom of these two cities that he immediately began to entreat God for mercy—a stay of judgment, as it were. This was evidently not the first time that he had prayed for Lot as Lot "vexed his righteous soul" in Sodom, but he was certainly more in earnest than at other times. Old Abraham had faith, but it was weak. He began with fifty souls in his plea for Sodom's safety. God answered that He would spare the city if fifty righteous souls were to be found. Abraham was so delighted with God's gracious answer that He asked Him to drop the number five. God acquiesced. Abraham cut off another five, then ten, and so on until the figure stood at ten righteous souls. Here his faith failed for he closed his prayer. We believe that God would have saved Sodom for the sake of one righteous soul IF Abraham had had faith to ask it. Abraham thought he was testing God but it was really God testing his faith. The number ten stands for "testing" and five for "grace"; fifty is a multiple of five and ten. It is not unreasonable to believe that God would have saved Sodom because of one righteous man, for on Calvary He saved the whole world because of one righteous Man (II Cor. 5:21).

Since we see that God will change His purposes and dealings with us through the medium of prayer, let us not fail to pray without ceasing. Let us build a veritable fortress of prayer around the objects about which we are concerned. We have scriptural proof that God will listen to us, and from Abraham's experience we have assurance that God will change His purposes and provision to harmonize with the prayer of the justified. The Psalmist spoke well when he said, "Delight thyself also in the Lord; and HE SHALL GIVE THEE THE DESIRES OF THINE HEART" (Ps. 37:4)

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

The river that runs slow and creeps by the banks, and begs leave of every turf to let it pass, is drawn into little hollownesses, and spends itself in smaller portions, and dies with diversions; but when it runs with vigorousness and a full stream, and breaks down every obstacle, making it even as its own brow, it stays not to be tempted by little avocations, and to creep into holes, but runs into the sea through full and useful channels.

So is a man's prayer. If it moves upon the feet of an abated appetite, it wanders into the society of every trifling accident, and stays at the corners of the fancy, and talks with every obstacle it meets, and cannot arrive at heaven; but when it is carried upon the wings of passion and strong desires, a swift motion and a hungry appetite, it passes on through all the intermedial regions of clouds, and stays not until it dwells at the foot of the throne, where mercy sits, and from thence sends holy showers of refreshment.

This has a quaint sound today, but is an excellent illustration of our Golden Text.

—Jeremy Taylor

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. What commended Abraham to God? (Gen. 18:17-19; Rom. 4:1-3; Heb. 11:8-12)

2. May we, like Abraham, enjoy sweet communion with God? (I Cor. 1:2, 9; James 4:8a; Heb. 10:19-22; I John 1:3; Phil. 3:9-10)

3. Can we take God at His Word? (Gen. 18:10-14; Isa. 46:9-11; Ezek. 22:14; Matt. 28:5-6; Heb. 10:23; 11:11; Tit. 1:2; Josh. 23:14)

4. Does God reward perseverance in prayer? (Gen. 18:23-33; Dan. 10:2-12; Luke 11:5-10; 18:1-7; I Thess. 5:17; Col. 4:2; Eph. 6:18; Rom. 12:12)

5. What assurance do we have when we pray in accordance with God's will? (I John 5:14-15; Ps. 37:4 with Isa. 58:13-14)

6. Did the apostle Paul believe in intercessory prayer? (Rom. 1:9; Eph. 1:16; Phil. 1:3-4; Col. 1:3, 9; 2:1-2; I Thess. 3:10; II Thess. 1:11; I Tim. 2:1)

7. Should Christians practice hospitality? (Rom. 12:13; I Pet. 4:9; I Tim. 3:2; Tit. 1:8; Luke 14:13-14; Heb. 13:2)

8. Need we hold back from making our requests known to God? (Gen. 18:23-33; Heb. 4:16; Isa. 65:24; Jer. 33:3; Prov. 15:8; Ps. 34:15, 17; 55:1; 65:2; 91:15; 102:17)

9. Is prayerlessness sin? (James 4:2b; I Sam. 12:23; Isa. 43:22-24; Jer. 10:21)

10. Will God honor unbelieving prayer? (James 1:5-7; Heb. 11:6)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

In the land of Sodom there were people who lived in sin, and God was going to destroy the city. Before the destruction was to come, He warned Lot and his family to flee. Abraham was grieved to hear that the city of Sodom was to be destroyed, not because he loved the sin which

was going on in that city, but because he knew that in the city of Sodom there were Christian people, and he desired that these Christian people should be saved from the awful judgment. But what was he going to do about it?

Abraham prayed to God for the Christians who lived in that wicked city. In his prayer he asked the Lord to spare the city for fifty who were righteous in the sight of the Lord. In answer to prayer God said He would spare the city for the fifty righteous who lived in it. No doubt as Abraham thought about it, he was not sure whether there were fifty Christians in the city, so he again went to God in prayer, asking Him if He would save the city if there were only forty righteous instead of fifty. God gave the answer yes. But Abraham, thinking it over again, and wondering if there were forty Christians, pleaded with the Lord again. He kept praying to God, reducing the figure each time, until God's last answer was the promise that the city would be spared if only ten righteous souls were to be found. What a marvelous manifestation of God's grace in this glimpse of the heart of the Heavenly Father.

However, sad though it may be, there were not ten righteous souls in Sodom. Consequently, God destroyed that city but did not forget the object of Abraham's prayer, his nephew. God permitted Lot and his family to escape. We see in this a direct answer to Abraham's prayer.

We are told in the Bible that "He (God) is not willing that any should perish, but that all should come to repentance." The Lord is willing to save all that will come unto Him, but He is not willing that any should perish. If any perish, it is not because He wants them to, but because they will not flee to Him for safety. Acts 16:31 says, "Believe on the Lord Jesus Christ, and thou shalt be saved." This is the only way to safety. Are you safe in Him, or are you as those in Sodom, waiting the destruction because you have not found safety? Believe on the Lord Jesus Christ as your Saviour, and you will be safe.

Yours in the One Who died for you,

Aunt Anna

Second Quarter, Lesson 7 **May 16, 1937**

THE FORBEARANCE OF ISAAC

Lesson Text: Genesis 21:1-8; 22:1-14; 24:1-67; 26:12-31
Devotional Reading: Matt. 5:1-12

Golden Text:

"Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9).

The next patriarch that comes to our attention is Isaac, the son of Abraham. Contrary to his father, he was a lover of peace. In this he was like a certain son of a much later date—Solomon. Solomon was a lover of peace, too, whereas David, his father, was a king of much strife and many wars. The lesson for today covers portions of four different chapters: I. Isaac's Miraculous Birth (Gen. 21:1-8); II. Isaac's Boyhood Faith (Gen. 22:1-14); III. Isaac's Divine Bethrothal (Gen. 24:1-67); IV. Isaac's Forbearing Spirit (Gen. 26:12-31).

I. ISAAC'S MIRACULOUS BIRTH

Isaac was a child who was peculiarly chosen of God even before his birth. His arrival was promised and prophesied twenty-five years before, when Sarah was sixty-five years of age (Gen. 12:1-5), and the promise was reiterated on many occasions afterward (Gen. 15:4; 17:19). Truly he was a son of promise. Abraham and Sarah both grew impatient and tried to help God fulfil His promise by introducing Hagar into the picture (Gen. 16). To this union of Hagar and Abraham Ishmael was born, but he was not the son of promise. Isaac remained God's choice.

Isaac's birth was a miraculous one. It was not miraculous in the sense that Christ's was, for He was born of a virgin. Jesus was the seed of the woman only (Gen. 3:15). Isaac's mother was too old to bear children (Gen. 21:2), and then she was barren and therefore had never borne children (Gen. 16:1). God promised to perform a miracle, and perform it He did. At the incredible age of ninety, Sarah bore a son to Abraham: "And the Lord visited Sarah as He had said, and the Lord did unto Sarah as He had spoken" (Gen. 21:1).

Isaac was a son with a large future. In the promise God had guaranteed that through Isaac's seed all nations and families would be blessed. This amounted to a virtual missionary commission. However, Israel has not kept the missionary spirit but she has given through Joseph and Mary a Son Who has blessed all men everywhere: "By the righteousness of one the free gift came upon all men unto justification of life" (Rom. 5:18).

We observe a three point analogy between Isaac and Jesus.

1. Miraculously born (Gen. 16:1; 21:2) of old age	1. Miraculously born of a virgin (Matt. 1:23)
2. Divinely promised (Gen. 16:10)	2. Divinely promised (Isa. 9:6)
3. Sent as a blessing to all men (Gen. 12:3)	3. Sent as a justifier of all men (Rom. 5:18)

II. ISAAC'S BOYHOOD FAITH

During Isaac's boyhood, we know not exactly how old he was, a certain event occurred which must have left an indelible impression upon his mind. God appeared to his father, Abraham, and directed him to go to the top of a certain mountain and there to offer a sacrifice to God. These instructions from God must have perplexed Abraham not a little. He had vivid memories of human sacrifices in idol worship back in Mesopotamia, and now God was asking him to do the same thing. However, he remembered God's promise that Isaac should be the father of a great people, and as he made the journey to the top of that mountain he had faith that God would raise his son from the dead after the sacrifice. Abraham did not, at the time, realize that God was testing his faith. The word "tempt" in Genesis 22:1 should be rendered "test" or "try."

We are told that Isaac accompanied his father on the three day journey and as they started up the mountain his curiosity got the better of him for he said to his father, "Behold the fire and the wood: but where is the lamb for a burnt offering?" (Gen. 22:7). Although a child, Isaac understood spiritual things. He had often seen his father offer burnt offerings upon the altar and worship God. Abraham had brought his child up in the "nurture and admonition of the Lord" (Eph. 6:4). He had taught him to "remember his Creator in the days of his youth" (Eccles. 12:1). Isaac understood that an offering was necessary in order to please God. Abraham's only answer to Isaac's question was that God would provide the offering. Upon their arrival at the place that God directed, Abraham laid the wood in order and bound his son preparatory to slaying him as he would the lamb. There is no indication here of a struggle or even a protest on the part of Isaac; he too must have had implicit faith in God that if this were His will then he would be raised from the dead. Of course, we would not expect a lad to figure out such a complicated thing, but this lad had faith in his father as well as faith in God. He believed that if his father told him to lie upon the altar that that was the thing to do.

Just as Abraham got everything ready and stretched forth his hand with the knife to slay his son, God spoke to him and stayed his hand. God was satisfied. He saw the faith of His servant. He told Abraham to look behind him, and there was a ram caught in the thicket. This ram became the substitute for the offering. Even though Isaac did not die, God counted him as good as dead because of Abraham's faith. Abraham's faith in God's ability to preserve Isaac is seen in Hebrews 11:19: "Accounting that God was able to raise him up, even from the dead."

Doctor Scofield indicates that there are four typical lessons in this offering. First, Isaac a type of Christ, "Obedient unto death" (Phil. 2:5-8); two, Abraham, type of the Father: "Who spared not His own Son, but delivered Him up for us all" (John 3:16; Rom. 8:32); three, the ram, type of a substitution: "Christ offered as a burnt-offering in our stead" (Heb. 10:5-10); four, resurrection (Heb. 11:17-19)

III. ISAAC'S DIVINE BETROTHAL

It was a common eastern custom, especially with the

old patriarchs and eastern sheiks, for the father to select a wife for his son. The story of Abraham's selection of a bride for Isaac is one of the most beautiful told in the Bible. Abraham was old and living in a strange country, so he put the burden of selecting Isaac's wife on the shoulders of his eldest servant. This eldest servant may have been Eliezer of Damascus (Gen. 15:2). Here in the twenty-fourth chapter we are not specifically told. Abraham had some very high standards of marriage and he made his steward promise under oath to carry out his orders to the letter. The eastern oath was to place the hand under the thigh (Gen. 24:2).

There are two things in connection with Abraham's instructions which are so clear as to demand our consideration as well as our emulation. The first is his instructions to his steward to take a wife from his own people back in Mesopotamia and not from among the heathen in whose land they dwelt (Gen. 24:3). Paul gives the same instructions in New Testament language: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (II Cor. 6:14). In other words, believers should never marry unbelievers. Many rules have exceptions but there are no exceptions to this one. The other consideration is the divine guidance which Abraham indicated his steward would have (Gen. 24:7). He said that God's angel would go before him and select the wife. The steward, in explaining to Rebecca's people how it was that he had selected her, specifically gave all the credit to God (Gen. 24:40-48). His words were, "And I bowed down my head and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son" (vs. 48). The Lord led this servant of God in selecting a wife for Isaac. Can he lead us today in our selection of a life partner? "The meek will He guide in judgment" (Ps. 25:9). "In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:6). Yes, God does expect us to use our intellects, our reasoning powers, and our judgment in the selection of a life partner, but these in themselves will not avail unless the mind, the heart, and our sense of judgment be fully committed to Him.

Isaac's complete dependence upon the Lord and willingness to submit to His will is seen in his immediate acceptance of Rebecca. The record is, "Isaac brought her into his mother Sarah's tent, and took Rebecca and she became his wife; and HE LOVED HER" (Gen. 24:67).

IV. ISAAC'S FORBEARING SPIRIT

Isaac, still more or less of a nomad, did quite a bit of moving around in Palestine. On one occasion because of a famine he moved into Gerar, the land of the Philistines. This was in the direction of Egypt and God promptly ordered him to stay out of Egypt (type of the world) (Gen. 26:2). God did not seem to be displeased with his sojourn in Gerar for it was part of the promised land. After a number of years, Isaac's prosperity began to irritate the Philistines. Having taken a lesson from the recent famine, Isaac turned to agriculture, and God returned his seed a hundred fold (Gen. 26:12). The Philistines became so envious that they began to fill up Isaac's wells. These wells were dug by Abraham and were so precious in that dry land as to almost represent a title of ownership. Isaac might have resisted such unfairness, but he was a lover of peace and preferred another way out. The king saw trouble brewing, so ordered him to leave in the interests of peace. Isaac left, and in the valley of Gerar dug some more wells. The herdsmen of Gerar strove with Isaac's men and demanded the new wells. Isaac "pulled stakes" and new wells were dug, with the same result. Isaac kept moving until at Beer-sheba he found no more opposition. God blessed him and again renewed His covenant.

God was pleased with His servant's conduct. Jesus said in the Sermon on the Mount, "Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9). Even Abimelech, the king, was impressed with Isaac's patience in tribulation (Rom. 2:12) for he came to him later and said, "We saw certainly that the Lord was with thee" (Gen. 26:28). The rule of every Christian's life should be: "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12:18). What is needed today is less "chips" on the shoulder and more callouses on the knees. Jude does not say, "BITTERLY contend for the faith," but rather, "EARNESTLY contend."

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

A smart-looking railway guard, wearing a rose in his buttonhole, was doing his work on the platform. A half-drunken man, as he came past, snatched the rose from the guard's buttonhole and flung it under the train, with a drunken grin on his face. The guard's face flushed red, but without a word he turned away. As he passed, a man complimented him, saying, "You took that splendidly, guard." The guard said, "I am on duty, sir," and passed on. If we could only remember that a Christian is always "on duty," what a lot of trouble we should avoid!

—"London Christian Herald"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Has blessing come to all men through Isaac? (Gen. 21:15-18; Matt. 1:1-16, 21; John 3:16; Heb. 2:9; I John 2:2)

2. Why does God test the faith of Christians? (Gen. 22:1-12; Heb. 11:17; I Pet. 1:6-7; Rom. 5:3-5; James 1:2-4; Deut. 8:2, 15-16; I Pet. 5:10)

3. What promise has God given to those who victoriously meet the testings of life? (James 1:12; Rev. 2:10; II Tim. 4:6-8; I Pet. 4:13; 5:4)

4. What does the offering of Isaac typify? (Gen. 22:1-14; Heb. 11:17-19; John 3:16; Romans 8:32; 4:25; John 10:11, 15, 17-18; Gal. 2:20)

5. Is God a never-failing Provider? (Gen. 21:17-14; Deut. 8:3, 15-16; Josh. 23:14; Luke 22:35; I Kings 17:2-16; II Kings 4:1-7; Phil. 4:10-19)

6. Has God promised to direct the paths of Christians? (Gen. 24; Ps. 37:23; 32:8; 25:4-5, 9, 12; 27:11; 23:1-2; Prov. 3:5-6; John 10:3-4)

7. What Old Testament men and women were noted for their prayerfulness? (Gen. 24; Deut. 5:1 with 9:24-26; I Sam. 1:5-17; 12:18-23; Neh. 1:6; 2:4; 4:9; Ps. 5:3; 42:8; 55:17; 109:4; Dan. 6:10; 9:3)

8. Should Christians seek to maintain their rights? (Gen. 26:17-22; I Pet. 2:19-23; Ps. 16:5)

9. Was the fruit of the Spirit manifested in Isaac's life? (Gen. 26:17-22; Gal. 5:22-23; I Cor. 13:4; Eph. 4:2; Col. 3:13-14)

10. Do the people of the world watch the lives of Christians? (Gen. 26:26-29; II Cor. 3:2; 8:21; I Pet. 3:15-16; 2:12; I Thess. 4:12; Col. 4:5-6; Tit. 2:8-10; I Tim. 3:7)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

We have been studying about Abraham and the many ways in which the Lord blessed his life because Abraham was willing to trust God and to follow the way in which he was led. We now take up our lesson with Isaac as the one whom God is sending forth. Isaac is the son of Abraham.

God's promise to Isaac was that he, too, should gain much of the promised land, and that the nations should be blessed through him because of his father, Abraham. We are told in Genesis 26 that Isaac had great possessions, large flocks, and many servants, thus signifying that he was greatly blessed of God. Isaac dwelt in the land of Gerar, and the people living in that land were called Philistines. The Philistines were envious of Isaac because of all his possessions, and did everything they possibly could to cause him to lose them.

While in Gerar, Isaac began to restore the wells which Abraham had dug. The Philistines stopped his men from doing so, and filled the wells up again with dirt. This did not make Isaac stop his work. He moved on to another place and there began digging wells. In these wells he found an abundance of water springing up from them. But after the wells were dug, along came the herdsmen of Gerar, and claimed the wells as theirs. Isaac dug still another well, and the Philistines took that away also.

Isaac moved on to another place and once more tried the digging of the wells. This time he was able to keep the well for the children of Israel. The name of this

well was "Rehoboth" which means, "The Lord has made room for us." Through the trials which Isaac had with the Philistines, he came to the place where God had brought the blessing of giving him the well, and had made room for His people. Had Isaac lost heart and stopped digging the wells, just because the enemy stayed close at hand, he would have missed the blessing which God finally gave him. The Lord's blessing was worth much more than the testings which he went through for a time.

Today the enemy of our Lord is always seeking to cause us to become discouraged with the tasks which we are doing, and if we give up and let him win the victory, then we lose the blessing which God has in store for us. No matter what comes to pass, let us learn to trust our Saviour each step of the way, and in His good time He will bless us for being faithful.

Yours in the Victorious One,

Aunt Anna

Second Quarter, Lesson 8 **May 23, 1937**

THE WEAKNESS OF ESAU

Lesson Text: Genesis 25:2-23, 27-34; 27:26-33; Rom. 9:6-13
Devotional Reading: Hebrews 12:14-17

Golden Text:

"And every man that striveth for the mastery is temperate in all things" (I Cor. 9:25).

Esau, the man of weak will power, was in spite of his weakness fitting into God's divine plan. This plan of God, illustrated here in Genesis twenty-five, is quite a prominent principle finding expression in the Scriptures over and over again. It is the setting aside of the first and the establishment of the second. We call it the Election Principle. We see from the Scriptures, at once, that our thought is not imaginary but is even taught in the language used above: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth; it was said unto her, the elder shall serve the younger" (Rom. 9:11-12). We see the same line of teaching in another passage: "He taketh away the first, that He may establish the second" (Heb. 10:9).

It is most unfortunate that in the past this subject which God has set forth in His Book in such radiant simplicity should have been invested with such unnecessary mystery and difficulty. It casts no reflection on God to say that His purpose according to election must stand. It simply means that He has determined that that which the death of Jesus, His Son, accomplished shall be settled and established forever. This is His purpose according to election. He, in the exercise of His sovereign right, has decreed it; the first shall be subservient, the second shall be exalted. The reason for this is that in God's Word the first stands connected with the activity of the flesh and Satan, while all seconds stand connected with the Spirit and the Lord Jesus. The setting aside of the first and the establishment of the second is the setting aside of Satan's works and the establishment of the things of Christ. God's purpose according to election is that Christ shall be Victor forever. The second shall be permanently established. This glorious purpose to eternally establish the Lord Jesus Christ as the preeminent One is the purpose of God which shall stand, for we read that at the name of Jesus every knee shall bow and every tongue shall confess Him Lord. The Election Principle is indeed the very thought, plan, and purpose of God Himself.

Some other examples of this principle are as follows:

Cain, the elder, was set aside and Abel established (Heb. 11:4).

Manasseh, the eldest son of Joseph, was set aside and the blessing of Israel given to Ephraim. Israel was so determined to carry out the Election Principle that he crossed his arms in order that his right hand should rest upon Ephraim's head as he blessed the two boys (Gen. 48:8-19).

The old earth and old heaven shall be set aside in favor of a new earth and heaven (II Pet. 3:13).

One of the clearest of all is the setting aside of the first federal head, Adam, and the establishment of the second federal head, Jesus Christ (I Cor. 15:45-49).

We shall continue our study of the Election Principle as seen in Esau and Jacob's lives: I. The Narrative (Gen. 25:22-23); II. The Birthright (Gen. 25:27-34; 27:26-33); III. The Message (Rom. 9:6-13).

I. THE NARRATIVE

Isaac and Rebekah were not blessed with children, so Isaac especially entreated the Lord that He would give them a man-child. These Hebrew patriarchs considered it well-nigh a disgrace if they had no son to be their heir. We recall that, before the arrival of a son, Abraham was greatly chagrined that the steward of his household was likely to be his heir (Gen. 15:1-3). The Lord heard Isaac's cry and blessed him and Rebekah not only with a son but with twins.

But while the two sons were yet unborn, the Lord gave a prophecy to Rebekah concerning the two. He said, "One people shall be stronger than the other people; and the elder shall serve the younger" (Gen. 25:23). This is not the first occurrence of the Election Principle, for the first one, as we have seen, was in connection with Cain and Abel, but it is the first clear expression of this truth. It is doubtful if Rebekah saw through the Election Principle as such, but this must be said, she fitted into the plan of God and throughout the controversy between the two boys she always stood for God's choice, that was, Jacob. Isaac may have done so unwittingly, but he always took Esau's part. Isaac seems to have made the mistake of being influenced by material things rather than spiritual. "Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob."

II. THE BIRTHRIGHT

Esau was one who lived a very shallow life. He had all the opportunities afforded his brother Jacob, but he preferred to view the serious side of life very lightly. The old familiar story is revealed here in our text. Being a man of the field, a hunter, he returned one day from one of his hunting trips in a very famished condition. Jacob happened to be preparing a very popular eastern dish, a mess of pottage, and Esau quite naturally asked for a hand-out. However, Esau was dealing with a shrewd man and the hand-out was not to be had from Jacob without price. Jacob realized that Esau, by right of being the elder, held the first place as heir of his father, so he asked Esau to sell his birthright in exchange for a mess of potage. "Esau despised his birthright" and struck the bargain.

God's purposes never change, and although He uses honest and upright methods in the execution of His will, men sometimes try to help God out and do so by sinful practices. However, God's will remains the same, although He does not endorse the evil. God was not pleased with Jacob's wilful testing of Esau in asking him to sell the birthright, but He was pleased to see the birthright given to Jacob. In other words, God endorsed the result but not the method. The same thing happened in connection with the blessing bestowed on Jacob (Gen. 27). Rebekah's perfidy and Jacob's dishonesty in posing as Esau, thus deceiving the old, blind father, was not sanctioned by God. But the transfer of blessing to Jacob was God's will. God uses the wrath of man to praise Him (Ps. 76:10). God's will was that "the elder shall serve the younger" (Gen. 25:23).

III. THE MESSAGE

Here in this Old Testament story we see a type of the eternal triangle, the old and new nature, and the soul. Esau is represented as the old nature, or flesh, and Jacob as the new nature, or heir of promise. "That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed" (Rom. 9:8). In this passage the two characters are set in antithesis against each other. Flesh is one of the names used for the old nature (Rom. 7:18). Isaac, as the father, takes the position of the soul (Rom. 9:10). The soul is supposed to choose to serve the new nature rather than the old (Rom. 7:25). Isaac chose Jacob, the new nature, when he bestowed the blessing on him.

A New Testament illustration of the above type is found in Romans 7:1-4 in the story of the woman and the two husbands. The woman, representing the soul, is married to one husband, the old nature, and wants to get rid of him and marry another man, the new nature. The law against divorce prevents such a step while her husband is alive, so the only way out left is that he might die. Her release is seen in Romans 7:4 for her husband, the old nature, died with Christ: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that we should be married to another, even to Him Who is raised from the dead, that we should bring forth fruit unto God." Now she can become married to Christ, the new nature, according to the law.

The coveted victory over sin can be a glorious reality if souls will but awaken to the fact that in their Standing the old nature is dead. Therefore, they should reckon him as powerless in their State. The way to do this is outlined by Paul: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). To count oneself dead to the old nature is to turn the back on him as though he did not exist and listen to and obey only the new nature. Using another figure, found in John ten, the sheep should not know the voice of a stranger but only the voice of the Shepherd. God grant that we shall despise the flesh and covet fellowship with Christ in us the Hope of glory.

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

William Penn was the chum of princes and the favorite of royalty. When he turned Quaker his eloquent preaching won the finest English gentry to his Society. Many followed him to America on his "holy experiment." They settled on great estates in West Jersey and Eastern Pennsylvania. They soon became the "blue blood" of American aristocracy. In Philadelphia, to have descended from these Friends is the open sesame to select circles. If a boy has a Quaker father and mother he becomes a "birthright member" in the Society. Every boy has it, no matter how many in the family. Suppose now a Quaker boy should despise the thing that had come to him because of his godly forebears and turn to the sin and degradation of the slums of Philadelphia. Well, this is exactly what many a young man from a fine family did in many a city last night. Over yonder in some human junk-pile, panhandling on the street, or in the awful hospital for incurables out at the asylum, are those fellows who despised their birthrights. God help the fellows who cannot appreciate the honor of having a birthright in the royal family of HEAVEN!

—William H. Ridgeway in "Sunday School Times"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. What kind of a person was Esau? (Heb. 12:16-17; Gen. 25:27-34; 27:34-35)
2. What special privilege was granted Jacob because of the birthright? (Matt. 1:1-2; Gen. 12:1-3)
3. Was God unfair in His dealing with Jacob and Esau? (Rom. 9:11-23; 11:32; Deut. 32:4; II Chron. 19:7; Job 8:3; 34:10, 12, 18-19; Ps. 92:15; 145:17)
4. Is salvation provided for only an elect few? (Rev. 22:17; John 3:14-17; I John 2:2; Heb. 2:9; I Tim. 2:5-6; John 6:37)
5. On what basis are men saved or condemned? (John 3:18, 36; Acts 16:31; Eph. 2:8-9; Rom. 3:23-28)
6. Are men by nature controlled by the Spirit? (Rom. 3:10-18, 23; Jer. 17:9; Eph. 2:1-3; Ps. 51:5; Rom. 7:18)
7. What is God's purpose according to election for the Christian? (Eph. 4:22-32; Col. 3:5-16; Gal. 6:16-24; Rom. 6:6, 11-22; 7:4)
8. What warning is given Christians in view of Esau's experience? (Heb. 12:15-16; I Pet. 2:11; Rom. 8:6-8, 13; James 4:1-2; I Tim. 6:9-10; II Cor. 7:1)
9. What is God's election purpose regarding Christ? (Phil. 2:9; I Cor. 15:20-26; Heb. 10:12-13)
10. By what means did God make possible the setting aside of all things pertaining to the flesh and Satan and the establishing of all things pertaining to Christ? (Heb. 10:4-10; Rom. 6:6; Col. 2:14-15; Heb. 2:14)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

As we read the story of Esau and Jacob, in which Esau sells his birthright to Jacob in an hour of need, it shows the weakness of Esau. Everyone who is willing to set aside the birthright to eternal life through Jesus Christ is taking the same step which Esau took. The Lord Jesus gave His life on the cross of Calvary in order that you and I might have an entrance into heaven. He sealed His promise with His precious blood which was shed on Calvary, and when men and women, boys and girls, will say no to Jesus, they reject Him as their Saviour and throw away that which means all to their eternal destiny.

The devil is always busy trying to get folks to think of all the good times which he has for them while here on earth, and make them forget eternal things. When people are filled with the things which this world offers them, they are missing the biggest blessing which can come to them.

After Esau saw what had been done, he tried everything to get his birthright back, but it was too late. Esau had no one to blame for his loss but himself. Today the Saviour beckons to everyone to come and take of eternal life. "Now is the accepted time" to come to Him. If you have failed to take of eternal life through the Lord Jesus Christ, do not say "Some other time will do." We know not how long this life will last. Today may be our last day on this earth, and then eternity begins. After one crosses the threshold of death it becomes, like Esau's experience, too late to accept the birthright of eternal life. Shall we accept what Jesus has done for us, and be ready when He calls us home, or shall we fool around with all the worldly things this life has to offer, and go out into eternity without the Saviour? We are foolish to wait, for it may be too late. The Lord offers eternal life to everyone if they will but take it. To have Jesus as your Saviour will not only prepare you for eternity, but He will bring joy and peace into your heart now, so that the days in which you live on this earth shall be filled with blessing. When you die, you have entrance into heaven, because you have Jesus as your Saviour.

May the lesson of Jacob and Esau continually remind you of your need of making a decision for the Lord, and cause you to see the foolishness of putting it off until a more convenient time. There never will be a time more convenient than NOW. "Believe on the Lord Jesus Christ, and thou shalt be saved."

Yours in the Saviour's love,

Aunt Anna

Second Quarter, Lesson 9 **May 30, 1937**

THE REMAKING OF JACOB

Lesson Text: Gen. 28:10-22; 31:11-13; 32:24-32
Devotional Reading: Ps. 32:1-5

Golden Text:

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:2).

Every soul has its mountain-top experiences, and today we study Jacob's. His two experiences, lend themselves easily to the following divisions: I. The Vision (Gen 28:10-17); II. The Vow (Gen. 28:18-22; 31:11-13); III. The Visitor (Gen. 32:24-32).

I. THE VISION

Jacob left his homeland at the request of his mother who was concerned over her favorite son's safety in view of Esau's threats to murder him. He knew not where to go,

but Isaac solved this problem by requesting him to go to Mesopotamia and take a wife of his own blood. Isaac's demand that Jacob not take a wife of the Canaanites was a careful adherence to God's will. God was not pleased with inter-marriage with the heathen. On the way to Padan-aram, Laban's land, Jacob had an experience, a vision which changed his life.

He was well on the journey and had lain down to sleep when the vision came. "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed" (Gen. 28:12 and 13). What a sight Jacob was privileged to see—angels, a ladder reaching up to heaven, and God Himself.

The record here does not indicate whether Jacob understood the significance of the ladder. We believe, however, through a study of the Progressive Revelation Principle, that Jacob did understand. The further back we go in history, the more responsive we find man to be to God. By this, we mean that nearer to Eden man was less blinded by sin to God's voice. Consequently, a vision like Jacob's would be clear and self-explanatory, whereas, we in the twentieth century need New Testament revelation to penetrate our dull brains. Thus Jesus gives us the meaning of the ladder. The ladder is Jesus Himself: "And He saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man" (John 1:51). This is identical with another illustration. The rock that Moses struck in the wilderness, in order to obtain water, was Christ. The reason we know this is because of a direct statement in I Corinthians 10:4: "And did all drink the same spiritual drink: for they drank of the spiritual Rock that followed them: and THAT ROCK WAS CHRIST." To Moses this was evident, but to us it is not so evident until Paul explains it.

Jesus, as the ladder, becomes the Divine link between earth and heaven, man and God. He is the only Way (John 14:6), the one Mediator (I Tim. 2:5), and heavenly Intercessor (Heb. 7:25). Communication with God cannot be established apart from Him Who is the ladder: "No man cometh unto the Father but by Me," and such communication is a promised privilege, "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son" (John 14:13).

II. THE VOW

After this remarkable experience Jacob rose in the morning a new man with a new purpose. It was like entering the promised land to him. It corresponded to the truth set forth in our golden text. A life transformed and given over to God as a sacrifice, not slain, but ALIVE (Rom. 12:1-2).

To seal the memory and burn the bridges behind him Jacob set up a pillar of stones and vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God" (Gen. 28: 20 and 21).

This vow was not an idle promise. Vows were common in Old Testament days and specific instructions are given in Numbers: "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; HE SHALL NOT BREAK his word, he shall do according to all that proceedeth out of his mouth" (Num. 30:2). We are especially impressed with the phrase "he shall not break his word." It brings sad memories of men who have changed their minds after giving promises, and their only reason was, "God led me." God becomes sort of a convenience to some folks when there is no other way of escape. This conviction that a man shall keep his word pervades the length and breadth of God's Word. It is seen in the realm of giving. "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed" (Eccles. 5:4). God actually calls a vowbreaker a fool.

We must catch God's thought. He makes promises, covenants, and trysts and never fails to keep them. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil" (Heb. 6:19). The hope was a promise made by a God Who cannot lie (Tit. 1:2; Heb. 6:18). In view of this, God wants us to keep our vows and promises just as sacredly. If we make a promise in a business way we should keep it until a mutual agreement has been made. If we promise to keep a confidence we should not break our word. And what is even more vital than these human relationships, we should never go back on a promise to give to God our lives. To break our word in that covenant is to rob God. "Will a man rob God?" (Mal. 3:8). After giving God our lives they are no longer ours for we have quit our claim to them.

III. THE VISITOR

Jacob was permitted to have another visit from the Lord by night. This time it was the occasion of Jacob wrestling with God. God asked Jacob to let Him go and Jacob refused, saying that he must first receive a blessing. God responded to the request by changing Jacob's name and pronouncing a blessing. "And He said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." (Gen. 32:28). The blessing meant much to Jacob for he had had fellowship with God. He refers to it as seeing "God face to face."

God's face is mentioned elsewhere in the Scriptures and invariably it is connected with the truth of fellowship. The use of "face" in connection with God is the employment of a figure of speech not widely understood. It is the figure anthropopatheia, meaning divine condescension. Realizing our finite limitations and consequent inability to understand infinite description, God has used language that we can understand. This explains to us why the Psalmist speaks of God's "hand," "arms," "eyes," "nostrils," and "heart." All of these expressions have a special signifiance in themselves and as we have seen, fellowship is connected with God's "face." Sometimes, it is fellowship accepted and at other times, rejected.

An example of rejected fellowship is seen in the fall of Adam and Eve. After their sin, Adam and Eve hid in the garden from the FACE of God. The word meaning "face" is translated "presence" in Genesis 3:8.

An instance of accepted fellowship is given in the testimony of the Psalmist, "And as for me, Thou upholdest me in mine integrity, and settest me before Thy FACE forever" (Ps. 41:12).

This use of God's face in connection with fellowship is carried into the New Testament: "For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). He purposes for my life that the very light of God shall shine from the face of Him Who is God.

Jacob cherished the memory of his glimpse of the face of God. He felt that his very life had been enriched, preserved.

I have seen the FACE of Jesus,
Tell me not of aught beside;
I have heard the voice of Jesus,
And my soul is satisfied;
For He shed His blood on Calv'ry,
And He saves me by His grace.
And I find my all in Jesus,
My eternal resting place.

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

The story of Murilli's masterpiece that hangs in the Seville Cathedral, I suppose one of the greatest paintings in the world, is interesting. You could not price it. There is nothing to compare with it. The great artist was in a monastery, and one morning he was inspired to paint—it was an irresistible impulse. He called for some canvas but they had no artist's canvas in the monastery, so they searched around and they brought him some rough brown canvas little better than sacking. That was all they had and he took it, rough and coarse as it was, stretched it across a board, and painted on it one of the world's masterpieces. Some of our lives are rough and ugly, but the Lord will fill us with His own Spirit, so we can go out and live a life that is sweet.

—The "Gospel Graphic"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Why is it unnecessary for God to speak to His people in this age through dreams and visions? (II Tim. 3:16-17; Luke 16:29, 31; Rom. 15:4; Acts 17:11)

2. Why can God's Word be absolutely depended upon? (Gen. 28:13-15; 31:11-13; Isa. 49:7; Lam. 3:23; Ps. 36:5; 119:2, 8, 33; 119:90; 146:6; I Cor. 1:9)

3. Why was it possible for Jacob to sink to low levels of dealing with men and to rise to high levels of walking with God? (Rom. 7:14-25; Gal. 5:16-23; Eph. 4:22-24)

4. Is prayer an easy task? (Gen. 32:24-30; Col. 2:1; Eph. 6:12-18; Luke 22:41-42; Dan. 10:2-3, 11-14)

5. Will intimate fellowship with God in prayer transform the life of the one who prays? (Gen. 32:28; II Cor. 3:18; Prov. 23:7; Col. 3:9-10; I Sam. 1:9-18)

6. How has communion between God and man been made possible? (Eph. 3:13-19; John 14:6; Heb. 4:14-16; 10:19-22; I Tim. 2:5)

7. Has God promised to constantly abide with us? (Gen. 28:13-15; Exod. 3:12; Josh. 1:5, 9; Isa. 41:10; Ps. 46:1; 139:1-12; 145:18; Heb. 13:5-6; James 4:8)

8. Do we need to see God face to face in order to enjoy fellowship? (I Pet. 1:8; 2:7; II Cor. 5:7; Heb. 11:1)

9. Why should vows to God be deliberately and prayerfully made? (Num. 30:2; Eccles. 5:4)

10. What vow should every Christian make in view of Calvary? (Rom. 12:1-2; I Cor. 6:19-20; II Cor. 6:14-18)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

After Jacob took away the birthright of his brother Esau, he found no peace of heart. He had stolen something which did not belong to him. Years later, Jacob heard that his brother Esau was coming to his place, and the sin of the years began to make him afraid. There was no peace of heart. He feared his brother, and feared God. Jacob had to come to the place where he would acknowledge his sin, and turn to God to forgive him. Jacob was considered a strong man, but his physical strength did not help him in this hour of need. He needed the Lord Jesus.

Even though we may try to hide the sin in our hearts, we can never hide it from the Lord. We may for a time hide it from those around us. In the Bible we are told that our lives are always open to the Lord. He can see into our hearts. Nothing is too small to be hidden from Him. Although our Saviour knows our hearts and knows everything that we think and do, yet He always loves us, and desires to break down the stronghold of sin in our lives. He does not love the sin we harbor in our hearts, but He does love us. He knows all about us, and still loves us.

When Jacob finally saw that in himself he could do nothing, He turned to the Lord in humility and told Him that he would give a tenth of all that he had. He had honored the Lord in giving himself to the Saviour, and then gave of his substance also. Today the Lord is asking every Christian to give his or her life for service. The Lord is not asking for money from you, He is asking for your life. He says in Romans 12:1, "I beseech you therefore brethren, by the mercies of God, that ye present your body a living sacrifice, holy, acceptable unto God, which is your reasonable service." When you have given your heart to the Lord Jesus, He will accept you as His own, and you are His forever. Now, because of what He has done for you, He is asking that you live for Him. He wants your life to be a living sacrifice for service. He does not ask that you die, but that you live for Him. There are many people in our land today who have never heard the wonderful story of how Jesus gave His very life on the cross of Calvary that they might have everlasting life. The Lord wants your life and mine to be given to Him, so that through your life and mine some one else may find Jesus as his Saviour. I deserve nothing that I have, but He has given it to me in love, therefore I should give myself as a love gift to the Saviour, that He may use me to tell the story of the Saviour's love to others.

Yours in joyous service for the Master,
Aunt Anna

The Days of Youth

(Continued from page 117)

fearful of their lives as one after the other was slugged by the unruly boys. But the chaplain, still insisting that what the boys needed was character building, refused to invite Mr. Lansing, or any one else, to tell them of the only One Who could cleanse the heart of sin, and control the alarming situation at the school.

One day Paul and Red were talking quietly under a tree.

"You know, Red, I'm almost scared. Things are getting so rough around here. Did you hear that another guard was knocked out today?"

"Yeh! I saw him lying there. Sure looked awful. You know those boys need to know Jesus. It would sure help a lot. Wish our preacher would come from our school," said Red.

"Wish ours would come back," said Paul.

"Say, Paul, let's—let's pray that Jesus will send him back. He said that God hears when we pray so—let's—. No one is near here just now. Let's pray."

"Okey, Red, let's. You pray first 'cause I never did. I don't know how."

"Oh! it's just like talking to God. You kneel down this way," said Red, getting on his knees, "then bow your head and close your eyes. Now I'll pray. 'Dear Jesus. Please send Mr.—Mr.—the preacher where I came from, out here to this school—'cause—'cause we need him awful bad. The big boys is gettin' so terrible. Won't You send him, Jesus? Amen.' "

Paul started, "Dear Jesus. If You can't send Red's man please send Mr.—hum! I forgot his name, Lord, but you know him, I guess. Send him, Lord, for we need him. Send him quick, Lord 'cause—sometimes we get scared. Folks is being killed so fast. 'Taint safe, Jesus. We are only two little boys but, Lord, hear us and send him. Amen."

"Well, we prayed," said Paul, looking at Red. "S'pose he'll come? I know my preacher would if he knew I needed him."

"I know mine would too if he knew I needed him," said Red. "Why look—look Paul, there he is." He pointed to a man coming down the path. Paul looked and instantly he remembered his name, for it was his preacher too.

"Mr. Lansing!" he cried in delight as he rushed toward him. "Oh, I'm so glad to see you—we—why, how did you get here so quick?"

"What do you mean, Paul, 'so quick'?" asked Mr. Lansing, glad to see his little friend again.

"Why—we just got through praying that you would come. Didn't we, Red?" he said, looking at his companion.

"Why, hello there. I didn't know you were here. I missed you last week at Sunday-school out there at the Home but didn't know—"

"What! do you know Red too?" asked Paul surprised.

"Sure I know him, for I have been teaching him about the Lord Jesus in Sunday-school." Turning to Paul, he said, "Paul, I have something to tell you. I have just been talking with the superintendent. They are having so much trouble here that they were glad to grant my request. Can you guess what my request was?"

"To come out here and preach some more?" asked Paul.

"No, Paul, they won't let me do that, but they are going to let me take you home with me to live at my house."

"What! O boy! h—honest? Do you mean it? Would I belong to you, really? Oh—" his countenance changed and he hung his head. "I can't, Mr. Lansing."

"Why not, Paul?" asked his friend surprised.

"'Cause, 'cause I can't leave Red here alone. He loves Jesus like I do and I'm scared he'd get killed."

"Is it as bad as that here, boys?" asked Mr. Lansing aghast.

"It's awful," said Red. "The boys are slugging the guards all the time. They're gettin' wickeder and wickeder. We were scared. That's why we prayed for you. Only we didn't know we was both praying for the same man." He hesitated, stood first on one foot then on the other, then said, "Paul, you go on, I'm not so scared, anyway, I got Jesus. I'm older 'n you. I'll be all right,"

Mr. Lansing thought a moment, then said, "Will you boys wait a minute here? I'll be right back."

"Sure," they both said.

Mr. Lansing found a phone and called the superintendent of the Home from which Red had come; then he saw the superintendent of the corrective home for boys. Soon he came back with a smile on his face.

"Red," he said, "the other day I was out in the country and ran across a man who lives on a big ranch. He has lots of cattle, horses to ride, dogs, everything a boy would want. He wants a boy and I have just arranged for you to go back to the Home you left and then I will get in touch with this man, who is a friend of mine, and he will take you to his ranch to be his little boy. How would you like that?"

"Great, oh! a real ranch—oh! Does he have a saddle for his horses?" asked Red excitedly.

"Sure thing," said Mr. Lansing, smiling. "Come now with me to the superintendent's office."

Quickly all arrangements were made and the boys started off under the protection of their friend, Mr. Lansing.

Red was taken to the Home for dependent children and was glad to be back again. Paul, for the first time in his life, slept in a bedroom of his own that night. He could not go to sleep for looking at the lace curtains gently blowing in the breeze, the white spread neatly folded back, and the velvety blue rug. He had walked back and forth on it several times, delighting in the way his bare toes sunk into its softness. There was even a bouquet of blue asters on the dresser. Everything was so clean. It all smelled so nice and he had decided he liked Mrs. Lansing almost as good as Mister. She had come in after he had said his first bedtime prayers at Mr. Lansing's knees and had kissed him gently. With an impulse new to him, he had thrown his arms around her neck and held her close. "Are you—like a mother?" he asked softly.

"Yes, Paul. I am going to be your mother and love you always. You are our little boy now."

He was happy and for the first time experienced the feeling that comes from being protected, cared for, and loved. He belonged to someone, and he experienced the joy, comfort, and peace that comes from just belonging somewhere and to someone whom you love and trust.

Did Jesus Experience a Bodily Resurrection?

(Continued from page 103)

devotes much attention to it. Important enough that God has left us in no doubt. Of eternal consequence to every believer who lays a loved one in the tomb. Disembodied spirits may hold an attraction to the merely psychic and speculative mind, held in delusion by the Prince of the power of the air. But the child of the King knows he is promised back in Christ what was lost in Adam—all of it. "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now He That hath wrought us for the selfsame thing is God . . ." (II Cor. 5:4-5).

The Old Testament saints were doubtless exercised over this, as well as we. One of them, out of an ash-heap of suffering and loss, with naught but God left, cries in a triumph of faith that which we surely can do no less: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 19:25-27). Others suffered unspeakably through torture and martydom "that they might obtain a better resurrection."

When we come into the New Testament we are so overwhelmed with the proofs that but a hint of them can be given here. In Romans 8 we find the whole creation groaning and travailing together in pain until now, "and not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." In Philippians 3 we "look for the Saviour, the Lord Jesus Christ, Who shall change our vile body, that it may be fashioned like unto His glorious body." You see our hope of a resurrection body is inextricably linked with the fact of His. And as His salvation is for the whole man (or it is no salvation at all)—"I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23)—a tremendous argument for the fact of the Saviour's resurrection in the body is to reason from the effect to the cause, as does Paul in that crowning chapter of hope, I Corinthians 15.

There the Holy Spirit administers stern rebuke for doubting and questioning in this matter, and an extremely simple analogy is proposed. "Thou fool, that which thou sowest . . . God giveth it a body as it hath pleased Him . . . all flesh it not the same flesh . . . so also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption . . . there is a natural body and there is a spiritual body." But it is a body! And the divine clinching argument for that is a few verses further on, where "we shall not all sleep, but we shall be changed." There will be bodies glorified without going through the grave at all. "For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable (marg. pitiable)."

The explanation, of course, of the appearance and disappearance of Christ's resurrection body, and its ascension, is in the word "glorified." There are new powers and new dimensions of the life to come, but it is real, brethren, IT IS REAL—and oh, how glorious!

III. THE DEVILISH DENIAL

THAT anything as fundamental and glorious as the above should escape the attack of Satan and his minions is unthinkable. The more precious the truth, the more deadly and insidious the attack, as witnessed in the matter of the Virgin Birth, for example. Denial IN SOME WAY of Jesus the Christ is the earmark of every false "ism" of this and every other day. Let us see what some of these modern (?) teachings say with reference to the body of Jesus, which is the province of our present article.

Christian Science, neither Christian nor scientific, but which exalts self-appreciation and attracts certain unsteadfast ones on the ground of physical healing while denying the physical existence, begins by robbing Mary of the physical reality of her Child. "The virgin mother conceived this idea of God, and gave to her ideal the name of Jesus . . . Jesus was the offspring of Mary's self-conscious communion with God" ("Science and Health," 1917, page 29). And in regard to His death: "His disciples believed Jesus to be dead, while He was hidden in the sepulcher, whereas He was alive . . . In science, Christ never died . . . the fleshly Jesus seemed to die, though He did not" ("Science and Health," 1917, pages 44, 62). Of the resurrection Mrs. Eddy says: "The resurrection is only the spiritualization of thought . . . material belief yielding to spiritual understanding" (p. 593). She says He only accommodated Himself to our crude notions when He spoke of His "flesh and bones." There is no redemption in His blood. Isn't that enough of this particular blasphemy?

Then take Russellism, or Millennial Dawnism, or as it could be better called in its present phase, Rutherfordism. How many are being deceived by its specious literature! And how shockingly it belittles our Lord Jesus Christ! It is reiterated again and again that Christ on earth was only a human being. The spirit nature He had before coming into the world was changed into a man and so ceased to be. Then at His death the human nature gave way to a spirit nature of the highest order. The two natures never co-existed in Him. In "Studies in the Scriptures," Series 1, page 231, we read: "Jesus, therefore, at and after His resurrection, was a spirit—a spirit being, and no longer a human being in any sense." To explain the disappearance of His body, it is said (Series 2, pp. 129 130), "Our Lord's human body was, however, supernaturally removed from the tomb, because had it remained there it would have been an insurmountable obstacle to the faith of the disciples . . . We know nothing about what became of it, except that it did not decay or corrupt . . . Whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's

obedience, and of our redemption, no one knows; nor is such knowledge necessary." Well, maybe not; but God has told us better than that; and He says we are of all men most pitiable without such assurance; so let us thank Him for the light and be done with the hidden works of darkness.

See how every cult drags Christ down, and when He is dragged down, we are dragged down too. Spiritism, or Spiritualism, says Christ was not divine; He did not claim for Himself more than He held out for others; He is now an advanced spirit; He was nothing more than a medium of high order. Mormonism, unlike these other cults, does not deny the existence of the body of Christ in its resurrection state, but degrades it by teaching that Adam is God, that Christ was married and a polygamist, and that all the faithful become gods through such practices in this life and in the life to come.

What a relief to put all such aside, with all of man's other guesses and perversions, and to take the Holy Book's word for it. If we cannot do that, where is any hope of our salvation, where is any knowledge of God at all?

To be sure, there is mystery about the resurrection. There is mystery about the life to come. There is mystery about the new birth and about even the natural life of man. There is mystery in the earth and its constituents, and in the stars and the laws of the universe. We have taken by faith the things God has told us about some of these, and in so doing we have found the peace which passeth understanding. Shall we not be equally blessed in taking at face value what He has revealed about our eternal state? "Now is Christ risen from the dead, and become the first-fruits of them that slept." The first-fruits showed what the harvest would be. "The day cometh when all that are in the graves shall hear His voice, and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." "We shall be like Him, for we shall see Him as He is." Our bodies shall be like His glorious body. "Thanks be to God, Which giveth us the victory, through our Lord Jesus Christ."

The Risen Life

(Continued from page 107)

Christ Jesus and the believer's relationship to it is that the believer, although in his State disappointingly imperfect, daily encountering heart-breaking reminders that he is still flesh, is in his Standing actually raised from the dead, identified with the risen Lord, and partaker in all the privileges and prerogatives which attach to the resurrection life. God's child is, in his perfect Standing, a resurrected being. This is the Bible fact, and Satan, in spite of his machinations and savage attacks, cannot change it. The child of God, identified with the Son of God, is risen from the dead, and being identified with the Son of God, dieth no more. Because this fact rests upon God's Word and God cannot lie, it is as dependable as the daily journey of the sun, and as changeless as God Himself.

GOD'S CONDITION

THE condition which God places upon the obtaining of the glorious Standing is faith. Nothing more. Nothing less. The condition is stated in Colossians 2:12:

> Ye have been raised together THROUGH YOUR FAITH (Moffatt).

How simple and comforting, yet this very simplicity of condition has proved to be a stumblingblock to many. God in His love and mercy, offers to a sin-cursed race His highest and best blessings through the finished work of His Holy Child, Jesus, upon the alone basis of believing in Him.

THE GUARANTEED RESULT

BECAUSE God has identified the believers in Christ with His resurrected Son, giving to those believers the perfect Standing of resurrected ones, He adds a guarantee which has been most unfortunately wrested from its contextual setting and given a divine healing interpretation which subverts the truth, and is fully contrary to the message declared. This guarantee of God appears in Romans 8:11:

> But if the Spirit of Him that raised up Jesus FROM THE DEAD dwell in you, He that raised up Christ FROM THE DEAD shall also QUICKEN your mortal bodies by His Spirit that dwelleth in you.

These words pertain not to a spiritual resurrection but to the physical resurrection, and the phraseology is such as to forbid any other conception of the passage. It would be difficult to make the meaning more clear than the Spirit of God has done. In order to eliminate possible misinterpretation He twice over declares that He is speaking of the resurrection of Jesus FROM THE DEAD, and then when this resurrection is to be turned toward the believers it is not stated in the present tense but in the future—"shall also quicken." This is most conclusive. The context shows that the physical resurrection is being held in view, and the verb shows that it is future.

God guarantees to believers in Christ Jesus a literal, physical, resurrection in the future. This resurrection is to be in the likeness of "Him Who loved us and gave Himself for us." "When He shall appear we shall be like Him for we shall see Him as He is" (I John 3:2). "Who shall change our vile body that it may be fashioned like unto His glorious body" (Phil. 3:21). This glorious consummation is exactly what might have been expected in view of the Standing which our Lord vouchsafes to every believer: "Ye are risen with Him." Since we, His children, are resurrected with Him in our Standing, it is to be expected that when He brings our wondrous Standing into visibility it shall be a revelation to those who are waiting for the manifestation of the sons of God of what that Standing is. Hence, "we shall be like Him." Surely the child of God could ask for no more glorious guarantee than this, that we should be transformed into His likeness!

The second group of passages pertaining to the resurrection life in Christ Jesus is as we have stated, that group which refers to the resurrection life in its relation to the believer's State. We will discuss this phase of the subject under three general headings: The Human Need, God's Method, and The Intended Result.

THE HUMAN NEED

CHRISTIAN workers the world around (not Modernists—we cannot refer to them as Christian workers; they are the enemies of the cross) have recognized in their own lives the need of a closer walk with Him; the need of a deepening of their prayer lives; the need of a richer and fuller apprehension of the truths which the Spirit of the living God has set forth in the Book of books; the need of a mind more fully engrossed in those things which pertain to the person of "Him Who loved us and gave Himself for us"; the need of experiencing the power of the resurrection, by which the soul might enjoy peace in the hour when anxiety would enthrall, joy in the face of sorrow, and victory over sin. In the recognition of this need there is unanimity. The apostle Paul himself, the model Christian worker of this age, directed of the Spirit of God, saw this need and cried out in Philippians 3:10:

> That I may know Him, and the POWER OF HIS RESURRECTION . . .

Yes, this is the need—to know in the life the power of His resurrection. To know in the hour of crushing sorrow the victory of the resurrection life. To know, when temptation engulfs the soul, the joy of having His resurrection life as the experimental ground of victory over sin. Where is there the Christian with soul so unresponsive that he will not join with the aged Apostle in the recognition of this need in his own life, calling out unto God, "O Lord, let there come to my soul while here upon the earth, and while I am yet confined in the weak, human body, a larger knowledge of Thyself and a real entrance into the power of Thy resurrection."

GOD'S METHOD

GOD'S method of leading His child into the blessed experience of actually tasting of resurrection blessedness and imbibing resurrection power into his life and service here upon earth is so clearly expressed in the Bible that the believer who studies what God says may know positively what God's method is. God reveals His method in many passages employing many expressions, but perhaps the simplest and clearest direction given to the child of God any place within the Book is Romans 6:13:

> Yield yourselves unto God as those that are alive from the dead.

These words crystallize the truth and show the believer his own important personal responsibility in the matter. God calls upon His child for a yielded life. By some it is called "the surrendered life"; by others, "the life of faith." In this passage we find the Holy Spirit calling it the "yielded life" and showing us that the yielded life is nothing more or less than entering into that resurrection life in our STATE, which God has assured us is already ours in the eternal STANDING which He gave when we believed.

Alas, how many of God's children have yearned for the special manifestations of His love and grace in their daily walk; have coveted the blessings of the secret place of the Most High; and when they found that the experience of the resurrection life was only for those who obey the injunction, "Yield yourselves unto God as those that are alive from the dead," they, like the rich young ruler, went away sorrowful, for God had called upon them to do that which encroaches upon the preservation of self, and they were not willing to say, "I will take up my cross daily to follow Him!" Worldliness, carnal lusts, selfishness, ambition—these are the things which have risen before the mind of many a youth in the vital hour of a life decision and have been used of the Adversary in seeking to prevent that soul from entering into the resurrection life which is in Christ Jesus.

The whole trend of modern life is calculated to break down the willingness of men's souls to enter into that which calls for self-denial. And yet, without this element of self-denial there can be no real dependence upon God in that simplicity of faith, without which it is impossible to please Him. The Spirit of Antichrist doth already work! Rebellion against God instead of yieldedness unto Him is the common condition of the hour. Evil men and seducers wax worse and worse, deceiving and being deceived. False teachers arise on every hand. Bolshevism in church, in school, and in politics is rampant. It is to the Christian young people of the twentieth century, living in this worldly, fleshly, rebellious atmosphere that God comes with the appeal to deny self, step out into separation from the world, repudiate the philosophies of man, and "yield" themselves "unto God as those that are alive from the dead." In bringing the blessings of the resurrection life which is in Christ Jesus into the lives of His children, God has revealed that yielding the life to Him is His one prerequisite—His method. He has no other.

Into the office of a Christian worker came a young man of prominence and most unusual intelligence. But he came with a heavy heart. His soul was yearning for a closer walk with God. He was a saved young man and had a clear and helpful testimony. He was hungry for a foretaste of resurrection bliss. His soul had passed through days of struggle in seeking to settle the question: "How can I make my life more fully count for God?" The Christian worker faithfully presented to the young man the truth of the Word of God, calling upon him to yield himself unto God as one that was alive from the dead, showed him the privilege that was his to step out into separation from the world and the complete denial of self. The young man smiled a wan smile and said, "If that is the way I must go in order to arrive at the blessings which I desire, I shall have to live without them. My personal plans do not fit with the yielded life." And he went out. What a melancholy picture of the condition of the young life today! It is typical.

God's Word shows forth God's method to be most definite. He gives to that one who will believe in Jesus, a perfect Standing on high, declaring to that one, "You are risen with Me through faith." And then He says to His resurrected child, "Child of mine, I have given you a guaranteed position of resurrected perfection. Will you not yield yourself unto Me in your State as one who is alive from the dead? Will you not reckon yourself dead indeed unto sin and alive unto God through Jesus Christ our Lord?" (Rom. 6:11). And to this simple appeal of God as set forth in His Word, the average Christian is turning a deaf ear. A few are saying, "Yea, Lord, here am I, send me, send me."

To which class do you belong, young man, young woman? Do you belong to the class which with willing hearts say, "I'll go with Him all the way," or do you belong to the class which cries out, "We will not have this Man to reign over us. We prefer the pleasures of this world to the sacrifice and service of the Lord." Do not side-step the issue but face it in Jesus' Name—to which class do you belong?

THE INTENDED RESULT

In the study of our wondrous Standing in Christ Jesus as resurrected beings we found that God's purpose was that we should participate in an actual physical resurrection unto glory in which we should become like Him "Whom having not seen we love." This purpose of God is set forth in a definite promise. Hence, being backed by His Word, it is God's guaranteed result in our Standing. There is a very blessed possible result in our State. This possible result is the goal which God intends we shall attain. His great, loving heart yearns for every believer to have God's best in his own personal experience. It is His thought that His people shall actually enter into the joys of the resurrection life, tasting here and now from day to day the powers of the age to come. He wants our lives to be characterized by a resurrection walk.

> As Christ was raised from the dead . . . we should walk in newness of life (Rom. 6:4).

And not only should our outward walk be characterized by the manifestations of His resurrection power but He purposes that having yielded our lives to Him we should enter the bliss of resurrected thinking:

> Since then, you have been raised with Christ . . . aim at what is above; . . . mind what is above (Col. 3:1-2, Moffat).

God has given to all of His children the resurrection life. He gave it to them when they believed. Under His plan it is their inalienable right because they are united with the Lord Jesus in His resurrection, and their life is "hid with Christ in God." To those whom He has thus blessed God comes with an appeal that they would show forth in their daily walk, their State here upon earth, the wonder, the marvel of this resurrection life which is already theirs. Child of God, can you say Him nay? Can you refuse to yield yourself unto Him as alive from the dead when He has, without exacting any promise from you, married you to Him Who is raised from the dead? Can you repudiate His love a moment longer? Let this hour be the hour when the plans of self are quietly brushed aside, when self-ambition is shown the door, and with the simplicity and faith of a child, the soul looks up to Him and says, "Unto Thee, O Lord, I yield my all. Lead me forth by Thy strength to walk in newness of life and victorious service for Thee until Jesus comes."

Picture of the Resurrection

(Continued from page 110)

a spiritual and a physical death. The moment man disobeyed he ran to hide himself from God. All former fellowship was severed; man became dead to God, spiritually. Nine hundred and thirty years later physical death closed in upon Adam.

What a dismal and black future fell upon the human race. Where could a man be found that could please God by having no sin? Search the world, and, alas, "There is not a just man upon the earth that doeth good and sinneth not." Ascend to regions above, search the heavens and alas, "The heavens are unclean in His sight" (Job 15:15). Four thousand years of earth's history passed before a sinless One did appear. It took a biological miracle to bring Him into this world, truly man, but free from original sin; it took a holy life before He could challenge the followers of Satan to successfully convince Him of our sin (John 8:46)—He was free from actual sin; it took a substitutionary death to satisfy God once for all on the sin question. Let the Bible describe all this to you: "Who His own self bare our sins in His own body on the tree" (I Peter 2:24). "For He hath made Him to be sin for us Who knew no sin, that we might be made the righteousness of God in Him" (II Cor. 5:21). "Christ was looked upon by God as though He had been all the sinners in the world rolled into one" (C. H. Spurgeon).

For three hours the earth quaked, the thunders roared, the lightning flashed, the heaven was darkened. A cry was heard: "My God, My God, why hast Thou forsaken Me?" Jesus became separated from God—their hitherto unbroken fellowship was severed. God became angry with His own Son.

For three days that body lay in the grave; Jesus became physically dead. Alas, the sinless One died spiritually and physically. God's wrath and judgment once pronounced upon man for sin, was being forever silenced because One Man had lived a perfect life and died a substitutionary death.

But this is only half of the Gospel of Glad Tidings. To stop here would mean that man would just be free from judgment. Where could man get the holiness and full righteousness necessary to actually dwell with God? Paul sets it forth in Romans: "He was delivered (He died) for our offenses (sins). And He was raised again for our justification (or that He might declare us righteous)" (Rom. 4:25).

Alas, and alas, ALL RIGHTEOUSNESS was fulfilled. How? By water! God spare your lips from ever saying that! God spare your minds from ever thinking that! Death brought pardon—resurrection brought righteousness. By His death we mortals have been emancipated from the clutches of sin and its terrible end; after His resurrection He ascended to God and declared us righteous. Hallelujah, what a Saviour Jesus is! Have you trusted Him? Have you appropriated His substitutionary work? Have you been made one with Him in death and one in resurrection? Have you yielded all your words, your thoughts, your deeds, yea, your very self, your very life to this One Who loved you and gave Himself for you? Do it now.

Some of us stay at the cross,
Some of us wait at the tomb,
Quickened and raised together with Christ,
Yet lingering still in its gloom.

Some of us bide at the passover feast
With Pentecost still unknown:
The triumphs of grace in the Heavenly Place
That our Lord has made our own.

If the Christ Who died had stopped at the cross,
His work had been incomplete;
If the Christ Who was buried had stayed in the tomb,
He had only known defeat.

But the way of the cross never stops at the cross,
And the way of the tomb leads on
To victorious grace in the Heavenly Place,
Where the Risen Lord has gone.

—Annie Johnson Flint

Witnesses to the Resurrection

(Continued from page 109)

ng the Word.

So we see the five hundred made good witnesses.

PAUL

THERE are those who, as soon as Paul is mentioned in this group of witnesses for the resurrection would quickly say, "Well, Paul certainly never saw he resurrected Lord." To which we must reply, "He ertainly did see Him, and never failed to bear witness o the fact."

It is in I Corinthians fifteen that Paul tells us of a umber of the witnesses of the resurrection:

> And that He was buried, and that He rose again the third day according to the Scriptures:
>
> And that He was seen of Cephas, then of the twelve:
>
> And that He was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep.
>
> After that, He was seen of James; then of all the apostles.
>
> And last of all He was seen of me also, as of one born out of due time (I Cor. 15:4-8).

Paul emphatically declares, "He was seen of me." He s speaking of Christ after His resurrection. He is referring to the moment when he saw the Lord on the Damasan way. Yes, Paul, through a most unusual miracle, saw he resurrected Saviour. It was a divine intervention—a special dispensation from God. But however we may designate it, the fact remains that the great Apostle saw the risen Lord and believed on His name.

And what a witness of the resurrection he became. The testimonies given forth by the other eye-witnesses of the One Who had come forth from the grave were clear and convincing and powerful, but none could compare with the testimony of the apostle Paul. Paul had also been given the privilege of being an eye-witness, and as an eye-witness he speaks with certainty and assurance. It was at Antioch in Pisidia that Paul, at the height of an impassioned appeal, cried out, "God raised Him from the dead" (Acts 13:30). It was to the aesthetic Athenians that Paul, in the address which was stimulated by the altar erected "To the Unknown God" declared, "He hath raised Him from the dead" (Acts 17:31). And when Paul was hailed before Felix, he boldly and unhesitatingly handled the very theme which he knew was loaded with explosives when he warningly said, "There shall be a resurrection of the dead" (Acts 24:15). And a little later when Paul was permitted to speak in the august presence of Festus and King Agrippa, it is blessed indeed to see that the soul of the Apostle was in no wise intimidated by the mighty personages before whom he speaks, for he flings down the gauntlet with the penetrating question, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8). This faithful testimony to the resurrection, both of the Lord Jesus, and of the saints, continues throughout the epistles of Paul. Perhaps the most extended discussion of the subject appears in the chapter to which we have referred —the fifteenth of I Corinthians.

There were other witnesses of the resurrection. Among them the women who came to the grave on that first Easter morn, Mary Magdalene and Mary the mother of Jesus. And they too are just as fully qualified to put their testimony in evidence as these whose cases we have briefly investigated.

When Peter spake on the day of Pentecost he was not employing hyperbole when he earnestly declared,

> This Jesus hath God raised up, whereof WE ARE ALL WITNESSES (Acts 2:32).

The witnesses are satisfactory. They cannot be impeached. They HAVE established the fact. JESUS ROSE FROM THE DEAD. Praise His name!

> Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.
>
> To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you (I Pet. 1:3-4).

Miracle of the Resurrection

(Continued from page 106)

two were simultaneous, and merely two aspects of one event, united even as a man's body and soul are both united in one being. But since the prophecy under consideration mentions these two aspects of the resurrection separately, let us dwell upon them briefly.

The physical aspect of Christ's resurrection demonstrated the power of God. Christ's physical body had undergone such exhaustion and suffering, even previous to the Garden of Gethsemane, that He was at the point of death in the garden. And after that, His body was subjected to scourging and cruel beating such as left Him beyond recognition, according to Isaiah 52:14. His body was so exhausted that it crumpled beneath the cross as He tried to carry it in obedience to the soldiers; someone else had to carry it up to Golgotha. And then for three hours of excruciating pain the physical body of our precious Lord and Saviour was drained of all that remained of physical life; even His blood was finally spilled. Assuredly, then, His body was utterly dead when it was laid in the tomb. After three days and three nights, Christ's physical body was held in the cold grip of the icy fingers of physical death. No human power could have brought life back to that cold form. Nothing short of the supernatural power of a miracle-working God could accomplish such a feat as the raising of that body to life again. And when God

raised Christ Jesus from physical death by His mighty power, He wrought a stupendous miracle.

But the resurrection of Christ involved more of miraculous power than we have considered in connection with His physical body. The resurrection necessitated the releasing of Christ's soul from hades. "Thou wilt not leave My soul in hades." To release a soul from hades, and bring that soul back into its physical body, required the power of the Creator Himself. For that was a reversal of the process of death. And the miracle of this aspect of the resurrection was heightened by the fact that the Son had died the death of separation from the Father: God had forsaken Him. We shall never know until we stand in God's presence, what was the depth of the significance of our Saviour's cry, "My God, why hast Thou forsaken Me?" But we do know that when our Saviour overcame death, destroying the power of Satan, and triumphing openly over the principalities and powers whom He had vanquished, His victorious resurrection was the greatest miracle of all time. Assuredly our Lord Jesus Christ was "declared to be the Son of God . . . by the resurrection." His resurrection proved His deity: it was utterly superhuman.

The glorified body with which our Saviour came forth from the dead, is miraculous, also. In it He passed through closed doors—a miracle. In it He ascended to the Father before He allowed His disciples to touch Him. Such an ascension and return was a miracle. This body was one of flesh and bones, but without blood. Such a body is supernatural; and yet it was visible and tangible to Thomas and the other disciples. The resurrection body of our Lord was another evidence of the mighty power which God manifested when He raised Christ Jesus from among the dead, performing the greatest miracle that has ever been recorded in the centuries of human history.

AND this mighty power of God is available to us for transforming our daily lives! The same Spirit of God through which Christ was raised, dwells in the heart of every believer, and thus places the believer in direct contact with God's power. God desires to work in our lives from day to day a miracle: that of enabling us to walk in resurrection victory. Out of our dead works and sinful past, it is God's will that we walk in a newness of life that shall astonish even ourselves by the miracle that is evidenced. "Awake, thou that sleepest, and arise from the dead!" is God's command to us as His children. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh" (Rom. 8:11-12).

God desires to prove to the world today His miraculous power to raise the dead to life, not at the cemetery, but in the conduct of Christians. "You hath he quickened (brought forth in resurrection life), who were dead in trespasses and sins" (Eph. 2:1). God can perform the miracle of enabling us to walk victorious over sin from day to day if we but allow Him to do so. As is the case with any miracle, the power required to perform it is entirely on God's part. The God Who brought again our Lord Jesus Christ from the dead, is abundantly able to keep us from stumbling (Jude 24). "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4b). Let us deliberately choose from day to day, to permit God to manifest in our conduct His wonder-working life-giving power which He exhibited to an astounded universe when He performed the miracle of the resurrection.

A Little Sin With a Big Consequence

(Continued from page 111)

were in them and they were judged every man according to his works (Rev. 20:13).

It claims as victim every man that has not heeded God's Word and describes his future in the strongest words possible.

And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth (Matt. 25:30).

Dear reader, if this question from the heart of a loving God tenderly says to you, "How shall you escape, neglecting as you are?" and you have no answer and ar bewildered by the doom it pronounces, let me turn tha question about and suggest that you now escape neglec by taking a great salvation. Neglect is a terrible sin bu it is not the unpardonable sin. It is a sin that will leav you a rejector of God's Son and everyone that believe not the Son shall not see life, but the wrath of God abide on him. But "God so loved the world that He gave H only begotten Son, that whosoever believeth in Him shoul not perish." There is enough promise in those words t save any man.

That whosoever believeth in Him should not perish.

Hear God speak of "not perishing"! He really means i To not escape would be to perish, but God has actuall made it possible to escape the judgment by believing i His Son.

The blood of Jesus Christ His Son cleanseth us from ALL sin (I John 1:7).

It even cleanses from the sin of neglect and makes spo less before God.

Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life (I John 5:24).

If you have been neglecting Him, do it no longer. The is safety from judgment in Him. Receive Him today ar pass from death unto life.

Post-Resurrection Appearances

(Continued from page 105)

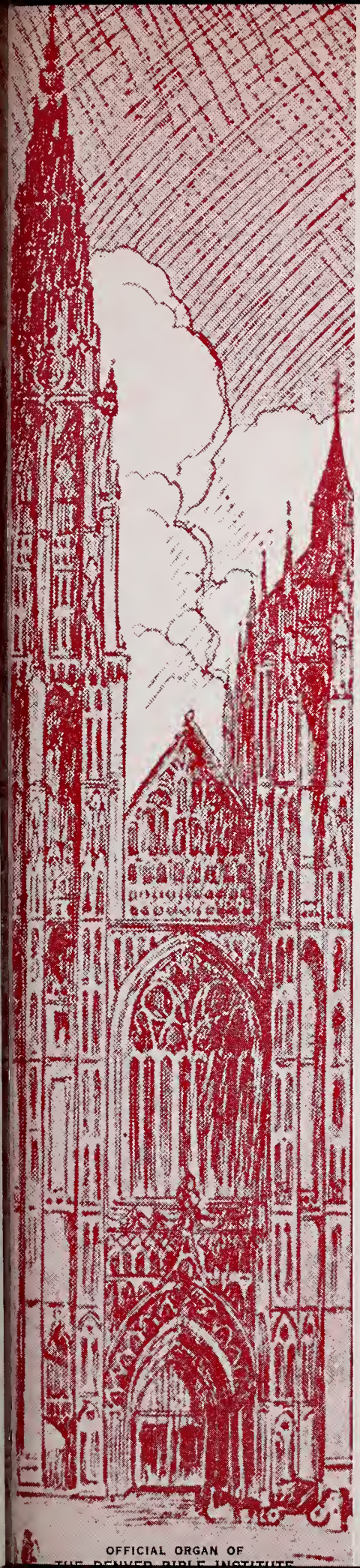
Judge. That appearing shall bring in that time of peace a satisfaction for which Israel longed even during His ear ministry, but to which their eyes were blinded by their si

His ministry at His appearances gives a glimpse l illustration of His ministry to Israel when He will con to earth again.

His Appearance after Resurrection	His Ministry in the Kingdom
1. He found Mary weeping, sorrowful, and comfortless.	1. He will find Israel weeping, sorrow ful, and comfortless. "Thus saith the Lor a voice was heard in Ramah, lament tions, bitter weeping; Rachel weeping f her children refused to be comforted f her children because they were no (Jer. 31:15).
2. As they recognized Him, the women fell at His feet.	2. As Israel recognizes Him, they sh fall before Him. "I have sworn by M self, the word is gone out of My mou in righteousness, and shall not retu that unto Me every knee shall bow, eve tongue shall swear" (Isa. 45:23).
3. He opened the understandings of the disciples to know of Him.	3. The world will know of Him a understand. "For the earth shall be fill with the knowledge of the glory of t Lord, as the waters cover the sea" (Ha 2:14).
4. He reproved the disciples for their unbelief.	4. He will reprove Isral during th day. "But with righteousness will I judge the poor, and reprove with equi for the meek of the earth" (Isa. 11:4
5. Thomas (the doubter) required positive identity.	5. Israel will note the wounds for ide tity. "And one shall say unto Him, Wh are these wounds in Thine hands? Th He shall answer, Those with which I w wounded in the house of My frienc (Zech. 13:6).
6. He declared His ministry to "the world."	6. His ministry shall be to all the wor "And it shall come to pass in the last da that the mountain of the Lord's hou shall be established in the tops of t mountains, and shall be exalted above t hills; and all nations shall flow into it for out of Zion shall go forth the law, a the Word of the Lord from Jerusale (Isa. 2:2-3).

That I may
know Him,
and the power
of His Resurrection

Philippians 3:10 . . . . .



OFFICIAL ORGAN OF
THE DENVER BIBLE INSTITUTE

D. B. I. STUDENT NUMBER

GRACE AND TRUTH

CLIFTON L. FOWLER · EDITOR

May · · · 1937

TEMPUS FUGIT

TIME FLIES ! ! ! . . .

Less than four months remain until September 22, the opening date of another school year. In order to provide adequate housing facilities for our men students by this date, work on the men's dormitory must begin *at once*.

The plan for the new building provides room for 60 students as well as affording some greatly needed office space. The building will be inexpensively but strongly constructed of re-enforced concrete construction throughout. According to specifications, approximately 3,000 sacks of cement will be required to lay the foundation and construct the walls of the first section of this building.

To make it possible for all who are vitally interested in the work of the Denver Bible Institute to have a definite part in the building of our new men's dormitory, we have divided this material into the following units:

15 units of	50 sacks at	$35.00	per unit
50 units of	25 sacks at	17.50	per unit
75 units of	10 sacks at	7.00	per unit
150 units of	5 sacks at	3.50	per unit

Inasmuch as we do not propose to begin construction until adequate funds are available, or to contract for materials until we have the needed money in hand, we lay this great need before you for your special and immediate attention. Make it a matter of prayer and mail us your contribution today.

DENVER BIBLE INSTITUTE

2047 Glenarm Place Denver, Colorado

Announcing

the

Second Annual Summer Bible Conference

UNDER THE AUSPICES OF

THE DENVER BIBLE INSTITUTE

AUG. 22 -- SEPT. 6

Plan Now to Attend

TEMPUS FUGIT

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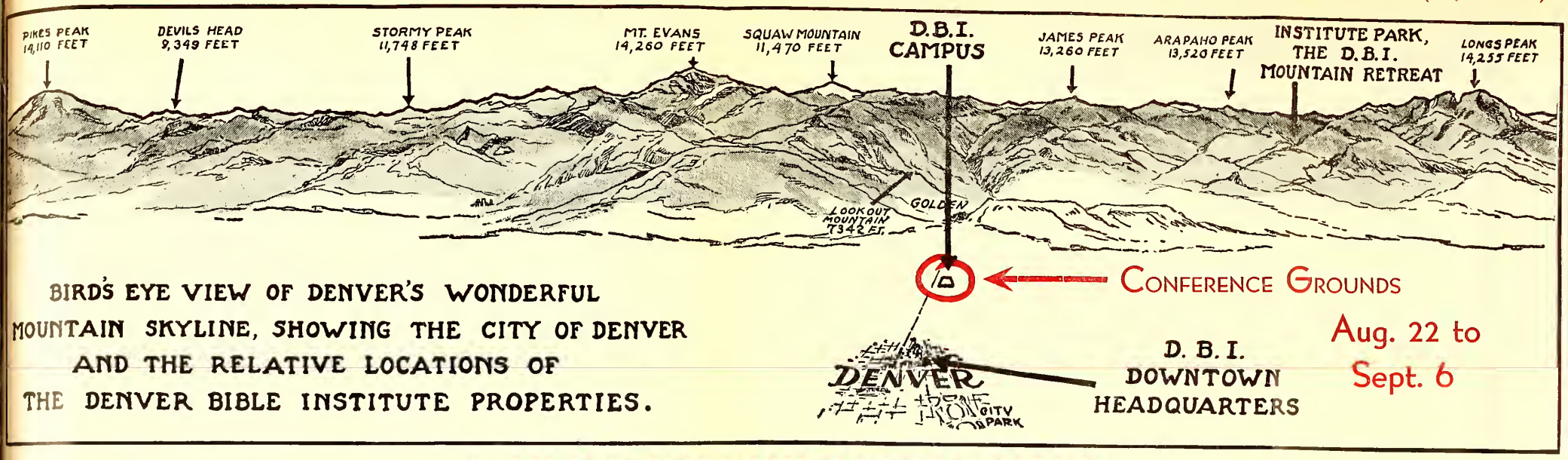
DENVER BIBLE INSTITUTE

2047 Glenarm Place Denver, Colorado

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, Which made heaven and earth" (Ps. 121:1-2).



BIRD'S EYE VIEW OF DENVER'S WONDERFUL MOUNTAIN SKYLINE, SHOWING THE CITY OF DENVER AND THE RELATIVE LOCATIONS OF THE DENVER BIBLE INSTITUTE PROPERTIES.

A VACATION WITH THE BIBLE

16 DAYS PHYSICAL RELAXATION AND SPIRITUAL INSPIRATION

Relaxation

The Denver Bible Institute is ideally located as summer Bible conference center.

Its down town headquarters at 2047 Glenarm Place, just a few minute's walk from the heart of Denver's business district, facilitates the handling of mail and baggage, as well as caring for conference visitors.

The Institute Campus, where the Summer Bible Conference will be conducted, is located eight miles from the main postoffice, in a suburban district, out away from the rush and the noise of the city, readily accessible to conference guests who desire to remain in the city.

To those who desire to stay at the Conference grounds the Institute provides room and board in its dormitories and dining hall at reasonable rates.

The proximity of the Institute Campus and the Conference grounds to the mountains provides opportunity for many fine mountain trips. Institute Park, a 160 acre mountain tract owned by the Institute, located twenty-eight miles from the Campus, presents some of the most beautiful mountain scenery in the world. Arrangements will be made for various scenic trips for those who desire them at low transportation cost.

The D. B. I. Summer Bible Conference makes possible a vacation really worthwhile.

The various sessions of the First Annual Bible Conference sponsored by the Institute were uniformly well attended. The above picture gives some idea of the fine group which attended the first Sunday afternoon service of the Conference.

CONFERENCE SPEAKERS

Rev. H. A. Somerville, Pastor, Church of the Open Bible, Amarillo, Texas
Rev. Victor C. Kelford, Bible Teacher, Waterloo, Iowa
Rev. Joseph G. Wright, Pastor, Edgemont Baptist Church, East St. Louis, Illinois

For further particulars and Conference rates address your communications to
DEAN C. R. LINDQUIST, Director of Publicity
The Denver Bible Institute — Denver, Colorado

Inspiration

God's blessing upon the First Annual Bible Conference of last season more than fulfilled the expectations for such an initial undertaking. The Conference of last year was a new step of faith; the Second Annual Conference is undertaken in the full assurance of faith, with the conviction that God will abundantly bless.

An evidence of the blessing received last year is found in the testimony of two pastors from neighboring states who attended the conference. We quote from a pastor in —— California:

> Truly it was a privilege to attend the conference almost within the shadow of the rugged "purple mountain majesties" and be lifted up to a higher plane of spiritual living.

From a pastor in Ohio:

> If the value of training at D. B. I. is extolled so highly by visiting speakers such as those in the first annual conference heard, certainly it is justifiable and necessary to take up fellowship in this ministry . . . There are many of us who will trace lasting blessings back to the first annual conference. No one can spend twelve days in a spiritual atmosphere, exposed so regularly to keen, sane, scriptural study and remain the same.

Present indications point to another time of real spiritual feasting and inspiration. Some of the speakers who brought such blessing last season will be back with us again this year. Other prominent speakers will be included in this year's program. Special features, including a Daily Vacation Bible School for children, will be a part of each morning's program. A bigger and better conference is in store for us.

T

"GRACE & TRUTH"

Entered as Second Class Matter, October 27, 1922, at the Post Office at Denver, Colo., under the Act of March 3, 1879.

OL. XV MAY, 1937 No. 5

DOCTRINAL STATEMENT

of the Denver Bible Institute
and of *"Grace and Truth"*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John :30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority both Old and New Testaments—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—ke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atone-nt for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith the shed blood of Jesus Christ—Acts 13:38-39.

ERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts world of sin, and regenerates, indwells, en-htens, and guides the believer—John 16:8; I r. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10: 29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent re-n of our Lord Jesus Christ—Acts 1:11; I Thess. 6-17.

HELL

The eternal, conscious punishment of all un-ed men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation m all worldly and sinful practices—James 4:4; m. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by d and word to these truths and to proclaim Gospel to all the world—Acts 1:8.

IN THE D. B. I. STUDENT NUMBER

SUBSCRIPTION PRICE: $1.50 PER YEAR
IN CLUBS OF FIVE: $1.00 PER YEAR
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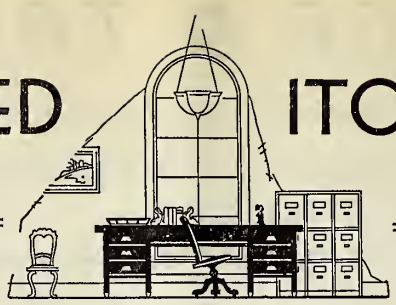
INSTITUTE PUBLISHING COMPANY
2047 Glenarm Place Denver, Colorado

AS THE EDITOR SEES IT



THE D. B. I. STUDENT NUMBER

It is with hearts filled with gratitude and appreciation for dear old D. B. I. that we send forth this D. B. I. Student Number of *"Grace and Truth."* We do value, immeasurably, our training here at the Denver Bible Institute, and we thank God for this opportunity of telling others what D. B. I. means to us. Accordingly, when President Fowler gave us students the privilege of preparing the May issue we immediately chose to dedicate it to the school that had done so much for us.

In these days when it seems as though Christians are criticizing more severely the messengers of the cross than they are the enemies of the cross, we wish to commend highly those who are earnestly contending for the faith here at D. B. I. A great man of God, widely known in fundamental circles, recently stated that it was not the Modernist he feared, but those of like faith who would undermine him by a critical attitude and critical words. He went on to say that such spirit among Fundamentalists was the unfortunate thing that was hindering the cause of Christ.

So it is a joy for us students to pay a tribute where it is due and to aid Christ's cause by commending the faculty and workers' staff of our beloved school.

May God use this issue to awaken God's stewards to the privilege and opportunity which is theirs of participating in the support of this western Bible institute which is so faithfully and effectively training young people for His service. And may God use this issue to stir many young people to give their lives to Him for service and to train at the Denver Bible Institute.

—Hilland H. Stewart, President of the D. B. I. Student Organization

ALL OF THE WAY

All of the way from glory,
Down to a cross of shame;
Suffering to redeem me,
Jesus my Saviour came.

All of the way He sought me
When I was lost in sin;
Offering peace and pardon,
Calling me unto Him.

All of the way I'll follow,
Gladly obey His call;
Nothing from Him withholding,
Yielding to Him my all.

I'll go all the way with Jesus,
With Jesus Who died on the tree;
I'll go all the way with Jesus
For He went all the way for me.

—*Selected*

CLOSING DAYS

As we look back over the past weeks and months we are made to praise God anew for His unfailing grace in permitting us to again come to the close of another school year.

The trials and testings, and the many handicaps under which we have labored have seemed to be too much at times, but in every need God in His faithfulness has sustained, strengthened and provided. What can bring greater satisfaction to the heart of a Christian than the consciousness of having been used of God, in spite of seemingly insurmountable obstacles, to lead some soul into a deeper knowledge of God's blessed Book, and into a closer walk with our blessed Saviour?

June the fourth marks the close of this school year. On the eve of that date, eleven young men and women will receive their diplomas. The members of the staff and workers' council rejoice in the privilege which has been ours of ministering to these young people.

But no sooner has one school year closed than we must make plans for another. As we look forward to the next school year, we are face to face with some colossal needs. Among these, one looms above the rest, that of a men's dormitory. Unless some provision is made before next fall, it will be necessary for us to reduce our student body to even a smaller number than we are now seeking to care for.

We do not believe that such a move would be in the plan of God for our beloved school; we come therefore, laying this most urgent need before you once again; with the full confidence that "the effectual fervent prayer of a righteous man availeth much."

—Dean C. Reuben Lindquist

"HE CAME UNTO HIS OWN"

It is reported that eighty per cent of the approximately 16,000,000 Jews of the world are yet orthodox. But the Jew is fast loosing confidence in Judaism as is seen from the fact that the Ghetto's of Warsaw, Poland, and other large Jewish centers are breaking up. Today the Jew of Russia, Poland, and Austria especially are as destitute of the Gospel as are the people of heathen Africa or China. But the Communists, Mohammedans and Catholics are putting forth tremendous efforts to win them, first realizing the advantage of so doing, while the true Church of Jesus Christ does very little. "The children of this world are wiser in their generation than the children of light" (Luke 16:8).

Knowing that the faculty and workers receive no salary from the school makes their services especially blessed. Their lives speak Paul's words to us, "I will very gladly spend and be spent for you." —Betty Hess, '3

The American Board of Missions to the Jews orts these facts:

1. In proportion to the efforts put forth in Jewish and Gentile missions the converts number seven to two in favor of the Jew.
2. Three times as many Christian Jews go into full time Christian work as do Gentile Christians.
3. There are today more Christian Jews than Communistic Jews. In Russia, the most Communistic nation, having a large population of Jews, only 2.6% of the Communists are Jews.

The Jew is indeed searching for something he does have. Communism is offered him, and if we do offer him the Gospel, what will be the result upon world? and will God hold the Church guiltless her culpable neglect? Christ came unto His own ple and at first they rejected Him, but the tide has ned.

Dr. George Hunter of the European Christian lowship says that the Jews in Russia are earnestly king for their Messiah and are responding to the spel, and suffering great persecution for their stand. t the Jew the world over has for centuries been kept orant of the Gospel. "How shall they believe in n of Whom they have not heard?" (Rom. 10:14).

—Charles H. Gautschi

HE ISE AN

STARS! stars! stars! How many young people of ay have literally ruined their lives over the dream of some day becoming a star, either in movies or athletics. Their highest ambition is to gain fame for themselves. An interesting verse to counteract such frivolous desires and dreams is brought to us by the prophet niel, "And they that be wise shall shine as the brights of the firmament; and they that turn many to hteousness as the *stars* forever and ever" (Dan. 12: God also very definitely describes a wise man in following verse:

He that WINNETH souls is wise (Prov. 11:30).

If we as believers in Christ Jesus are going to be most effective in our Christian work, it will be ough winning souls. The word "win" means to at-ct, and people cannot be attracted unless there is attraction. Our lives should so definitely radiate glory of our Saviour that people will be won to n.

He that winneth *souls* is wise. God has placed h valuation upon the human soul. Gold, silver, and cious stones cannot purchase a glimpse into heaven. took the precious blood of Christ, the greatest price t could be paid, to pay for our guilt. So often when think of valuations our minds go to homes, autobiles, and similar items, but the value of one soul n to Christ exceeds all of those things.

He that winneth souls is *wise*. We too can be led wise men if we will but win souls for Him. The wisdom of this world will pass away, but, thank God, that for every soul turned to Christ there is rejoicing in heaven. Is not this in itself an incentive for us to be wise men, hence, soul winners, till Jesus comes?

—Max Kronquest, '37

WEAK LINKS

LIKE a chain our spiritual life is only as strong as its weakest link. When a real test comes, do we break? The Lord is interested in this "weak link." It is the thing we have so often tried to overcome with will power, but we have found our old nature like the mule that the darkey said had so much "won't power."

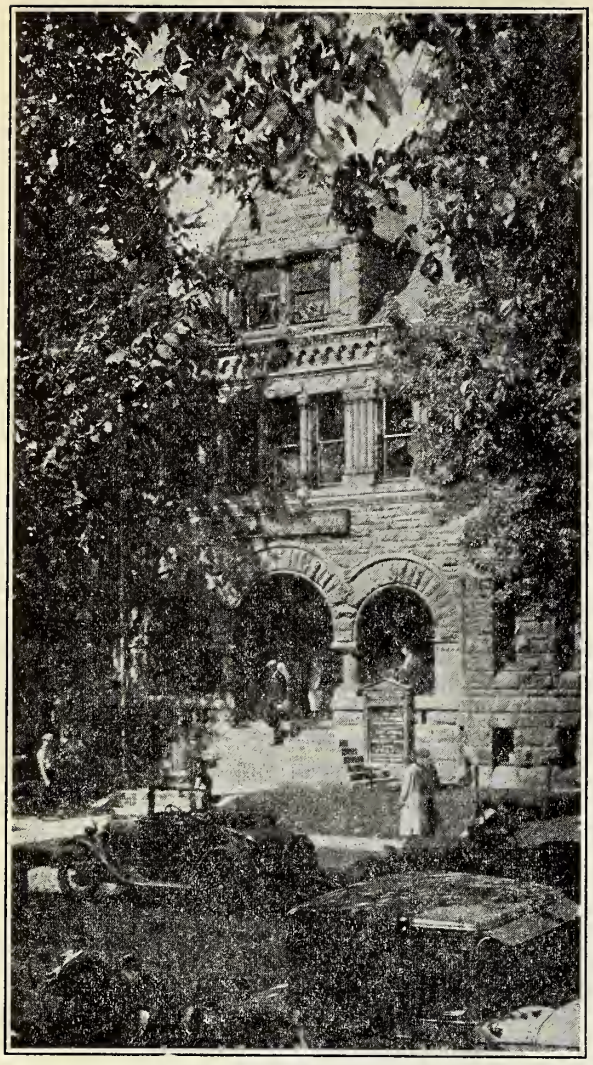
In front of a cathedral in Amiens there is a statue of Christ. On either side of this there are statues of the twelve disciples. Carved below Peter's statue is the word "courage," his great virtue. Below this is a statue of Peter fleeing from a leopard, and another of him sitting on a leopard which he has conquered. This idea is carried out with each disciple. His distinguishing virtue is carved on his statue and below is depicted the "weak link" which has become his strongest virtue. Assuming this to be true in each case, did the disciples overcome with will power? No; their lives changed after they knew the Lord. He transformed their lives, making the weakest link the strongest. Is not that just like Him?

He works the same way today if we let Him. A missionary tells of a Japanese boy whose father forbade him to attend the mission school. This boy's "weak link" was disobedience. He went to the school and was converted. His conduct began to change and his father noticed that he was a different boy, especially where obedience was concerned. When asked what had changed him, the boy told his father he had disobeyed and gone to the mission where he learned obedience. Interested in a religion that could make such transformation, the father went to the mission and was converted.

Not will power but God's power can overcome the "weak link." The victory is ours in Him. "And this is the victory that overcometh the world, even our faith" (I John 5: 4). —Betty Hess

WOMEN STUDENT GROUP

The Institute library has proved to be a source of real blessing as well as of knowledge to me. It is a library omplete and full of material suited for every need, be it scholastic or spiritual. Proverbs 2:10-11.—Berniece Sellers, '39



BEREAN FUNDAMENTAL CHURCH OF WHICH PRESIDENT FOWLER IS PASTOR

THE SELF FEATURE OF

BY THE EDITOR

● THE Bible is self-interpreting. The Bible claims uniqueness and the Bible claims authority. If these claims be true, the self-interpreting feature follows as inevitably as night follows day. If the Bible is utterly unique and absolutely authoritative, it is compelled to furnish the explanations of itself, or else those explanations will not be furnished.

Men are looking for the key which will unlock the problems and mysteries of the Bible. There is a conviction, often unexpressed, buried deep in the heart of the average man, that the Bible is true, and that its seeming tangles would all be unraveled if one could but get the right start.

The question is, Is a right start a possibility?

Since our modern education is frankly giving to men the wrong start in these days, the prevalence of skepticism and infidelity is not to be wondered at. Modern education theories, instead of assuming the inspiration and authority of the Bible, assume it to be legendary and false. Starting from such a premise is a confession of defeat before the battle begins. Such a start is both wrong and unfair.

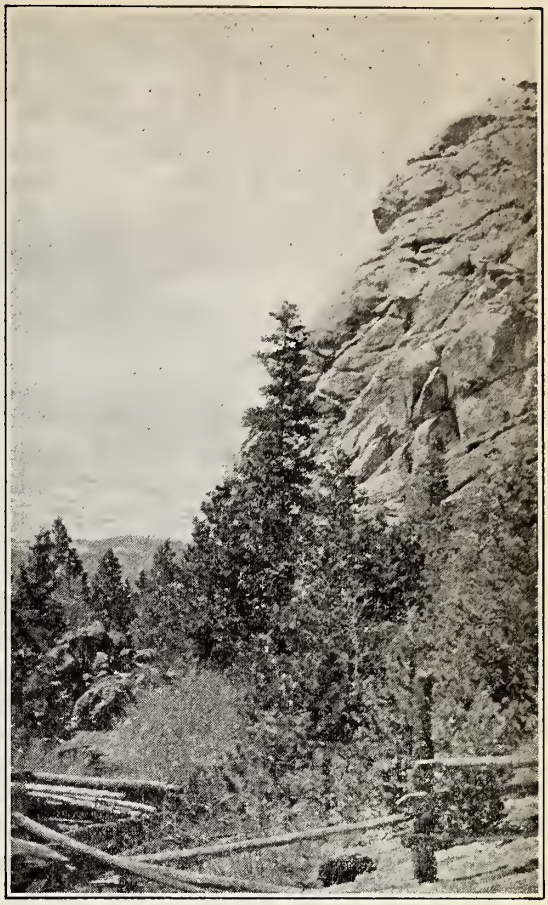
A right start in Bible study can only be made upon the assumption of the uniqueness and unqualified authority of the Scripture. These two things, as we have said, the Bible claims for itself. We have no right to accept the infidel presuppositions of modern thinking, unproved and undemonstrated. We do not begin our dealings with a fellow-man by assuming that he is a rogue, nor should we begin our dealings with the Bible with the assumption that it is legendary, mythical, and generally unreliable. This grotesque and unscholarly method we will leave to those preachers and teachers who find joy in classifying themselves with Thomas Payne, Voltaire, Ingersoll, and Darwin.

Since the Scriptures claim both uniqueness and authority, we accept them. To take this position requires far less credulity than to accept the gratuitous vagaries of the Modernist.

The moment we recognize the uniqueness and authority of the Bible, we have by that fact predetermined our method of study. Since it is unique and authoritative, it becomes our sole book of reference. To be unique is to stand alone. To be unique and at the same time authoritative is to have an authority which brooks no competition. Since the Bible stands by itself it is folly to seek for explanation of its problems in lesser books. Since the Bible speaks with an authority found nowhere else, to bring lesser authorities to bear upon it is a travesty upon both faith and reason. The explanation of the Bible is within the Bible. The key

One of the most impressive things for the home-loving student at D. B. I. is the warm welcome and loving interest shown by local Christian friends of the school. Christian hospitality makes it very pleasant here. —Lloyd Olsen, '3

SENTINEL ROCK AT INSTITUTE PARK



INTERPRETING THE BIBLE

Our editor presents one of the most helpful facts of all Bible study. In short, "The Bible is its own best commentary." **—E. E. L.**

to biblical exposition is within the pages of the Book itself. THE BIBLE IS SELF-INTERPRETING.

A biblical interpretation which is only the opinion of man, be that man ever so respected or brilliant, completely lacks authority. It fails to convince.

But when a biblical question is elucidated by resorting to the plain statements of the Word of God, line upon line, and precept upon precept, then the soul of man responds with joy and confidence, for the Bible speaks with authority concerning itself. When we follow the behest of the Modernist and swap a satisfying faith in the absolute authority of the Bible for an "educated conscience" or the "testimony of the religious conscience," we have traded our heaven-given birthright for a mess of hell's pottage.

The self-interpreting characteristic of the Scripture is a necessity. The uniqueness and special authority of the Bible combine to exclude any pretended authority which might arise. If there are other books of equal authority, the Scripture is no longer unique. It would take a book of equal authority to produce a worthy exposition of any passage in the book of unique authority. Since no such book exists, the only places to go for the exposition of any given portion of Scripture, is to the balance of Scripture. Thus we go to the unique authority to receive further light on the unique authority. The Bible is permitted to speak for itself. This is most satisfying. It is logical. Indeed, it is quite inescapable.

That the method of Bible study here suggested is the Holy Spirit's own method is demonstrated by I Corinthians 2:12-13:

> Now we have received not the spirit of the world, but the Spirit Which is of God; that we might know the things that are freely given to us of God.
>
> Which things also we speak, not in the words which man's wisdom teacheth but (in the words) which the Holy Spirit teacheth; COMPARING SPIRITUAL THINGS WITH SPIRITUAL.

The last five words give a most remarkable insight into this method of studying God's Word—"comparing spiritual things with spiritual."

What do these words mean?

There is only one great storehouse of "spiritual" things which is thrown open to man. That storehouse is God's Word. "Comparing spiritual things with spiritual" things is comparing Scripture with Scripture.

This plainly revealed method of study is attached to a promise. The sentence is long, so to clarify we will strip the statement of its dependent clauses. The paraphrased statement would read thus:

> That we might know the things that are freely given to us of God . . . we speak . . . comparing spiritual things with spiritual.

There it stands in its clarity. In order to know the things freely given to us by God, all we have to do is compare Scripture with Scripture. Here is God's own method. The Word has revealed it. The Scripture is to explain the Scripture. THE BIBE IS SELF-INTERPRETING.

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him." I am praising the Lord that D. B. I. as founded on faith and lives by faith. **—Forrest R. Morningstar, '40**

IS THE BIBLE

BY HILLAND H. STEWART

STAMPING important or legal documents with a seal is a practice that dates back several thousand years. When King Ahasuerus of the Persian Empire would send forth an important edict condemning the Jews in his provinces, this order was written in the king's name "and sealed with the king's ring." His subordinates receiving this important messege involving life and death had a right to know if this message was authentic. The presence of the seal, just as its presence on legal documents of today, indicated the genuineness of the message and also denoted the authority back of it. Should we not look for some mark identifying the author on all important messages? If your answer is "yes," as doubtless it will be, then how about investigating thoroughly the Book which claims to be the Word of God to see if He has left any marks of identity upon it? Surely we can expect as much of God as the governors of the provinces of Persia expected of their king. If, upon careful investigation, you find them, then its all-important, vital message should be received and cherished above any knowledge which the world has to offer. If the Bible is reliable then it deserves a great deal more credence than it receives from most believers.

Now there is one thing very important to observe as you begin this study of the Bible. You must approach this Book with an open mind. I say this because of a fundamental and basic principle of Bible study which is involved—the Willingness Principle.

> If any man will do His will he shall know of the doctrine, whether it be of God or whether I speak of myself (John 7:17).

God has seen fit to reveal His knowledge to the willing seeker and to give assurance through innumerable seals, but to the unwilling souls, "to them it is not given."

Now as you start searching the Scriptures, bear in mind that it claims to be a "thus saith the Lord." Therefore, it must meet its claims if the young person, or any other person, is to place implicit confidence in it. It positively will not suffice for us to say that this Book deserves some consideration because it was written by godly men and that it is helpful and encouraging. No, in that event, it is immediately found to be false, for it says, "All Scripture is given by inspiration of God." So we must find it to be a safe reliable Guide because of its divine authorship. Otherwise it must be relegated to a place of insignificance along with the multifarious theories and philosophies of men.

I. THE BIBLE TEACHES SANE AND RATIONAL METAPHYSICS

THE Bible offers the only sensible teaching in the world on the beginning. "In the beginning God" is the only rational place to begin reasoning. The existence of matter and life and our inability to comprehend them demand that there be some cause for these effects. So the Bible teaches from the beginning that God is eternal, infinite, and omnipotent. Now by way of contrast, note the divergent and irrational philosophies of men. Probably no better epitome of these theories ca be found than a portion of L. S. Keyser's *A Syster of Christian Evidences*. Dr. Keyser portrays in a clea manner their incongruity and inconsistency. We quot from pages 86-87.

> Compare the all-sidedness of Christian teaching with the one-sided teaching of human philosophies. Idealism denies the reality of matter, and teaches that only mind exists. Christianity teaches the reality of both matter and mind. Materialism says that the only entity is matter, and that mind does not exist. How different Christianity, as has just been said.
>
> Pantheism holds that God is only immanent, and rejects the doctrine of His personality and transcendence; Christianity teaches clearly both His transcendence and immanence. Deism is the opposite of Pantheism. Christianity rejects the error and inculcates the truth taught by Deism.
>
> Secularism one-sidedly emphasizes this present earthly life and ignores the future; Fanaticism over-emphasizes the future life and neglects the present. Plato, the Gnostics, and the Manicheans despised the body and thought it the seat of evil; . . . Confucianism ignores God and the future, and teaches only a system of social ethics for this world.
>
> But observe that Christianity commits none of these erratic mistakes, but is a complete, perfectly balanced philosophy.

The Bible more than holds its own with these expre sions of the supposedly greatest thinkers of the ages.

II. THE BIBLE TEACHES PURE ETHICS

THE Bible upholds to the world a standard c ethics that is unapproached by any other writings. N only are these standards exemplary but they are com prehensive and thorough-going. The Psalmist's wa of stating it is, "Thou desirest truth in the inwa parts." Knowing that "as a man thinketh in his hea so is he," he then entreats of his Creator, "Create i me a clean heart, O God." All through the Book, i variably, righteousness is commended and sin is co demned. Yes, the Book does hold up high and lof standards and the wages meted out to those who di regard them only serve to show how unalterably tr

Answered prayers are in evidence every day at D. B. I. During the various seasons of prayer which the studen have, hearts and souls are filled anew with an intense desire to serve Him. —Harriette M. Holgate, '

Can God's Word stand the test of the most exacting investigation? Answer the question for yourself and then read Mr. Stewart's forceful arguments. Mr. Stewart holds the honored position of Student Body President and graduates this year.

A RELIABLE GUIDE

for the Young Person of Today

ıey are. Surely these standards are worthy of our ıreful consideration as a guide for our lives, and in ddition to this, they become another seal as to the ›ook's authorship. Undoubtedly these pure ethics did ot emanate from sinful man. Fragrance comes from rose garden, not from filthy corruption. Likewise, ıe source of purity must be from the only One Who holy.

III. THE BIBLE SETS FORTH A PURE CHARACTER

ALL we know of God has been revealed to us ırough the Book and through God manifest in the esh—the Lord Jesus Christ. This Book and this Man ıand together, revealing God to the world. "In the eginning was the Word, and the Word was with God, nd the Word was God." The Bible is the Written Vord and Jesus the Living Word. The life and charcter of this Man become to us a stupendous vindication f His claim to deity and His confirmation of the vercity of the Book. If Jesus met the claims that He ıade for Himself, then the Bible must meet the claims Ie made for it.

And what were the claims He made for Himself? Ie claimed to be God. "I and My Father are One" John 10:30) was His way of stating their relationship. Vithout any apology He claimed equality with God ıe Father and this claim led to His death on the cross f Calvary. "We have a law, and by our law He ought die, because He made Himself the Son of God," as the accusation of His enemies.

Did Jesus make this claim presumptuously? As has en stated, He made it without apology and also withıt ostentation, and yet there is not the least evidence at He made it spuriously. How well His enemies ould liked to have found one defect to indicate at He was an imposter, yet He could say, fearlessly, to them, "Which of you convinceth Me of sin?" (John 8:46). The man has never lived before or since who could defy anyone to name one wrong deed of his. But Jesus could and did this very thing more than once. While He was before Caiaphas, upon being struck by an officer for His answer to the high priest, He challenges, "If I have spoken evil, bear witness to the evil," and no one could point it out. Later when He stood before Pilate, the Roman governor could only say to the accusations of the mob, "I find in Him no fault at all." Can it be true that the Roman government sentenced and executed a man of such prominence, in Whom they could find no fault at all? The records reveal this to be the case; they also reveal that the Roman governor, Pilate, was "the more afraid" as he delivered Him up to be crucified. He had well-grounded fear. A Roman centurion and others who witnessed the things that were done, "feared greatly, saying, Truly this was the Son of God." This same fear made Judas, His betrayer, come and cast down the thirty pieces of silver which he had received for his perfidy and exclaim, "I have sinned in that I have betrayed innocent blood." These testimonies are convincing.

Some very significant evidence can be gleaned from the testimonies of men who have searched determinedly to prove the fallacy of the Bible, and the incompetency of Jesus to meet His claims. We quote from Renan:

> Jesus is in every respect unique, and there is nothing to be compared with Him.

A quotation from another French skeptic, Rousseau:

> If the life and death of Socrates are those of a sage, the life and death of Jesus Christ are those of a God.

Ingersoll, in a letter to a friend, had this to say:

> In using my speeches do not use any assault

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I thank God for the emphasis on practical Christian work given at D. B. I. I feel that this, with the Bible training, ll properly equip me for the work that the Lord has for me to do. —Marlin Olsen, '40

Mr. Wood, a Junior and Vice President of the student body, presents several good reasons why young people, contemplating Christian service, should attend a sound Bible school.

IS BIBLE TRAINING NEEDED BY THE YOUNG PEOPLE OF TODAY

BY JAMES M. WOOD

● As WE face this question in the light of the circumstances about us and also in the light of the Bible, we must answer it with an unhesitating "*yes.*" Today, as never before, our young people are in need of Bible training. This need arises because of

1. What modern Atheistic education is teaching;
2. What modern religious education is teaching;
3. What the Bible teaches.

I. BECAUSE OF WHAT MODERN ATHEISTIC EDUCATION IS TEACHING

LET it be understood that not all the education of the day is Atheistic. We have some schools today where the standards of God and His blessed Book are upheld with faithfulness, and for this we praise God. However, the majority of schools over our land leave God out of their teaching and even go so far as to actually campaign against Him. They are Atheistic through and through. Such education is responsible for the moral and spiritual degeneracy of the younger generation. It produces radicals, bolsheviks, and suicides. In this we see a great need why young people need training in the Word of God. The Bible presents the highest standards on personal purity, as well as teaching against the taking of one's life by his own hands, which is the very opposite to the results which come from the Atheistic teaching today.

Before discussing more from the biblical standpoint, let us see just what it is in modern teaching that causes such widespread drifting from God. Philosophy as advanced by Nietzche and evolution as advanced by Darwin are both being taught today, and these two characteristics of modern training are doing more than any others in producing these conditions.

Philosophy leads men to complete rejection of a that in the least resembles Christianity. Quoting fro Nietzsche on the subject of good and evil:

> To do evil is true virtue, to be good is the most hopeless vice. We should live dangerously: and as material life is the power to digest poisons, so true excellence is the power to commit all manner of crime and to survive (quoted from Dan Gilbert's "Crucifying Christ in Our Colleges").

When such is the modern teaching of today, can wonder at the crime which is rampant on every han and that immorality is so widespread?

An illustration which shows the awful eff Nietszche's teaching has on some is seen in the life "Babe" Leopold. The incident happened several yea ago but still stands as one of the awful murders of t twentieth century. "Babe" loved philosophy. He a sorbed all the teaching that he could find on this pa ticular subject. This in itself was not harmful, but t thing that made the difference was the kind of ma rial which he studied. He became a devout follow of Nietzsche. He took this teaching to heart and beg to practice it. Finally the awful murder was comm ted and he was brought before the jury. His lawy Clarence Darrow, laid the blame, not upon him, b upon the university which taught him the philosop of Nietzsche, upon the publishers who published t books, and upon the scholars of the world who sa tioned such a philosophy. He said, "It is hardly fair hang a nineteen year old boy for the philosophy t was taught him at the university. It does not meet ideas of justice and fairness."

Be that as it may, the crime was committed a

The spirit of love for the Lord and fellowship with one another which I have found at D. B. I. has been a gr blessing to me. It is a constant reminder of Paul's words, "By love serve one another." —Louise Jackson,

there is not a doubt but that it was because of the Nietzschean philosophy. "Babe" believed that "to do evil is true virtue" and he was merely putting it into practice. The law stepped in, however, and ended what may have been a terrible career. This case showed to the world the downward trend of our universities, and yet people are not waking up to the awful dangers that exist on every hand. May God give us grace to stand firm on the Word of God in spite of all that Satan can do.

Evolution, along with Nietzsche, teaches almost exactly the same philosophy of life. According to this theory man sprang from the lower forms of animal life, advanced, through brute strength and the survival of the fittest, to the highest form of the ape family. From there, according to the theory, it was only a step to the lowest form of human life, and although the missing link has not been found, the gulf was bridged somehow so that we have man as he is today. The theory itself is incredulous, but the amazing thing is that there is a universal acceptance of it in our schools today, with only a few exceptions.

The place where Darwin falls down is in his rejection of the inspiration of the Bible. This immediately does away with the existence of a personal God, the creation of man in God's image, and of the fact of a future life. On page 277, Vol. 1, of *The Life and Letters of Charles Darwin*, he says:

> I am much engaged, an old man and out of health, and I cannot spare the time to answer your questions fully—nor indeed can thev be answered. Science has nothing to do with Christ, except in so far as the habit of scientific research makes a man cautious in admitting evidence. For myself, I do not believe that there has ever been any REVELATION (our caps). As for a future life, every man must judge for himself between conflicting vague possibilities.

When we turn to the Word of God we find teaching that is exactly opposite to that which we have just considered. Instead of evil we are taught goodness; instead of selfishness we have unselfishness; instead of cruelty we have kindness; instead of paganism we have Christianity with the Son of God at its very center; instead of no revelation we have the Word of God; and instead of vague possibilities of a future life we have the assurance that we are going to dwell in heaven with Christ throughout the endless ages of eternity.

We see then our first reason for the need of Bible training for young people; it is made necessary by the modern Atheistic education of today.

We come then to our second point which is:

II. BECAUSE OF WHAT MODERN RELIGIOUS EDUCATION IS TEACHING

It seems as though the devil has a thousand and one different methods of getting young people into the place of submission and obedience to his power. If they escape the awful Atheistic teaching of today he seeks to lead them into other channels where he is still able to gain his desired end. The false teaching method has proven very effective, mainly because it is brought in under the name of religion and many people accept it, being religiously minded but ignorant of the truth.

A consideration of three of these will be sufficient to show us the need of Bible training for our young people today.

The first one is Mormonism. The writer was in a small town in western Wyoming holding some evangelistic services at which time he was thrown in contact with two young Mormon elders. One of them made this statement in his hearing: "It is impossible for a person to be saved without all of his ancestors being saved." He went on to say that if any of our ancestors were unsaved, the only way we can be assured of being saved ourselves is to be baptized for each one that died in an unsaved condition. Such is a phase of the Mormon teaching concerning salvation.

Any person, it seems, with a reasonable amount of intelligence would not be so foolish as to believe such teaching, and yet young and old alike are accepting it bodily.

Another one of the systems of false teaching that is gripping many lives is that of Pentecostalism.

One of the errors of Pentecostalism, and holiness movements in general, is belief in the total eradication of the old nature. Speaking in tongues is supposed to be the evidence of the so called baptism of the Holy Ghost. According to many Pentecostal and holiness groups, the first thing that takes place after the real baptism of the Holy Ghost is to speak in tongues. From then on, according to many of them, it is impossible to sin anymore, because the old Adamic nature has been removed.

This teaching is contrary to the Word of God. Although in our Standing before God we are free from our old nature when we believe, yet in our State we are still the possessors of that wicked thing and hence we are subject to old nature attacks. But the Christian may ward off the onslaughts of the flesh in the strength of Christ.

The third movement which we wish to consider, and perhaps the one which has been and is ruining more lives than any other, is that of Modernism or Modern Theology. Modernism and our modern Atheistic education go hand in hand, although the one prates much of God and the other is openly Atheistic. In the final analysis they are both Atheistic and Communistic.

Modernism teaches that the Virgin Birth of Christ is not true. It denies the deity of Christ, it rejects the atoning death of our blessed Saviour, and it denies the

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At D. B. I. we are taught the invaluable lesson of hiding God's Word in our hearts, thus preparing us to give a reason for the hope that is in us. We thank God for instructors who recognize this need. —Sylvia Blake, '39

TAKE HEED UNTO THYSELF

"Practice what you preach" is not just another proverb at D. B. I. That its morale is encouraged and emulated will be seen by Mr. Olsen's helpful article. Mr. Olsen is Vice President of the Junior class.

BY LLOYD L. OLSEN

Personal Christian Life Truth

● LAST spring, while traveling across the Continental Divide by rail, the writer of this article was privileged to meet another young friend, a graduate of a denominational college and of a denominational seminary. Immediately youth met youth face to face in a pleasant discussion of Christian training and its influence upon a young minister's life in his field of service. It was agreed that the every-day man or minister is largely the product of his training. A young man desiring to be a helpful Christian minister and a soul winner of course should not willingly place himself under the degrading influence of a worldly college, nor should he permit himself to be subjected to the impetuous infidelity of some ungodly seminary of this day. But rather, his only reasonable step would be to place himself under congenial influences conducive to the best development and growth of his life purpose! A negative study of spiritual problems by an untrained soul is the Tempter's snare that has tripped many capable young folk into the thraldom of unbelief and consequent ungodliness.

The discussion produced the following questions: Does Christian character count in Christian service? Is it important that a minister live the life he preaches? What are some of the consequences of double-mindedness? Can personal weaknesses, if they are sinful, such as temper, self-seeking, clumsy unkindnesses, and such like, be excused? If they cannot be excused, when should they be remedied? after years of bitter experience? or should the searchlight of the Scriptures be focused upon them while the young man is still in training, when his youthful soul will more willingly permit personal transformation from carnal weaknesses into the glorious liberty of the Christ-life? And then I thanked the Lord for D. B. I.

P. C. L. IN THE PERSONAL REALM

P. C. L. is a class which deals especially with the personal Christian life of the student, providing an analysis of the soul in its component parts, dealing with its reactions, problems, and needs in detail. The instructor reveals the deceitfulness of the old nature within us as he tricks the soul by producing pride, self-righteousness, envy, anger, foolish jesting, and carnalities of every sort. These are the things which hinder devotion toward our Heavenly Father and compatability with those whom we contact every day. It is in this class that transformation in the life of each student and the natural beautification of his character is sought.

Character is the entity of the soul. It is the true expression of ourselves. It is the water in the spring. If the spring is riled or turbid, the water will be murky. But if the spring is calm and quiet, the water will be pure and clear, sparkling in the light of God's sunshine, and useful to those who desire its refreshment. Character has no substitute.

The personal application of P. C. L. truth is *devotion Godward*. Forgetting for the moment the blessing of the Holy Spirit and the power of the Word, our ministry depends much upon "what we are" as individuals—not in prestige, but in truthfulness of heart and consistency of character. The Psalmist taught the personal life, and unhesitatingly placed it before paraded works:

> Behold, Thou desirest truth in the inward parts; and in the hidden part Thou shalt make me to know wisdom.
>
> The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise (Ps. 51:6, 17).

The apostle Paul vividly depicts the nature of the Christ-centered life:

> Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things (Phil. 4:8).
>
> Godliness with contentment is great gain.
>
> But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness (I Tim. 6:6, 11).

Christian living is a Bible principle, imbedded in every page of the Word of God. We live individual lives before God. Christian groups are made up of

(Continued on page 167)

I thank God for my Bible School training thus far for it has helped me to get acquainted with the Lord Jesus. I have learned something of what a wonderful Saviour I have. —Ed Shattuck, '4

STUDY TO SHOW THYSELF *APPROVED*

or The D. B. I. Course of Study

Mr. Handel, a member of the Freshman class, gives us a comprehensive glimpse of the class work and studies at D. B. I. As can be readily seen, the course is not an easy one.

BY J. DARREL HANDEL

● HAVING definitely determined to enter into a specific vocation or profession, the only reasonable thing to do is to enter the place of training which offers the course of study which will most thoroughly prepare one for one's chosen work.

If anyone is studying for the bar it would be foolish to attend a school which does not specialize in the study of law. If entering the field of aviation it would be time wasted to enter any place of training that does not specialize in aeronautics. Thus it is in any field of work. And experts who have had specialized training are in demand.

The work that we do for our Lord is the only work that will last for eternity. How very important it is, therefore, that we, as Christians desiring to serve Him with our best, be exceptionally careful in choosing the place of training for this most important of all tasks, that of giving forth the Gospel of Christ that others might live.

The definite command of the Scripture is set forth in II Timothy 2:15, the command which should start us out on a life-long task—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

I feel perfectly free to say that no school preparation can equip its students with a complete knowledge of any subject. If this were possible, there would be no hope for advancement and development in the work. But a good school will have its course so designed as to give the student, first of all, a foundation which can be built upon without danger of a collapse, and secondly, a host of informative facts that will give him a working knowledge of the subject.

This fact should be considered most seriously by prospective Bible students, for the treasures that are hidden in the Word of God are inexhaustible.

The Denver Bible Institute was founded for only one purpose, that of training Christians, yielded to the Saviour, for full-time service. It prepares its students for missionary work, evangelistic work, pastoral work, teaching, music, or whatever phase of Christian work the student desires to enter.

For the benefit of those who are seeking a place of training for His service, I will outline briefly the course of study as it is offered at D. B. I.

The regular course is four years in length. In addition, there is a five year academic course offered for the benefit of any who, because of a lack of previous schooling (high school) or because of health, are unable to carry the work in the four years.

THE SUBJECTS

1. *Book Study*—The class in which the books of the Bible are studied both synthetically and analytically.

A dispensational study is made of the books, thus solving many problems which could not be understood without this valuable training. Here, the foundation is laid, upon which can follow systematic, intelligent study after the student leaves the school.

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I thank the Lord for the music at D. B. I. Mr. and Mrs. Jones at the head of the Department make the Gospel live in music. The music here brings us closer to the Lord Jesus Christ and leads us on in His service. —Martha P. Witt, '39

TAKEN DURING EVANGELISTIC SERVICES AT SUPERIOR GOSPEL MISSION. A D. B. I. MISSION IN THE COAL MINING DISTRICT OF COLORADO THIRTY MILES FROM DENVER.

THAT OTHERS MIGHT LIVE

BY E. L. HARTLEY

PRACTICAL CHRISTIAN WORK AT D.B.I.

● THIS article will give you a brief glimpse of D. B. I's response to God's plea when He says, "Bear fruit," as well as appealing to you for a life of practical Christian work.

> I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture (John 10:9).

To the phrase "in and out" found in this verse, application has been made to the believer who goes "in" at the throne of God, for spiritual food, and comes "out" to bring blessing to others. This is the application we wish to make of the phrase in connection with our practical work at D. B. I.

It is quite necessary that the Christian, who does practical work, know personally the personality of Christ. It is a prerequisite of practical Christian work. It is the going "in" of the Christian. It is the daily, spiritual, heart-knowledge of the believer. How to go "in" to God and the Bible is important and vital to the servant of God. D. B. I. students are taught to go "in."

Another requisite for the practical Christian worker is the message he bears as he goes "out." This is the head-knowledge of the Word, and is made effective and powerful by knowing first the heart-knowledge. The message is threefold: Salvation to those outside of Christ; restoration to the soul who has strayed and lost the joy of his salvation; and yieldedness to those who would "present their bodies a living sacrifice." These are summed up in one—the Gospel. It is this message of God's love with which D. B. I. students are prepared to go "out."

The going "out" might be termed the mechanical expression of that which we first learn spiritually. Just now we are interested in D. B. I. students as they go "out" after having gone "in."

It is ten forty-five, Wednesday, when the students, with the joy of Christ in their hearts, gather together under the leadership of Mr. Dahl, for final directions before going to their various assignments. Classes are set aside and several periods are devoted to the giving forth of the Gospel. At twelve o'clock the groups are starting for their respective meetings in laundries, hospitals, shops, and on the street.

At the street meeting the singing of the old hymns and instrumental numbers, accompanied by a small folding organ, attract the attention of those passing by, as well as giving a real evangelistic spirit to the meeting. And after several personal testimonies, Christ is preached to the men who are now gathered around our group. They are men hardened by sin and in dire need of the Lord Jesus as Saviour. The street meeting is held in a district frequented by such men.

Each service is closed by an invitation. There have been many public acceptances of the Lord but many more are witnessed by the personal workers who are quick to contact the men at the close of the meeting, and oh! the blessing in speaking to these men—Atheists, Agnostics, drunkards, and such. No, their laughing and scoffing is not pleasant, but the personal worker is rewarded with the

(Cont. on p. 169)

Here is a "bird's eye" view of Christian work in a Bible school. Mr. Hartley, one of the Seniors, gives an interesting report covering lots of territory.

D. B. I. makes it possible for its students to do personal work at street meetings and various assignments. Rich blessing comes as we see the Lord use our efforts for His glory in winning souls. —Leland McClellan, '39

For most students at D. B. I. "working" means more than getting lessons—it means washing dishes (firing furnaces, and—well, read Mr. Edwards' informative discussion and find out the rest. Mr Edwards is a Sophomore.

FRUITFUL IN EVERY GOOD WORK

Industrial Work at D. B. I.

BY ROBERT L. EDWARDS

Be kindly affectioned one to another with brotherly love; in honor preferring one another; NOT SLOTHFUL IN BUSINESS; FERVENT IN SPIRIT; SERVING THE LORD (Rom. 12: 10-11).

● ONE of the most important phases of activity at the Denver Bible Institute is its Industrial Departments. There is the usual maintenance, dining room, etc., to be found in any school. But in addition to these, the Denver Bible Institute, by its suburban location and because of its publication activity, has been able to add other departments which provide a mutual benefit for the school and the students alike. The great variety of work offered is beneficial in more ways than one. Some of the many departments are: a print shop, the dining room and kitchen, a garage, the farm, which includes live stock such as hogs, turkeys, horses, and the cultivation of crops and truck gardening, a dairy, janitorial duties, maintenance of equipment, and stenographic office work.

The purposes of such extensive industrial work are: (a) to aid the school in meeting the heavy expenses of operation, and (b) to make it possible for the student to contribute by his labor toward his support through school. Because of this arrangement no outside labor is used and needy students are furnished with jobs by which their expenses are partly met.

From our viewpoint the industrial opportunities at D. B. I. are much to be preferred to outside work for the reason that the spiritual growth is not retarded. Out in the business world a Christian is constantly buffeted and tested by the devil's program. Cursing bosses, blaspheming workmen, and a general ungodly spirit often characterizes the usual secular jobs. Here at D. B. I. we have Christian employers who watch for our souls, and godly employees, with whom it is a privilege to work. Another blessing not to be overlooked is one which can be gained from any kind of work. No one loves a lazy preacher, even the Holy Spirit says "not slothful in business." If one learns how to work in his youth and during training, he will not only appreciate life more but will be better able to fit into a pastorate or the mission field.

Some of the jobs held by our fellow-students afford marvelous spiritual opportunities and openings for personal work. This is true of the farm department during the threshing season. The neighbors much prefer the D. B. I. threshing crew because of their congeniality and Christian spirit on the job. This opens the way for personal work with our neighboring farmers. Some have been won to the Lord through these contacts. Another wonderful privilege belongs to those who work in the print shop in the printing and mailing of God's Word in the form of the monthly magazine, *"Grace and Truth,"* and the distribution of thousands of free tracts. All of this work is done in D. B. I.'s own shop by student labor.

Some idea of the need and value of the D. B. I. industrial work may be seen when I tell you that many of our fellow-students would not be in school were it not for the jobs thus provided. Two examples of the actual experiences of students now in school will illustrate the practical side of this subject.

Case A came to school three years ago, having been a prosperous rancher in Montana. Hearing God's call to the ministry, he sold his property and with wife and little boy came to D. B. I. for training. Testings of one sort or another overtook him until he no longer had capital. He tried outside employment but met with so little success that he was forced to quit school. However, the school came to his rescue and employed him on the farm and later in the garage. His wife also was given a job as assistant cook in the kitchen. The young people were indeed worthy of help, having reached the end of their own resources and being capable and diligent, and they have made good in their jobs. One more year in the classes and this determined young man will be graduating from this school and he and his family will be out on the firing line preaching the

(*Continued on page* 170)

I wouldn't trade my past year's academic training for four years of high school training. Such enjoyment in the Lord I have never experienced, and I am looking forward to even more in the coming four years. —Byron Holgate, '41

The DENVER BIBLE INSTITUTE

CLASS OF 1937

Louis Arkema
Class President

HAVING spent four years at the Denver Bible Institute, I believe it to be unexcelled in training young men and women for the Lord's service.

As I look forward to a life of service as a missionary in the Congo, I know that the course here at D. B. I. has well equipped me for this difficult field.

Missionaries, returning from the mission field, declare that the greatest need of a missionary on the field is that he know how to live the Christian life. The Denver Bible Institute meets this need, for they teach us not only how to study God's Word but also how to live the personal Christian life as it is taught in the Word.

Clifton L. Fowler
President

Words fail to express the depths of our appreciation for the Founder and President of D. B. I. and his faithful giving forth of God's Word and presentation of essential principles of Bible study. His giving has been our gain.

Ruth Iva Wood

AFTER four years of training at D. B. I. my testimony is, "Praise God for D. B. I!" The Lord Jesus, presented in all His infinite love and grace, has become more real to me; the precious truths of the Word, taught in their simple beauty and clarity, have become more precious; the way of victory, the practical living out of the standards of the Book in the life, has been made plain; and I have learned how to better present these blessed truths to others. I praise Him more and more for bringing me to dear old D. B. I. to train for His service.

E. L. Hartley

THE Lord Jesus Christ saved my soul, thus securing and establishing it for eternity. He "set my feet upon a Rock." The stability of my salvation was firm but my life was set upon the sands.

The instruction in the Word of God at D. B. I. has "established my goings." Here I have been equipped to meet the confusions within the Church, wrought by Satan, and the problems of life in the world. D. B. I. has established my life. The Lord Jesus is more real to me. D. B. I. has been my greatest earthly blessing. I praise God for such a school.

Ralph E. Obitts
Class Sponsor

We owe much to our class sponsor for his untiring counsel and guidance through this past year as the many problems of the class arose and as decisions were made. His dependence upon the Lord for wisdom has been an incentive to us to permit the Lord to fully guide our lives.

Vivian L. Mills

SEEING my need of Christian training for the service of the Lord, I praise Him for the Denver Bible Institute which has met that need. My training was made possible by employment with the school to help meet my expenses.

My heart's desire for truth was satisfied by the course offered at D. B. I. which magnifies the Written and the Living Word. The course also gives many facts concerning the individual life and encourages a full surrender to the Lord.

I praise the Lord for revealing His perfect will to me and gladly I give my life in service to the school where I received my training.

Christian fellowship among the students is a very real part of the school life at D. B. I. and has proved to be part that has brought rich blessing to my life.
—Harley Pulis, '4

"VALIANT for the TRUTH"

CLASS MOTTO

C. Reuben Lindquist
Dean

We have come to esteem highly our dean, not only for his work's sake, but for his own personal Christian life. In times of stress and trouble we have ever found in him an understanding, quiet, yet aggressive counsellor.

EXISTING was changed to living for me when I came to D. B. I. Before, I was a Christian, but a listless one; now I love to live for I have found at D. B. I. that true living consists in living for Someone—even our Lord Jesus Christ. It is because our school has made the mercies of God more real to me that I have yielded gladly to the entreaty to present my body a living sacrifice (Romans 12:1). D. B. I. is dear to my heart because it has made Jesus real, and living for Him in service not only possible but practical.

Mildred P. Whaley

IN 1929 I entered D. B. I. a new-born babe in Christ. I keenly felt my need of proper scriptural training, preparatory to service for Christ. As weeks passed my once entangled soul began to understand something of the riches I possessed in Christ.

In the spring of 1933, illness forced me to discontinue schooling, but now God is permitting me to graduate with the class of '37.

With three years of actual service as a minister, I am convinced that doctrinal and personal teaching given at D. B. I. adequately prepares one to cope with the perplexing problems in our modern churches of today.

Max R. Kronquest

Carl C. Harwood

The Rev. Carl C. Harwood, who took most of his course at the Denver Bible Institute a number of years ago, has arranged for the completion of his work at D. B. I., and is graduating with the class of '37.

I BELIEVE D. B. I. is a God-given school where young men and women are trained to know the Scriptures and to live them as well. The supreme lesson the Lord has taught me is that of knowing Him Who is the central Theme of that Book. This wonderful Saviour is worthy of all my confidence and deserves every moment of my life to be lived for Him. Through the study of the Word and prayer, acquaintanceship with Him has been deepened. My soul is grateful for D. B. I. which has stressed such a vital truth to become part of the daily life.

Marian F. Takamine

THE contemplation of Christian service, as training draws to a close, raises the question, "What have I acquired that will be of benefit?" I came here to study the Bible, and I can say that D. B. I. has excelled my most eager anticipation. This school gives one basic principles of Bible interpretation which adequately equips one to study and expound the Word.

Something I had not anticipated, but what I now see I was in greater need of, was Personal Christian Life training. D. B. I. has taught me to decrease that He might increase, and thus my life will be consistent with the glorious message.

Hilland H. Stewart

Without the personal touch of the staff and their interest I would not be in training for Christian service today. They are concerned in the personal life of each student; their lives have greatly steadied mine. —Freda Cassens, '38

Twenty Reasons Why I Believe

THE BIBLE TO BE THE INSPIRED WORD OF GOD

By The Editor

1. Because its message still endures in spite of a viciousness of opposition which no other book or teaching has ever received.

2. Because of its astonishing power to transform human life.

3. Because of the complete agreement of every portion of Scripture with every other portion of Scripture in spite of the fact that the Book was written by some thirty-six authors who were spread out over approximately sixteen centuries. This astounding fact becomes an inescapable demonstration that the Bible was the product of one Mind, and was given to mankind through many yielded channels.

4. Because it furnishes the only fully satisfactory explanation of myself. It is the one and only reliable psychology.

5. Because it fearlessly and frankly uncovers human depravity and yet retains its power and influence.

6. Because of the perfection and agreement of biblical symbology, under which a symbol may be used by authors widely separated by heredity and background, as well as years, and yet always bearing the self-same significance. This fact becomes another indubitable demonstration of the divine inspiration of Scripture.

7. Because of the startling and convincing demonstration of the historical accuracy of the Scripture which the science of archaeology has brought to light in the past fifty years.

8. Because of the complete absence of contradictions and discrepancies, when rightly understood.

9. Because the personal spiritual truths taught in the Bible are so broad, so comprehensive, so universal in their scope that they apply with equal force and appropriateness to the men of any and every age.

10. Because of the marvelous revelation of dispensational truth which the Bible contains within itself—a veritable key to the problems of Scripture, history, and prophecy.

11. Because it presents a unique salvation and a unique Saviour.

12. Because the statements of Scripture and true science (not the theories of the evolutionists) are invariably in perfect agreement.

13. Because of its amazing offer of salvation by grace.

14. Because of the daring scheme of redemption through substitution, vicarious suffering, and identification by which God is enabled to proffer divine grace to sinners, without impairing His own holiness and justice.

15. Because of its miraculous preservation through ages of changing human history.

16. Because its prophecies have been fulfilled with such perfection of detail as to challenge the faith of all men and to leave the unbeliever without a leg to stand on.

17. Because the Bible, with naive simplicity, unhesitatingly declares its own inspiration.

18. Because the crystal-clear narrative of the Bible concerning the opening centuries of earth's history are in incontestable agreement with the testimony of paleontology, the voice of the skeptic notwithstanding.

19. Because of the startling and convincing harmony of the message of the Bible with the amazing message of the constellations of the heavens—God's first Bible.

20. Because, in spite of the fact that the original manuscripts of the Scriptures have been handed down to us through widely separated channels, the different texts are substantially the same, there being no important textual variation on any vital doctrine of Scripture.

The socials and picnics at D. B. I. have proved to be a real blessing. Especially do I enjoy the devotional messages brought by workers after a period of delightful fellowship in games and other varied activities. —Henry Hyink, '40

THE CHALLENGE

DEDICATED TO THE MEMORY OF OUR FATHERS AND MOTHERS WHO TAUGHT US THE WAY OF ETERNAL LIFE THROUGH CHRIST JESUS.

H. T. BACON — ADA REYNOLDS BACON

1. Have you heard the Mas-ter's chal-lenge As He calls for men to-day? Are you
2. 'Twas the chal-lenge of Je - ho - vah To His cho - sen men of old; When He
3. God is call - ing you to ser - vice As He al - ways calls His own; But He

will-ing should He call you From your cho - sen fields a - way? He will
called them from their flesh-pots To a walk He would un - fold. So He's
can - not hon - or ser - vice When your - self is on the throne. Hear His

use you if you're will - ing, Hast - en now His call o - bey,
call - ing all be - liev - ers To a life by faith con - trolled.
chal - lenge, oh be - liev - ers; Life for life, yield Him His own.

Chorus

Come a - way, sin's yoke is bond-age; Break the ties that now en-

thrall. Je-sus is your per - fect Por-tion, Find in Him your all in

all. He will hon - or life that's yield-ed; No good thing will He with - hold.

Mr. and Mrs. H. T. Bacon, an elderly couple staying at D. B. I. for the present, are contributing valuable assistance around the Campus. This song is one of several composed by them.

● THE song on this page, by Mr. and Mrs. Bacon, is a ringing testimony based on the familiar and famous appeal of God's Word as it is revealed in Romans 12:1-2.

Let us look at this old favorite passage again and let it speak to our hearts anew:

> I beseech you therefore brethren, by the mercies of God, that ye PRESENT your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, THAT YE MAY PROVE what is that good, and acceptable, and perfect, will of God.

The challenge is set forth in the words, "present . . . that ye may prove." And what a challenge it is. In these inspired words God is asking believers in Christ to give Him a chance at their lives. And if they will accept His challenge He will give them a chance to prove to a needy world what can be done with a life that is fully yielded to Him.

The first consideration in the challenge is to yield the life unreservedly to God. Nothing less than an "unconditional surrender" will do. The great General Lee at Appomattox had to meet this demand of General Grant before the awful strife between the North and the South could be terminated. And so it must be with every believer in Christ if he is to qualify for a real servant of the Lord. A yielded life—an unconditional surrender of body, soul, and spirit is the pre-requisite to practical sanctification. God can and will use such a setting apart of the life for Him. Such a vessel is indeed meet for the Master's use.

The other consideration in the challenge grows out of the first. Presenting our bodies as living sacrifices brings us into such relationship to God that transformation is the inevitable result. In other words, we "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" and are in a position to prove His glorious will in our lives. There will be a separation from all that is contrary to God's revealed will, and there will be an abandonment to Christ and to all the wonderful avenues of service that He would have us pursue. It results in not merely a "don't" proposition, but leads us into a glorious "up and doing" life.

Such is the challenge of Romans 12:1-2.

BY JESSE ROY JONES
Director of Music, Denver Bible Institute

The personal attention received here at D. B. I. should encourage Christian youth desiring Bible training to attend this school. I believe few Bible Institutes have such a practical course to offer in Personal Christian Life. —Arien L. Mills, '39

THE BEREAN AFRICAN MISSION

Conducted By
Irving Lindquist

What Student Candidates Think of D. B. I.

• • • •

The heathen of Africa has his weird war cries, dances, etc., but do they hold anything for a Christian?

When the black man of Africa comes to love the Saviour, he loves to tell of his Saviour. Music goes to the depths of his soul more than we realize; the converted African loves to sing and he expects us to give him Gospel songs to sing even as we have given the Gospel Message to believe. My knowledge of singing Gospel hymns was very meager when I entered D. B. I. almost three years ago. Our beloved school has taught me to love and *sing* hymns and choruses such as I know the African men, women, and children will love.

I have also come to learn something of how to teach the blessed Word of God. The best way of learning how to work with souls is TO WORK WITH THEM. The Sunday assignments at missions, the street and shop meetings on Wednesday, and calling work has been invaluable in my training. This realm of work is learned best by experience.

Let me simply say that I am truly grateful for foundational training which will enable me to be a better worker for our Saviour in the Congo. —Mamie Fondaw, '38

D. B. I. has taught me to live. I'm so thankful for the *things* I have learned here, but far more important to me is learning to live in yieldedness to the Lord. No missionary can be successful unless his life confirms his message.

But a missionary must also know how to do things. An experienced missionary was asked what training missionary work required. She answered, "If there's anything you don't know you had better learn it." My practical work at D. B. I. has been wonderful training for the varied demands of missionary work. Much of my work here has been in the sewing department. Now Mrs. Amie tells me that much of my work in the Congo will be sewing and teaching the natives to sew. Truly the Lord superintends all our experiences and uses them to fit us for future service.

My evangelistic work has all been with children. This practical experience, too, is going to prove valuable. Wherever you go there will be children who need the Saviour. I am eager to go to those in Africa, and I go with thanksgiving in my heart for the school that has taught me both to *do* and to *be* for my Lord.

—Hazel Leigh Whitney, '36

There are many reasons why I believe that D. B. I. training is of special benefit to a missionary. Foremost is, without doubt, the doctrinal and personal Christian life teaching. However, the thing I especially wish to thank this school for is the industrial training I have received here. In the printing department in which I have had the privilege of working I have gained the necessary experience to enter more intelligently into the problems of a printing office on the mission field. That which permitted me to pay my way through school has served to pave the way for my future work in His service. God willing, I hope some day to be used of Him in Africa to send forth the Gospel in tracts and other literature printed so that the natives of Africa may read it. —Gilbert Kirkpatrick

Our research method of studying is invaluable to me. Searching for "hidden" truths and finding them has meant a more intimate touch with Him and a deeper conviction of the Divine Inspiration of the Bible. —Mamie Fondaw, '38

SPECIAL NOTICE

As the climax event of graduation week at the Denver Bible Institute, the marriage of two of our accepted candidates, Miss Helen Watson and Mr. Irving Lindquist, our executive secretary, will be solemnized at the Berean Fundamental Church, Saturday evening June fifth. Beginning June twenty-first they plan to start their deputation trip in the interest of their support as missionaries in the Beligan Congo. The first part of their journey will take them through New Mexico into Arizona, thence to California, returning to Denver by way of Washington, Oregon, and Idaho in time for the Second Annual Bible Conference of the Denver Bible Institute, the dates of which are August twenty-second to September sixth inclusive. Any cooperation and courtesies extended to these young people enroute will be sincerely appreciated.

Clifton L. Fowler

In II Timothy 2:15 we read:

> Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth.

As an accepted candidate of the Berean African Mission, planning to spend my life in service for the Saviour in Africa, I am thankful that we are not only taught to study the Word of God at D. B. I., but that we are taught to study it by rightly dividing it, that we are taught to study it from the angle of the dispensational truth found therein.

In this day and age the tendency of the Church of Christ is to go to extremes. On one hand it is falling into Modernism; on the other it is falling into Fanaticism. In this country of ours, where education reigns supreme, the tendency is to drift into the first, but on the mission field the pendulum swings the other way.

As a future missionary, I know that I will have to cope with this problem of Fanaticism. The only way I will be able to solve it is by presenting the Word from the standpoint of the seven dispensations found therein. Dispensational teaching will bring the balance; I am thankful we are taught it here at D. B. I. —Louis Arkema, '37

I am grateful to God for D. B. I. I came here because I wanted to go to Africa, and I was overjoyed when I heard about the Berean African Mission.

However, my missionary vision consisted mostly of wanting to go and see the elephants and crocodiles and roam the jungles. I thought little of the need of the African native. But I soon entered the Personal Worker's Training class, which was a revelation to me. Here we studied the lost man as a physician studies his patients, and we saw the awful need in the souls of men. Moreover, we studied the remedy for the sin-sick soul. We found that no matter what the need, the Written Word portrays the Living Word as the fulfilment of that need. And then my heart became burdened for the souls of the millions of African natives who are dying in their awful sin without the knowledge of the Saviour. Then I knew God was calling me to Africa, and that my place was to help break the Bread of Life to God's "other sheep" in that far away land.

—Dorothy Reich '39

Mr. Albert Jansen and Mr. Leonard Parcel report that their meetings being held in Nebraska are mightily blessed of the Lord. In addition to the many souls saved through their ministry, the Lord has blessed them as several Christian men and women have pledged to their support as missionaries in the Belgian Congo.

As we speak of the support of these missionaries it may be well to briefly summarize the B. A. M. plan of missionary support represented by the calendars of four accepted candidates appearing below. Each candidate must secure thirty-one pledges of $2.25 per month for five years, or the term on the field. As a certain day is subscribed by any one, that date is filled in the missionary's calendar. When a candidate has secured thirty-one support pledges as above, and thirty pledges of one dollar for the general fund, he is ready for the field.

Mr. Parcel

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2		4	
				10	11	
			16			

Miss Watson

SUN	MON	TUE	WED	THU	FRI	SAT
		1				
					11	
	14			17		
			23			
			30			

Mr. Lindquist

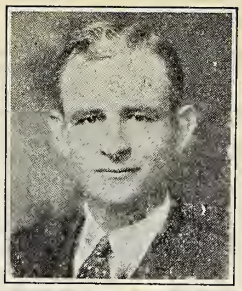
SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3		
			9		11	
	14	15				
	21					
				31		

Mr. Jansen

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3		
		8		10		
13		15		17		19
20				24		
	28					

At D. B. I. we are admonished to give ourselves and all that we have. The missionary offering has brought gr blessing to me; just to do our bit to carry the Gospel afar.
—Leonard Parcel,

Pres. Clifton L. Fowler
Founder of the School
Editor *"Grace and Truth"*



Rev. Jesse Roy Jones
Director of Music

Rev. Ralph E. Obitts
Instructor in English
and Greek

Mr. Joseph J. Edwards
Supervisor of Men

Mr. Charles R. Johnson
Industrial Departments

Miss Rose Encinas
Secretary to the President

THOSE WHO HAVE GIVEN

The lives of sacrifice and service of our faculty and workers' group are indeed a testimony of the grace of God, as well as to the fact of their surrender to His divine purpose and plan.

President Fowler, the Founder of the Denver Bible Institute, has been singularly prepared of God for his task. He received training in two specializing schools and a college, training which has been augmented by thirty-five years of pastoral, teaching, conference, and writing experience. He is the founder and editor of *"Grace and Truth"* and author of *Fundamental Facts of the Faith.*

Dean Lindquist and the other members of the workers' group are, in many instances, persons of ability and accomplishment, who have left good positions in other fields of service in order to present their lives to the cause of D. B. I. They are now giving themselves faithfully, sacrificially, and completely in ministering to this student body in answer to the call of God.

Not only are they giving these lives of ability to the cause of Christ in the training of Christian workers, but they are doing it without stated remuneration. The faculty and workers' group are dependent entirely for their personal support upon the gifts of friends, loved ones, or strangers. This fact results in rich spiritual blessing because it keeps them in constant dependence upon and trust in the Lord Jesus Christ.

The harmony and unity of purpose existing among this God-chosen group of consecrated servants is a revelation of the power of Christ in lives. A school operated on a basis of faith and prayer, dependent entirely upon the gifts of Christians, will have many problems and difficulties in this dark

Miss Anna Olthuis
Matron

By Laurel Inabnit -- Pr

Miss Alma Waespi
"Grace and Truth"
Secretary

Mrs. Jesse Roy Jones
Instructor in Piano

Mrs. Ralph E. Obitts
Dietician and Buyer

Mrs. Joseph J. Edwards
Assistant Dining Room
Matron

Miss Neita V. Smith
Assistant Dining Room
Matron

Miss
On lea

[R. E. GLEN LINDQUIST
Print Shop Foreman

REV. HENRY W. DAHL
Superintendent of Men

REV. ERNEST E. LOTT
Managing Editor
"Grace and Truth"

REV. HARRY J. JOHNSON
Business Manager
"Grace and Truth"

DEAN C. R. LINDQUIST

HEIR LIVES TO THIS WORK

hour of confusion. There is also likely to be satanic persecution against an institution standing unflinchingly for the truths of God's Word as does the Denver Bible Institute. The glorious victories which we at D. B. I. have seen this precious group of God's saints have over seemingly insurmountable difficulties time after time is unexplained outside of the appropriation of the grace of the all-sufficient Saviour, and is the result of the "unity of the Spirit in the bond of peace."

There is ever the manifestation of sweetest harmony and continuous spiritual fellowship among the members of our faculty. Their steadfastness in and loyalty to the things of God is beautiful beyond all expression, and that in the face of exacting financial handicap, trying attacks of the Adversary, along with a full and pressing schedule the year around.

This faithfulness and devotion of the staff and teachers and workers of the Denver Bible Institute to the call of God and then to the student body should provoke great faithfulness and loyalty among the friends of the Truth both in prayer and giving.

This faculty and workers' group are worthy of the trust of training young men and women in the things of God. Worthy indeed of the financial support of individuals and institutions interested in the cause of Jesus Christ and worthy of the prayers of Christian men and women everywhere. God has seen fit to put them at the head of this institution. His grace is sufficient to sustain them in the proper execution of its duties.

Young people, pray for the Lord's work, give to the Lord's work, and get into the Lord's work by training at dear old D. B. I.

REV. HARRY A. SPRAGUE
On leave of absence

MRS. HARRY A. SPRAGUE
On leave of absence

MISS ANNA BENTHIEN
Auditor

dent of the Class of '38

JOHN
sence

MRS. FLORENCE FOWLER
Supervisor of Women

MISS GRACE CROOKS
Secretary to the Dean

MRS. ERNEST E. LOTT
Secretary to Managing Editor *"Grace and Truth"*

MRS. HARRY J. JOHNSON
Superintendent of Women

MRS. C. R. LINDQUIST
Registrar

IN THE HARVEST FIELD

CONDUCTED BY RALPH E. OBITTS

An urgent request for our prayers has recently come from our missionaries in Colombia, South America. It seems that the priest of the Catholic church in the town where our missionaries are located, has become aroused by the interest that some of his parishoners have shown in the Sunday-school and the Bible Class. We will quote extensively from a recent letter from Harvey and Georgiena Hammond, and Rev. Ernest Fowler.

"On February 20 the following article was printed in the little Catholic weekly leaflet here.

" 'ALERT! . . . In our parish, unfortunately, for more than half a year now an infernal serpent of Protestantism has been disseminating its loathsome venom . . . sowing the tares of error among the sons of the Catholic church. In order, then, that our parishoners may not allow themselves to be seduced by the siren of heresy . . . we will stop the mouths of certain persons who believe, because they have heard so from Protestants, that the Protestants are the only ones who know the Bible, the which they have disfigured and mutilated at their convenience and as they please . . . It is not lawful for good Catholics to attend to take active part in any way in the rites of anti-Catholics . . . We hope that our beloved parishoners will know to conserve that faith that their ancestors bequeathed to them, and that they will take the means necessary to remove from this believing city this destructive plague that is seeking to break up the peace and tranquility in which we have always lived.'

"The small leaflet in which this article appeared is put out every week by the Catholic Church here. It started out by criticizing us, that we had come to 'Americanize' the people. And from time to time we have been the object of strong criticism, and sharp, biting sarcasm. At other times they have prohibited people from coming here.

"For a while their prohibitions kept the people away. But lately, interest has been increasing again, even since the priests have started attacking us bitterly in their churches. It has made the priests desperate.

"Unconsciously we have disturbed the 'peace and tranquility' here. We have not taken the aggressive against the Catholic Church. We came here to work not among the Catholic Colombian people, but among the Indians. And with the exception of a few among the Colombian people who are our friends, our daily visitation work is among the Indians in the surrounding country. In preaching a positive Gospel the contradiction of certain Catholic doctrines has been inevitable; but it has been in the course of the message, not as a deliberate attack on the Catholic Church. Recently some of the young people have requested to see for themselves what the Bible says. Having seen they have turned against that which had been taught. This has made the priests furious.

"We are telling you about this campaign launched against us that you may be stirred to pray more, not only for us, but also for the believers and those who are showing interest in His Book.

"Please pray:

1. That the Word of God may have free course;
2. That many may turn to Christ for life eternal;
3. That the believers here may be strengthened for the pressure these coming weeks; and
4. That we may conduct ourselves wisely in the face of these attacks.

"We are counting on you for your prayer help. Please do not fail us! We appreciate your help, for PRAYER MOVES THE ARM THAT MOVES THE WORLD."

The young people from whom this letter comes were students at the Denver Bible Institute only a few years ago. They have been working faithfully among the people of Colombia, South America. Let us heed their urgent appeal for our prayers at this particular time.

On Sunday, March 21, Rev. Ralph E. Obitts, accompanied by Mrs. Obitts, went to Victor, Colorado, to perform the wedding ceremony of Miss Mona Munn and Mr. Paul McDowell, a former student at D. B. I. At Divide, some miles from Victor, Rev. Obitts had opportunity to preach at Mr. McDowell's Sunday-school. Heartiest congratulations are extended to Mr. and Mrs. McDowell. May the richest blessing of God rest upon the newly established home.

From a letter just received from George and Edith Palm (D. B. I. '32), we learned that they are still working with the Ozark Self Help Bible School in St. James, Missouri, and conducting a Sunday-school at Benton Creek. Mr. Palm is also preaching in neglected districts. Just recently they have taken over a Scripture Memory Contest, which involves several schools in the country, which will give them a wide opportunity for testimony. Let us stand by them in prayer for this needy work.

As a step of progress in the fostering of school spirit and class spirit, the Junior Class organized several weeks ago, choosing President Fowler as the Faculty Sponsor of the Class of '38. The Juniors have enjoyed several times of fellowship, including a "party" for the Senior Class. The Junior Class entertained the Seniors in an afternoon of tennis and softball, followed by supper on the lawn and a very enjoyable evening of devotion and fellowship in President Fowler's home.

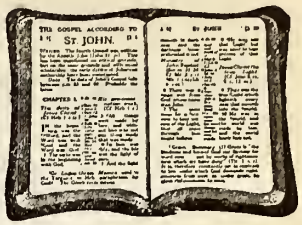
A few weeks ago Dean Lindquist was fortunate enough to secure equipment for taking moving pictures of the activities at D. B. I. The equipment is not new, but has proved to be adequate to make very good films of many phases of D. B. I. school life, both indoors and outdoors. Soon after the films were made, Dean Lindquist, Rev. J. R. Jones, and Mr. D. Handel (a student) made a two weeks' tour in the interests of the school, holding meetings and showing the pictures. The tour included stops in Oklahoma, Kansas, and Nebraska. The Lord granted the party a safe journey even over the road across Raton mountain pass, which they were compelled to travel in a blizzard. Dean Lindquist recounted to us, after his return, how the Lord answered our prayers for their protection on the journey. One incident during the blizzard was especially significant. An approaching car rounded a slippery curve and came into sight just ahead of the Dean's car. And the approaching car was traveling too fast for the slippery road, so that it began to skid; and in spite of the fact that the Dean pulled off to the side of the road as far as possible, the skidding car barely missed crashing into the D. B. I. car—in fact, just after it passed, the other car went off the road. We thanked God for His protection in this incident, and felt that it shows one of the many ways in which the Lord answers the prayers of the many friends who daily join us in prayer for God's blessing and protection upon His work at D. B. I.

We enjoyed the privilege of hearing Dr. W. Graham Scroggie for an inspirational address at the Campus. Dr. Scroggie held a series of meetings at the Twenty-third Avenue Presbyterian Church in Denver, and graciously made room in his busy program for a visit to the Campus. We not only enjoyed very thoroughly his address here, but we enjoyed the privilege of attending, en masse, two of the meetings at the Presbyterian Church.

"When I pray, I talk to God; when I read my Bible, God talks to me." I am thankful that D. B. I. teaches the necessity of the prayer life along with Bible study, for the result is a well-balanced Christian life. —Herbert Edwards, '40

BIBLE SEED THOUGHTS

CONDUCTED BY JOSEPH J. EDWARDS



"LEST"

I. I forgive LEST Satan should get an advantage of us
II Cor. 2:6-11

I. I preach without the wisdom of words LEST the cross of Christ be made of none effect
I Cor. 1:17

I. I take heed LEST our liberty become a stumbling block to the weak
I Cor. 8:9

/. I keep my body under LEST I should be disapproved
I Cor. 9:27

/. I suffer all things LEST we hinder the Gospel of Christ
I Cor. 9:12

I. Exhort one another daily LEST ye be hardened by the deceitfulness of sin
Heb. 3:13

I. Consider Him LEST ye be wearied and faint in your minds
Heb. 12:3

—C. L. F.

CHRIST IN THE CLOUDS

. HE IS COMING BACK LITERALLY
Acts 1:9-11
Rev. 1:7

. HE IS COMING BACK PRIOR TO THE KINGDOM
Rev. 19—20
Matt. 25:31-32

. HE IS COMING BACK FIRST FOR THE CHURCH
I Thess 4:13-18
I Thess. 5:2-5

. HE IS COMING BACK NEXT TO ISRAEL
Matt. 24:27-31
John 14:18

. IS HE COMING BACK FOR YOU?
I Thess. 2:19
I Thess. 4:14

—E. E. S.

HIDING!

HIDING FROM GOD
Adam—Gen. 3:8-10
Elijah—I Kings 19:9
The lost—Rev. 6:15-16
Because of sin and fear
HIDING IN GOD
For salvation—Col. 3:3
For deliverance—Ps. 32:7
For protection—Isa. 32:2
For refuge—Ps. 119:114
Because of weakness and trust

—J. J. E.

WILL HE FIND US WATCHING?

Scripture Reading: II Tim. 4:1-8; Luke 12:37

I. WATCHING IN PRAYER
Eph. 6:18
I Pet. 4:7
Col. 4:2

II. WATCHING IN THE MIDST OF TRIALS
Matt. 26:36-41
Mark 14:38
I Cor. 16:13
II Tim. 4:5

III. WATCHING FOR THE LORD'S RETURN
Matt. 24:42
Matt. 25:13
Luke 12:35-40
Rev. 16:15

—C. R. L.

THINGS OF CHRIST IN PHILIPPIANS

Introduction—A Lamentation
"For all seek their own and not THE THINGS which are Jesus Christ's"—Phil. 2:21

I. THE DAY OF CHRIST—our expectation
1:6, 10
2:16
3:21
4:5

II. THE GOSPEL OF CHRIST—our conversation
1:27
2:16

III. THE WORK OF CHRIST—our occupation
2:30

IV. THE FAITH OF CHRIST—our security and assurance
3:9

V. THE KNOWLEDGE OF CHRIST—our compensation
3:10

VI. THE APPREHENSION OF CHRIST—our aspiration
3:12

VII. THE CROSS OF CHRIST—our exultation
3:18 cf. Gal. 6:14

Conclusion—An Exhortation
"Think on these things"—Phil. 4:8

—J. R. J.

CHRIST IN HEAVEN

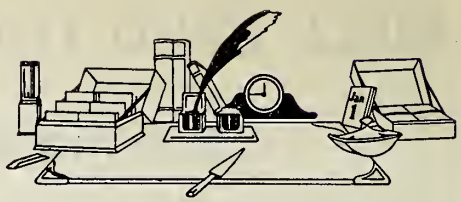
"I go"—John 14:2-3

I. HE PREPARES A PLACE FOR YOU IN HEAVEN —vs. 2
II. HE REMEMBERS YOU IN HEAVEN—vs. 3
III. HE IS REPRESENTING YOU IN HEAVEN—vs. 3
IV. HE WANTS YOU IN HEAVEN—vs. 3

—J. J. K.

I thank God for the Personal Christian Life course, for it has taught me to apply His Word to my own life. "Being n made free from sin, ye became the servants of righteousness."
—Darrel Handel, '40

THE EDITOR'S MAIL BAG



Letters of appreciation as well as letters of appeal still continue to come to the editor's desk. Some of them are so urgent that we wish it were possible to send the magazine to them at once, but alas, the funds available for this need are depleted. In fact, we have at this moment fifteen requests on our waiting list. These servants of God are constantly giving, giving, giving of spiritual truths and are consequently in need of spiritual refreshment. Shall we not stand by them in this need? Pray about it, and "whatsoever He saith unto you, do it."

This letter comes from a brother, a native of Latvia, who is doing a wonderful piece of work in that land. It is impossible to give all his letter, but the excerpts chosen will give the "Grace and Truth" family some inkling as to this brother's need of the magazine:

> Somehow your valuable paper "Grace and Truth" came into my hands and I fell in love with it. Your paper seems to be very helpful to the ministers of the Word, and therefore is most desirable. I shall be very thankful to God and to you if you send it to me every month. . . The Lord saved me when I was sixteen years of age through the reading of the New Testament which was given to me by a believer. Because of my conversion and the Truth's sake, my parents became my enemies and my father turned me out of home. So I became very poor for Christ's sake. Then the Lord took me up and, praise Him, has not left me since. He called me out for His service and after taking training the Lord helped me to start a small mission. . . The Lord has blessed us. We have seen many souls converted. I have a number of stations here and a band of helpers, some of them read English, too, so your paper will serve us all. I wonder if you have a fund with your paper from which you send it to missionaries . . .

Here is another missionary letter. This one comes from Africa:

> I have just written a letter to Mrs. —— of ——, who so kindly continues to subscribe to "Grace and Truth" for me. I have expressed my appreciation to her, and told her a little of what "Grace and Truth" means to me. I feel that some of that information rightly belongs to you, and that you would be encouraged in the work to know what a blessing your magazine is to one of the Master's co-workers.
>
> Cut off as one is in the bush, from contacts with civilization, churches, spiritual fellowship, etc., "Grace and Truth" marvelously fills the gap. Since starting the Sunday-school here, I've found "Grace and Truth" helpful in more ways than one. Sometimes the Sunday-school lesson is one that has been expounded in "Grace and Truth" and there are many bits, either helpful or suggestive. The Bantu mind cannot take in things that are fitted for European children, but as I get to know them more and more, I am able to turn things about a wee bit, and fit them in, even the illustrations.
>
> On Friday of each week, I have a class with the teachers, and go over the lesson with them first. Several of them are day school teachers, and have been to the larger centers for training and have come in contact with Modernism. When I lay before them the naked truth as it is in God's Word, they hardly recognize it, for it has been so dressed up when dished out to them, and often "Grace and Truth" contains a splendid article on the very subject. Thus I pass it on to them to read, always asking them to return the magazine, for I like to keep them all, and often refer back to the article.
>
> In conversation recently with our native minister, I happened to mention Jonah. Like lightning he said, "O, that allegory." I told him it was no such thing; gave him Scripture. When I reached my hut I took down "Grace and Truth," for I had remembered several good articles on Jonah. I marked them, and sent them to him. He said he read them and enjoyed them. As yet I have not discussed the matter any further with him. Such things he, with many others, when studying theology from his professors and D. D.'s, has been taught. So you see what varied service "Grace and Truth" renders in this one spot.

Another California reader sends this message:

> We certainly thank you for "Grace and Truth."
>
> It is a wonderful Christian magazine—one of the very best.

Another new member of the Family writes, this tim from California:

> Have just received my second issue of "Grace and Truth" and I can truthfully say that I thoroughly enjoy reading the different articles and certainly do receive a blessing from them. I thank God for a magazine today that stands upon God's Word and the great doctrinal subjects which the Bible teaches. May many souls be won into the kingdom of God through this magazine.

Montana sends its message of cheer:

> I am very grateful for "Grace and Truth." So much help and strength is in it.

Here is a testimony from a member of the Famil who has the responsible position of heading an institutio of learning in Virginia and yet takes time to devote t the reading of "Grace and Truth":

> Your magazine is a living joy to me month by month. I wish we had fifty such magazines and schools like yours. Our great task is to get the truth to the people and your work in this field is very effective.

In high school I was one of some three thousand students. No wonder I so appreciate the personal contacts possible at D. B. I. Here the members of the staff have personal interest in each student. —Hazel Leigh Whitney, '3

THE DAYS of YOUTH

Conducted by
Hazel N. Johnson

LET'S PRAY

NANCY stood by the gate and watched as the postman came down the street, dropping letters into the mail boxes at almost every house. She wonderd if he would stop at her house. Stepping on the lower ›ar of the gate, she swung back and forth as she waited. Oh," she said, "I want to hear from my daddy so bad. wish—oh, how I wish that he would write. I am so alone.)f course Aunty is good to me. But I want my daddy. I vish mother had lived." She smiled as she thought of her ıother and the good times they had had together. The ıorning sunshine brought out the golden tints in her urls as they clung close to her sweet wistful face. Her ›ig blue eyes were still hopefully watching the mail-man .s he came nearer. "I believe he acts as though he is ›oming over here. Oh, yes sir, and he has a letter in his ıand. I hope—I hope it is for me."

The postman smiled when he saw Nancy, and holding ıp the letter read with mock seriousness, "Miss Nancy Moore, Randolph, Nebraska."

"Really? For me?" cried Nancy as she jumped up ınd down for joy. "Yes sir, it's from daddy," she said as ›he gently rubbed her hand over the outside of the en-›elope, waiting until the mailman left before she opened t. "I—I am almost afraid to open it," she said to herself. 'It has been so long since he wrote to me. I wonder what ıe says. O how I wish it would tell me that he has stopped drinking. He used to be drunk all the time. If he would ›nly become a Christian I know Jesus could change him, ›ut he says he never will." Slowly she tore open the en-›elope and opened the single page written on one side in ›encil. She read:

Dear Nancy,

Am writing to tell you that your stepmother is very sick. Has T. B., and has been taken to the hospital. May not live. If she is taken away from me I never will be sober again. Am not, anyway.

Dad.

Nancy rubbed her eyes and her face was very white ıs she gasped, "Stepmother! Why didn't I know I had a stepmother? Why didn't they send for me to live with hem? Why did he get me a stepmother? I didn't want ›ne. Oh! mother, my own mother," she threw herself on he grass and sobbed. "Mother, mother, I want you, you. I lon't want a stepmother. Oh, why, Lord Jesus was I ›orn? Why do things have to be this way? Why can't I ıave a home like other little girls have? Why is my father ı drunkard? Lord Jesus, I don't want to live. I want to ;o home to mother and You." She lay quietly on the lawn, ıer little heart broken under the weight of sorrows too ıeavy for one so young to bear. She sobbed herself to ›leep and thus her aunt found her. After reading the letter vhich had slipped out of Nancy's hand, her aunt tenderly vakened her and led the way to the cool porch where they sat and talked. Then together they bowed their ıeads in prayer for the father who had become such a ›lave to drink.

In the hospital, where Mrs. Moore lay at the point of death, nurses were hurrying to and from the sick room. The patient had just returned from the operating room where a tube had been inserted through the outside of her throat into the windpipe so that she could breathe. She lay so still and was so white that doctors shook their heads as they consulted together over the case. The outlook was doubtful.

Outside in the hall a man was slumped over in a chair, asleep. Mud clung to his shoes and around the frayed edges of his trousers. A doctor, in his cap and apron, came out of the sick room and touched the slumbering man on the shoulder, but his heavy breathing continued The doctor shook him, and at last the man, glassy eyed, looked up and stammered, "Wha—at do yo—u wa—ant?"

With a look of distaste, the surgeon said, "Mr. Moore, you may come to the door and take a look at your wife, then you must go home and come back later. She is very sick and we may have to call you at any time. She may not live, Mr. Moore."

"If—if—if she doesn't I'll never be sober again," he said as he staggered to his feet.

"You are not sober now, Mr. Moore. If you were we would let you come into the room, but you must not come in when you are this way." Then as he steadied the man, helping him to the door, he said, "Now just one look."

In his drunken condition Mr. Moore did not realize the danger of his wife's illness and he went home and slept without a care. His work on road construction called him the next morning to go up into the mountains, and though half drunk, he went. The boss of the road gang was used to seeing Mr. Moore drunk. In fact, he had never seen him sober, so he thought nothing of his condition, knowing he was a good worker and could be trusted to handle a truck even though he drank.

That evening Mr. Moore, having forgotten about his wife, stayed up at Idaho Springs after hauling his last load. He was in a beer parlor drinking when he heard his name called. "Bill Moore, Bill Moore here?" asked a man at the front.

"Yes, sir, I am," he called.

"Bill, you are wanted on the phone. Call from Denver."

"Oh," said Bill, "wonder if—Hello!" he hollered into the phone. "What! Going to die! Not my wife. Listen, if you let her die I'll never be sober again. Yes, what—Yes, I'll come right away."

He walked out of the beer joint and across the street to a brightly lighted filling station.

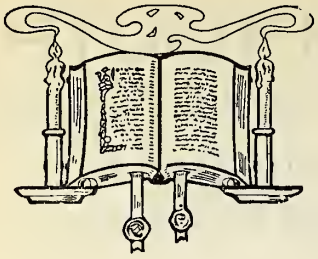
"Say, Sam," he called to the keeper of the station, who was at the gas pump, "know how I can get a ride to Denver? My wife is dying, Sam, and I've got to get there quick. Can you get me a ride? I'll pay for it."

Just then a car drove into the station with five people in it who had been up in the hills skiing. One tire on the car was low and the driver had decided to change to the spare in order to avoid having to do the job on the road in the dark.

"Maybe these folks would take you in, Bill. They have room for another passenger, I see."

(*Continued on page* 171)

God has given Christians a unique privilege in prayer. Here at D. B. I. a personal prayer life is stressed constantly. This has been of untold blessing to me, and my desire is that I may learn the secret of real prayer. —James Wood, '38



Expositions by Ernest E. Lott
Illustrations by Albert Mygatt
Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

LIGHT ON THE LESSON

International Sunday School Lessons

Second Quarter, Lesson 10 **Sunday, June 6, 193**

JOSEPH'S READINESS FOR SERVICE

Lesson Text: Gen. 41:14-57
Devotional Reading: Luke 19:11-23

Golden Text:
"Seest thou a man diligent in his business? he shall stand before kings" (Prov. 22:29).

Today's lesson finds Joseph in an Egyptian prison. The story of how this son of Jacob came to the land of Egypt is one of the most familiar in the Bible. His father, Jacob, had settled in Hebron after Benjamin's birth and Sarah's death. There jealousy broke out among the ten sons, and special envy and animosity was directed toward their seventeen year old brother, Joseph. Joseph wore the coat of many colors which was a symbol of parental favor and heritage. One day the brothers accosted their brother, sold him into Midian slavery, and let the father believe that he had been killed by a wild beast. The Midianites sold Joseph in Egypt to Potiphar, an officer of Pharaoh, where he became a highly respected and valued servant. However, Mrs. Potiphar sought to seduce Joseph but was repulsed by this young man who was pure in body, heart, and mind. She then lied about him and caused his imprisonment. While languishing in prison two of Pharaoh's chief officers were sent there for punishment. They each dreamed a dream which was correctly interpreted by Joseph. Several years later Pharaoh had a dream which greatly troubled him, and that is where we begin our lesson today. We make the following divisions in our lesson text: I. Joseph Interprets Pharaoh's Dream (Gen. 41:14-32); II. Joseph Applies Pharaoh's Dream (Gen. 41:33-37); III. Joseph Fulfills Pharaoh's Dream (Gen. 41:38-57).

I. JOSEPH INTERPRETS PHARAOH'S DREAM

Pharaoh, king of Egypt, said that the dream had a special significance and so called in all of his magicians and soothsayers to give him the interpretation. Unlike Nebuchadnezzar of a later date, he could remember his dream. The Babylonian referred to, forced his soothsayers to give him the interpretation of a dream which he himself could not remember. However, these Egyptian wiseacres fell down just as miserably as did the Chaldeans. We still have a few of this ancient order of the mystic and occult with us today. Most of them, fortune-tellers, hypnotists, ventriloquists, magicians, palmists, prophets, astrologists, and such like are genuine fakes (trick artists), but occasionally there are some who have the aid of the unseen evil spirits. But we must never mistake demon power for divine power. In the case of Pharaoh's magicians, whether aided by demons or no, they failed miserably.

The chief butler of Pharaoh's court suddenly remembered Joseph, who had befriended him two years befor and at his suggestion the Hebrew servant was brough forth. As Joseph stood before Pharaoh he faced a cruci test. Here was a chance for self-glory. Pharaoh even in dulged in a little flattery as he said, "I have dreamed dream, and there is none that can intrepret it: and I hav heard say of thee, that thou canst understand a dream t interpret it" (vs. 15). But Joseph was unmoved by eithe the glamour of the court or the personal compliment His answer was the quick correction of Pharaoh's mis taken impressions and one which gave God His rightfu glory: "It is not in me: God shall give Pharaoh an answe of peace" (vs. 16).

The fine example of Joseph reminds us of Paul's words "Not that we are sufficient of ourselves to think anythin as of ourselves; but our sufficiency is of God" (II Co 3:5). And also those other words of his in Galatians "God forbid that I should glory, save in the cross of ou Lord Jesus Christ" (Gal. 6:14).

Joseph showed Pharaoh that the seven lean cows rep resented seven years of famine which consumed the seve fat cows, or the seven years of plenty. The same wa true of the ears of corn. The interpretation was Goc given and logical to Pharaoh's mind and he accepted i Joseph had succeeded where others had failed. He ha won his release from prison, as well as favor with th king.

The glorious truth which fairly blazes forth from th incident is that God's man triumphed and the devil's me failed. This is seen in the contrast between Moses an the sorcerers; Elijah and Baal's prophets; Daniel and th soothsayers; Christ versus the scribes and Pharisees and Paul versus the legalizers from Judaea. "Trust in th Lord with all thine heart; and lean not unto thine own ur derstanding. In all thy ways acknowledge Him, and H shall direct thy paths" (Prov. 3:5-6).

II. JOSEPH APPLIES PHARAOH'S DREAM

After giving the interpretation of the dream, Josep went a little further and gave Pharaoh a few suggestion as to how to meet the coming crisis. Joseph was, undoub edly, still speaking God's thoughts in this application as h did in the interpretation: "God hath showed Pharaoh wh He is about to do" (vs. 25). The amazing thing is that th king of Egypt actually takes orders from God and pu them into practice in wholesale fashion. Few rulers ha sought God's guidance in times of crises. We thank Gc

The Sunday Afternoon Bible Class has been a great blessing to me. It adds something extra to the day. We a studying the book of Revelation now and I can understand the book better than ever before. —Lela Johnson,

ıat a few of our presidents here in the United States ave been the praying, God-fearing kind.

Joseph's first suggestion was that Pharaoh organize n emergency board to meet the coming famine. This oard was to be headed by one man who was to be given bsolute authority over all the land, responsible only to 'haraoh himself (vss. 33-34). Organization is not an unreasonable thing, although certain religious fanatics vould have us believe that it is. A striking example of he need and employment of organization is seen in the amp of Israel in the wilderness. Moses had been ruling, eading, and judging all Israel single-handed until Jethro, is father-in-law, paid him a visit. The wise old father-inaw saw Moses' folly and said, "Thou wilt surely wear way, both thou, and this people that is with thee: for his thing is too heavy for thee, thou art not able to perorm it by thyself alone. Hearken now unto my voice, I vill give thee counsel, and God shall be with thee" (Exod. 8:18-19). Jethro's advice, in short, was for Moses to reain the leadership but to delegate authority to officers ınder him. Moses accepted the advice and was a better eader for the decision.

Joseph's second suggestion was for the men under the ppointed leader to gather one-fifth of the grain during he seven years of plenty. All available land was to be ultivated and much grain was to be raised. Storehouses vere to be built at advantageous places and wheat, barey, etc., were to be stored in them. This one-fifth of all ıarvest was the government tax and the leader had kingly ›ower to collect it.

God warns, and men are to make the application. Joseph showed Pharaoh how to apply God's Word to his circumstance. The apostle Paul, the evangelist, and other writers of Holy Writ give us God's warnings and then tell us ıow to apply them to our lives. Paul says that there is ıo condemnation to them that are in Christ (Rom. 8:1), ınd then tells how one can be in Christ, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). He also outlines the consequences of sin by giving a list of the inevitable fruits of iniquity (Galatians 5:17-21). Then he gives the remedy—crucifixion of self in Christ (Gal. 2:20; Rom. 6:11) and living in the Spirit (Gal. 5:25). God gives the warning that unbelievers shall perish and that sinful Christians shall suffer serious consequences in the flesh. He expects us to apply the warning and then ıse the antidote or remedy that is always given.

III. JOSEPH FULFILLS PHARAOH'S DREAM

The king was so taken up with the plan outlined to him that he accepted it bodily and even asked Joseph, the interpreter, to be the leader. Joseph seemed to be the only man who could meet the requirements: "Can we find such an one as this is, a man in whom the Spirit of God is?" (Gen. 41:38). These words of Pharaoh indicated that he indeed had respect unto the God of Joseph. Whether that respect deepened to faith we do not know. And so Joseph was selected for the very job that he had advised Pharaoh to create.

Joseph, in his new position, received much acclaim from the people and honor from the king. He even rode in the second chariot and was ruler over all Egypt. He was very diligent in his work and gathered the grain into government storehouses as God had directed. The earth brought forth unusually abundantly during the seven years of plenty so that there was much to be stored. If Joseph had been using twentieth century strategy he would have burned one-fifth of every field or plowed it under instead of saving that one-fifth for a time of want. Under God's direction, Joseph saved the surplus food; but the modern man spurns these old-fashioned ideas and destroys food while thousands and millions go hungry.

God has provided enough grace for every one, too; but are we plowing it under or are we distributing it to hungry souls? "How shall they hear without a preacher?" (Rom. 10:14)

Joseph was not the loser for all of his suffering and privation; he came through bigger and richer for his trial. Does not Romans say, "Tribulation worketh patience; and patience, experience; and experience, hope" (Romans 5:3-4)? How gloriously does God compensate Jospeh for his former unhappiness: the hate of his brothers, the favor of the king; ugliness and derision, reverence; imprisonment in a foreign land, exaltation; the work of a slave, the seal of the king; stripped of his coat of many colors, clothed in white vesture; iron bands, a golden chain.

The closing verses of chapter forty-one reveal the land of Egypt and other lands in the throes of famine but not without a provision. All who will may come to Joseph's granaries and secure grain. Not only did the Egyptians take advantage of this provision of food but all countries were forced to do likewise.

Joseph is one of the best Messianic types in the Old Testament. We quote below a detailed analogy of Joseph and Christ prepared by President Clifton L. Fowler, the editor of this magazine. The teacher may wish to use this outline as the basis for a lesson.

JOSEPH	CHRIST
1. Joseph was the product of the power of God, a miracle child, born of a barren mother (Gen. 29:31; 30:22, 24).	1. Jesus was the product of the power of God, a miracle Child, born of a virgin (Luke 1:34; Matt. 1:18).
2. Joseph was the object of his father's special love, being the son of his old age (Gen. 37:3).	2. Jesus was the object of His Father's special love, from before the foundation of the world (John 17; Matt. 3:17).
3. Joseph was the object of the hatred of his brethren (Gen. 37:4).	3. Jesus was the object of the hatred of his brethren (Isa. 53:3).
4. Joseph's father made him a robe of many colors (indicating that Joseph was the heir) (Gen. 37:3).	4. Jesus is set forth as the Father's heir (Matt. 21:38; Heb. 1:2).
5. Joseph was the recipient of the revelation that he was to exercise sovereignty and rulership (Gen. 37:5-11).	5. Jesus was the object of a prophecy of coming rulership and dominion (Luke 1:33).
6. Joseph was sent by his father to his brethren (Gen. 37:13-14).	6. Jesus was sent by the Father to His brethren (Luke 19:10; Matt. 15:24).
7. Joseph went on the mission for his father with willingness (Gen. 37:13).	7. Jesus came to this earth on His glorious mission willingly (Heb. 10:7).
8. Joseph wandered forth into the field (Gen. 37:15). (The field is the world—Matt. 13:38.)	8. Jesus came to the world (John 3:16).
9. Joseph found his brethren at Dothan (Gen. 37:17). (Dothan means "law.")	9. Jesus found His brethren under the horrid yoke of the law (Acts 15:10).
10. Joseph's brethren rejected him (Gen. 37:19).	10. Jesus' brethren rejected Him (John 1:11).
11. Joseph's brethren entered into a plot to slay him (Gen. 37:18-20).	11. Jesus' brethren entered into a plot to slay Him (Matt. 27:1).
12. Joseph's brethren put him in a pit (Gen. 37:24). (The pits and valleys of Scripture stand connected with death.)	12. Jesus' brethren slew Him (Acts 2:23).
13. Joseph was brought forth out of the pit—death (Gen. 37:28).	13. Jesus was victoriously raised from the dead (Acts 2:24).
14. Joseph, having been lifted from the pit (death), is set forth as the (a) object of Jewish hate and ignorance (hate—Gen. 37:28; ignorance—Gen. 37:29-35); (b) object of Gentile rejection (Potiphar's wife—Gen. 39:14-20); (c) object of God's special love and care (Gen. 39:2-3; 21-23).	14. Jesus, having been raised from the dead, is revealed to be the (a) object of Jewish hate and ignorance (hate—Acts 13:45; ignorance—Acts 3:17); (b) object of Gentile rejection (Acts 14:5); (c) object of God's special love and care.
15. Joseph, having been lifted from the pit (death), is set forth as a man of (a)	15. Jesus, having been raised from the dead is revealed to be a Man of (a)

I am thankful that at D. B. I. we are taught to memorize His blessed Word. "Thy Word have I hid in mine heart, that I might not sin against Thee" (Psalm 119:11).
—Luther Nelson, '40

spotless purity (Gen. 39:3-13); (b) supernatural wisdom (Gen. 40, entire chapter); (c) prophetic insight (Gen. 41:1-37).	spotless purity (Heb. 9:14; 7:26); (b) Divine wisdom (Col. 2:3); (c) prophetic insight (Rev. 19:10).

Here the Gap Principle enters the analogy, separating the lowliness and humility of Joseph from his exaltation and kingliness. As is the case in every occurrence of the Gap Principle, the Holy Spirit leaps, without comment, the centuries which lie between the extremes of the gap.

16. Joseph, the rejected one, was made king (Gen. 41:43).	16. Jesus, the rejected One, shall be made King, when He returns in His second coming (Rev. 19:16; Rev. 20:6).
17. Joseph, upon being lifted to kingship, is united with his bride (Gen. 41:45).	17. Jesus, when manifested as King, shall be united with Israel, His bride (Rev. 19:7-9).
18. Joseph was recognized as the revealer of secrets (Gen. 41:45, Zaphnath-paaneah, revealer of secrets).	18. Jesus, in His second coming, shall be recognized as the Word of God, the Revealer of all secrets (Rev. 19:13).
19. Joseph, upon ascending the throne, enters upon a reign of peace and plenty (Gen 41:47-49).	19. Jesus, upon becoming King, will usher the world into a dispensation of peace and plenty—the Kingdom (Isa. 9:7; Micah 4:3-4).
20. Joseph has two sons —Manasseh, which means "forgetfulness," and Ephraim, which means "fruitfulness" (Gen. 41:50-53).	20. Jesus shall reign over a Kingdom in which Israel shall forget the toil and sorrow of the past and shall bear fruit for God (Zech. 8:12; Isa. 65:18-21; Isa. 14:3).

In this beautiful analogy we see how the incidents of the every-day life of Joseph are so shaped by the Divine Hand as to produce a photograph of that One Who is above all others—Jesus.

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

I was just married, and determined to go straight after I had taken one more chance to get money enough to get a few rooms for a home of our own. That one chance landed me behind the bars of the county jail awaiting my just deserts. But it was there that I met my Saviour, and if a lost soul was ever lifted from the depths to the heights by the grace of God, it was mine. My conversion came about in this manner: Two months after my arrest there was committed to this jail a little scholarly inoffensive sort of a chap, whose name I am not at liberty to reveal. Sufficient to say that he was a Christian, and an active one, as proved by the many who knew him while in there. He had a pretty tough time of it at first, for there is no pariah like a Christian in prison. Whatever his charges were, they were later proven untrue, and had been placed against him to try to extort money. In fact, I know he could have spared himself all the disgrace only for the one thought he had: "If the Lord wants me in jail, there must be a reason for it." Praise God, that thought secured my salvation and that of SEVEN OTHERS.

I won't go into detail as to how we became acquainted and how he told me of the wonderful sacrifice the Lord Jesus made for us all, and how he finally led me to accept and follow Him, and how he made me tell my wife (who is now saved) and write to my parents; and how he showed me that I must, as a true Christian, study His Word and be His witness always. How different that little, dark, dank prison seemed. This poor pen of mine cannot adequately express the change that the Lord brought about in me, and my wife and father and mother. One thing this servant said has been brought home to me rather solidly, and that is that the Christian life is a continuous fight. I readily understand how Paul "dies daily." God has been pleased to use me to bring some of the boys here to Him, three taking the correspondence course.

—A Correspondence Student, in "Serving and Waiting"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. How was Joseph rewarded for his readiness to serve while in prison? (Gen. 40:1-15, 20-23; 41:9-14; Gal. 6:9)
2. How old was Joseph when he stood before Pharaoh? (Gen. 41:46)
3. How long did Joseph rule over Egypt? (Gen. 41:53-54)
4. What did Pharaoh say concerning Joseph's character? (Gen. 41:38-39)
5. What presents did Pharaoh give to Joseph? (Gen. 41:42-45)
6. How did Joseph reveal his humility? (Gen. 41:15-16; Gal. 6:14)
7. Did Joseph begrudge the years of toil and imprisonment? (Gen. 41:51)
8. Why does God permit grievous difficulties to come into the lives of yielded Christians? (Gen. 41:42; John 15:2; Heb. 13:11; Rom. 5:3-5; James 1:2-4)
9. In what way is the truth of the Second Coming of the Lord an incentive to diligence in business? (Col. 3:22:24; Eph. 6:5-8; Rom. 14:12; I Cor. 3:8, 11-15)
10. Is it necessary to spend time in preparation for effective Christian service? (Gen. 41:46-49, 53-57; II Tim. 2:15, 20-21)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Do you remember the story of the boy Joseph, who was hated by his brothers and was sold to some men who were going to Egypt? I believe that every boy and girl likes to hear this story. But today, instead of telling you the story of Joseph, I am going to tell you something of the things which happened to Joseph after he had been in Egypt.

Away from home and loved ones, Joseph did not find life easy. Many years passed by, and Joseph spent many days in prison, but during all this time he was true to his Lord. Those living around Joseph did not love the Lord as he did, and made life unhappy for him. Even the king of Egypt was a man who had nothing to do with the Lord but Joseph found favor in the king's sight because he revealed a dream to him.

The king had a dream which he could not understand and for a while it looked as though no one could tell him the meaning of it. But the Lord used the young man Joseph in explaining the meaning of that dream. The dream really was to tell the king that there would be seven years of plenty in the land, and then seven years of famine, a time when the people would have nothing to eat.

Because of Joseph's great wisdom the king made him a ruler over the people. Now Joseph believed in God and began to prepare for the seven years of drouth and famine. He told the people to save a part of all the crop during the seven years of plenty and thus food was stored away for the time of famine.

Joseph, who was once a prisoner, is now a ruler. Those who once laughed at him turn to him for instruction and help. All of the hardships which once were his, passed away. He became blessed with many blessings. The Lord used the days of testing and trial to prepare Joseph for this new life of service.

May the Lord always find you faithful to Him, even though there may be many around you who do not love the Lord as you do. There may come a time in your life, too, when the Lord will want to use you among the people with whom you are now living. You can be a faithful boy or girl, always in readiness to be of service for your Lord.

Yours in the wonders of His love,

Aunt Anna

Raised in Denver, I believe I would be far from Christ today but for the faithful testimony of D. B. I. Here I gave my life to Him, and here I learn the truths which can transform my sinful life into His likeness. —Dorothy Reich, '3

THE BROTHERLY LOVE OF JUDAH

SUB-TITLE: JOSEPH'S FORGIVENESS OF HIS BRETHREN

Lesson Text: Gen. 42, 43, 44, 45:1-15
Devotional Reading: Psalm 26:1-7

Golden Text:
"Let brotherly love continue" (Heb. 13:1).

Although the title of today's lesson confines us to udah's attitude toward Benjamin, we shall cover more aterial than this. We shall consider the three chapters nd a half dealing with Joseph's interviews with his rethren: (I) Joseph's First Interview with His Bretheen (Gen. 42:1-38); (II) Joseph's Second Interview with His Brethren (Gen. 43:1-34); (III) Joseph's Third Interiew with His Brethren (Gen. 45:1-8).

Because of the prophetic type in these incidents, we hall give an analogy at the close of each section between he incident discussed and some future event in Israel's story. The first two events, as will be seen presently, ave to do with the third and fourth Kingdom offers. The ntire four offers are: first, the Father's offer in the days f David and Solomon (II Sam. 7:16; I Kings 9:5); econd, the Son's offer in the days of John the Baptist nd Jesus (Matt. 3:2; 4:17); third, the Holy Spirit's offer n the book of Acts, ending in 70 A.D. (Acts 2:16, 38, also :12); and fourth, the elect remnant's offer during the reat Tribulation (Matt. 10:1-7). However, the first two ffers are not analogous with the Old Testament types sed in this lesson.

I. JOSEPH'S FIRST INTERVIEW WITH HIS BRETHREN

The romantic story of Joseph and his brethren begins unfold. Jacob, the aged father, living in Palestine, egins to feel the effects of the famine. Hearing of an undance of corn in Egypt, he sends his sons to buy od. However, he does not let his remaining favorite n, Benjamin, accompany them because of his fear of sing him as he did Joseph. The ten brothers make the ng journey to Egypt and presently are in the presence the one who sold the grain.

Unknown to the brothers, this man, the governor, is eir despised, long-lost brother. Wisdom would not perit Joseph to reveal himself immediately—he must first now their present frame of mind. He begins his tests by cusing them of being spies. Of course, they deny the legation, but Joseph demands the appearance of the unger brother as verification for their story. As secur-, he retains Simeon in prison pending the arrival of the unger brother, Benjamin. This test was undoubtedly r the purpose of finding out their present attitude ward both the father and a favorite son. Their ofer attitude, twelve years before, had been hate. What as it now?

The men had indeed changed greatly and now in the ce of unmerited punishment, they recognize it as just compense for their sin against Joseph, "And they said e to another, We are verily guilty concerning our other, in that we saw the anguish of his soul, when he sought us, and we would not hear; therefore is this stress come upon us" (Gen. 42:21). Joseph has accomshed his first goal; he heard what his brothers said, hough they were not aware of it (vs. 23).

The second test that Joseph applies to the sons of cob is to restore each man's money in his sack of grain. they are honest they will return the money and if they e clinging to their old habits they will keep it and say thing. The men discover the money while returning me and again believe that God is requiting them for mer sins: "What is this that God hath done unto us?" s. 28). The men were standing well under Joseph's ts. Their consciences were pricking them. A godly nder conscience is a thing not to be despised. "Let your conscience be your guide" is a good practice if it be controlled by the new nature. Paul connects faith with a trained conscience: "Holding faith, and a good conscience" (I Tim. 1:19).

I. FIRST INTERVIEW OF THE BRETHREN	I. THE THIRD KINGDOM OFFER (A.D. 30 to A.D. 70)
A. The brethren (the beginning of Israel) tested and tried (Gen. 42:14).	A. Israel tested and tried (Heb. 11:36).
B. The brethren receive their money (symbol of the Kingdom.—Gen. 17:8, 17) (Gen. 42:28).	B. Israel receives an offer of the Kingdom (Acts 2:16, 38; 8:12).
C. The brethren see one of their number bound and cast into prison (Gen. 42:24).	C. Israel suffers bondage and imprisonment (Heb. 11:36).
D. The brethren have a favorite brother, Benjamin (Gen. 44:20).	D. Israel has an elect remnant, typified in the twelve disciples (Matt. 10:1-42).

II. JOSEPH'S SECOND INTERVIEW WITH HIS BRETHREN

Jacob, the father, was quite dogmatic in his refusal to let Benjamin leave him as the governor of Egypt had demanded. Reuben, who had disagreed with the sin against Joseph (Gen. 42:22), sought to persuade his father by offering him his two sons as a guarantee of Benjamin's safe return. But the father loved his youngest so much that he would not let him go even in order that Simeon might be freed. A vague suspicion of the sons' guilt in Joseph's death is seen in the father's words, "My son shall not go down with you; for his brother is dead" (vs. 38). However, as the famine continued, the father and sons became desperate, they must go after more corn but not without Benjamin. Judah came to Jacob this time and offered to guarantee Benjamin's safe return (vs. 9). Jacob accepted this offer, whereas, he spurned a like offer from Reuben. The reason is perhaps because the old father knew that Judah was more likely to keep his word since the coming Messiah was to spring from Judah's lineage (Gen. 49:8-10).

The brethren arrived in Egypt with presents for the governor, sent by Jacob, with their younger brother, Benjamin, and the money that had been returned in their sacks. When Joseph heard that they had arrived, he ordered a feast prepared in his own house.

When the time for the feast had arrived, Joseph met with his brethren, still unrevealed, and as they presented him with their father's presents they bowed down and worshipped him. Although the brethren were unaware of the fulfilment, they were bringing to pass Joseph's prophecy of an earlier date (Gen. 37:7). Joseph loved his younger brother very much and when he saw him his impulse was to embrace him, but as yet he could not. Being a tender-hearted man, he could not control his emotions and had to leave the room in order that he might weep for joy. This was the second time that this had occurred. The first was in Genesis 42:24. As the men were seated at the table, they received their first hint as to the governor's identity: "They sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another" (vs. 33).

Joseph had one more testing waiting for his brethren to find out if their change of heart were really sincere. He again had the money returned in their sacks and

The reason I love D. B. I. is because Christ is magnified and exalted in all the classes and in the daily lives of the idents and workers. It is my desire to let Him have the preeminent place in my life also. —Ruth Whaley, '38

his own silver cup placed in the sack of Benjamin. After the men had been on the road for several hours, he sent his steward after them and of course the cup was found, supposedly stolen. The men all returned to Joseph's house, very sorrowful, not making any excuses, because their guilt was too evident. Again the men realized that God was chastising them because of their sin (Gen. 44:16). Here is where Judah's remarkable plea for mercy comes into the story. It was he who had guaranteed Benjamin's safe return and now this governor of Egypt was insisting that Benjamin be his servant. Recounting the story of his father's grief and profound reluctance to let his last son leave his side, he presented a plea, based not on innocence but on guilt, and pleaded for Joseph's grace and mercy. This is the only place a sinner can stand —mercy (Eph. 2:8-9). Judah was indeed asking for that which the Lion of Judah was going to provide—GRACE.

II. SECOND INTERVIEW OF THE BRETHREN

A. The brethren tested and tried (Gen. 44:1-2).

B. The brethren receive their money (symbol of the Kingdom) (Gen. 17:8, 17).

C. The brethren have a favorite brother who has a silver cup (Silver is a type of Redemption — Matt. 26:15; Gen. 44:22).

II. ISRAEL'S FOURTH KINGDOM OFFER
(The Great Tribulation)

A. Israel tested and tried (Rev. 13:15; 6:9-11).

B. Israel receives another offer of the Kingdom (Matt. 10:7).

C. Israel has an elect remnant, God's favorites, who preach the Redemption Story (Rev. 14:1-5; Matt. 10:7).

III. JOSEPH'S THIRD INTERVIEW WITH HIS BRETHREN

Joseph could contain himself no longer; so, sending out the Egyptians from his court, he revealed himself to his brethren. At first his brothers were greatly perplexed and troubled because the revelation was too sudden for them to fully grasp. But shortly they believed their eyes and ears and embraced him. Joseph's forgiveness of his brethren is beautiful—it is so Christ-like: "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life" (Gen. 45:5). He even goes so far as to demonstrate to them the overruling grace of God. He says, "So now it was not you that sent me hither, but God" (Gen. 45:8); also, "But as for you, ye thought evil against me; but God meant it unto good" (Gen. 50:20). This is another way of saying what Paul said, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28). God is not the author of evil but He overrules and causes good to come from evil.

III. THIRD INTERVIEW

A. The brethren receive their long-departed deliverer (Gen. 45:3).

B. The brethren recognize their deliverer (Gen. 45:4).

C. The brethren weep for joy over their deliverer (Gen. 45:15).

III. SECOND COMING

A. Israel receives her long - departed Deliverer (Zech. 14:1-4).

B. Israel recognizes her Deliverer (Zech. 13:6; Rev. 1:7).

C. Israel is given joy for mourning when her Deliverer comes (Isa. 61:3).

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

He was a tenant farmer. From time to time he renewed his lease. He had worked long hours, year after year, and had made the farm a model of its kind. One day the agent mentioned to him that the owner would require the farm for his son who was about to be married. The farmer was greatly upset, and made a number of offers in hopes that his terms would affect the owner's decision. It was in vain. The day drew near when he had to vacate the home, and then he did something that he had decided upon in his weeks of angry brooding. He gathered seeds of all the pests of the farmer, and when it was dark, moved up and down over that fertile, clea soil, casting into it this rubbish.

Next morning, bright and early, the agent rode up t the door, and informed him that the owner's plan ha fallen through, and he would be glad to renew the leas He did not understand the farmer's cry, "My God, wha a fool I've been!"

This story, credited to the "War Cry," aptly illustrate the harvest Joseph's brethren had prepared for them selves through their jealousy, hate, and crime.

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. What position of authority did Joseph occupy i the land of Egypt? (Gen. 42:6)

2. What attitude did Joseph assume toward his breth ren when they came into Egypt in search of corn? (Ge 42:7, 9, 12, 24, 30; 43:27-29)

3. How did Joseph prove the fidelity of his brethren (Gen. 42:14)

4. What was the result of Joseph's treatment in th hearts of his brethren? (Gen. 42:21-28)

5. What condition did Joseph stipulate as a basis fo the return of his brethren into Egypt? (Gen. 42:15-20 43:3-7)

6. On what condition did Judah prevail upon th father, Jacob, to let Benjamin accompany him into Egypt (Gen. 43:8-11)

7. What was Joseph's attitude toward his brethre when they returned the second time? (Gen. 43:26-34)

8. What reveals Joseph's real attitude and love for h brethren? (Gen. 42:24; 43:30-31)

9. How does Judah beautifully typify the Saviour offering to take the place of Benjamin? (Gen. 44:18-3

10. In what manner does Joseph typify the Saviour (Gen. 45:4-28)

AUNT ANNA'S TALK WITH THE BOYS AND GIRL ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

During the days of famine, many people came to Jose to buy food. Among them were Joseph's brothers. A of the brothers except the youngest one (whose nan was Benjamin) came to buy corn. The aged father wou not let Benjamin go with them, lest some harm shou come to him and he lose Benjamin as he had lost Josep For these many years the father had grieved over t loss of Joseph, thinking him to be dead, and he alo found comfort in his youngest boy, Benjamin.

You recall the story of how the brothers went to Jose for corn, and how he questioned them as to their youngs brother and father. We cannot take time to tell you t whole story, but you can read it in Genesis, chapters fort two through forty-five. You will enjoy reading the wh story since our lesson today only takes up the particul portion concerning the brother Judah and his attitu toward his younger brother Benjamin.

Judah, one of the brothers, makes a very simple pl before Joseph who has demanded that Benjamin be broug before him. Judah knows the heart of his father, that grief over the loss of his son Joseph has not passed aw and that if he has to give up Benjamin it will be mo than he can stand. So Judah promises the father to s that the boy is safely delivered to him, and that he hi self will stand good for him.

How this reminds us of our Saviour's love. He lov us so much that He was willing to take our place on t cross of Calvary in order to save us from our sins. J dah was willing to give his very life in order to save brother Benjamin. He was not called upon to do th but the Lord Jesus was. Judah was ready to be a sla forever in order that Benjamin might be set free, a given back to the father. The Lord Jesus Christ, t

The study of Revelation in Sunday Afternoon Bible Class has brought real blessing to me. The many symbols this book interpreted by other Scripture prove that God constructed the whole Book. —Donald Virts,

aviour of the world, died on the cross of Calvary that e might go free.

How different is the attitude of the brothers for the d Benjamin, than that which they showed toward their rother Joseph. They had been willing to lie to their ather about the thing which they had done, and say that oseph was dead. But their hearts are changed. They re now willing to do all in their power to save their brother Benjamin from harm. It is only the Lord Who can change hearts. The years which passed from the time when Joseph was sold into Egypt to the time when Benjamin was sought for, were years in which the Lord had been able to work in their lives, and God changed their attitude.

Yours in His love,
Aunt Anna

A school which carefully ascertains the truth, uncompromisingly stands for the Word, and, best of all, loves, serves, nd glorifies our Saviour—that is D. B. I. I could not be better satisfied with the course, the faculty, or the Christ- n fellowship. —Myrtle Lewis, '39

econd Quarter, Lesson 12 **Sunday, June 20, 1937**

JOSEPH'S KINDNESS TO HIS KINDRED

Lesson Text: Gen. 45:9—47:12 and 27-31; 50:1-21
Devotional Reading: Luke 2:41-52

Golden Text:

"And be ye kind one to another, tenderhearted, for- iving one another, even as God for Christ's sake hath orgiven you" (Eph. 4:32).

With today's lesson we close our studies in the book f Genesis. This lesson, like the last two, is centered a- ound Joseph and the moving of his kindred to the land f Egypt. I. Joseph Sends for His Kindred (Gen. 45:9-28; 6:1-30; II. Joseph Prepares for His Kindred (Gen. 46: 1—47:12); III. Joseph Establishes His Kindred (Gen. 47: 7-31; 50:1-21).

I. JOSEPH SENDS FOR HIS KINDRED

The first thing that Joseph thought of, after revealing imself to his brethren and assuring them that they were ully forgiven (Eph. 4:32), was to send for his father. ust as Benjamin was a favorite son, even more so was oseph. He had worn the coat of many colors and received ssurance that he was to be the heir. He loved his father ore than anyone else, and longed to see him. Without ven consulting Pharaoh he told his brethren to tell the ather that he could make his future home in Egypt. Later, 'haraoh himself confirmed this invitation.

The brothers made haste to get back to their father tell the good news. Joseph loaded them down with gifts, lothing, food, money, and wagons. Old Jacob couldn't elieve the report at first, but the presence of the gifts, agons, etc., verified the story of his sons about Joseph eing yet alive.

Jacob loved God and through bitter experiences had arned to walk in God's will. Before leaving the land, hich had been given to Abraham and Isaac, he con- ulted God concerning the matter. The answer which God ave Jacob at Beersheba was, "I am God, the God of thy ather: fear not to go down into Egypt; for I will there ake of thee a great nation: I will go down with thee into gypt; and I will also surely bring thee up again" (Gen. 6:3-4). No wonder Jacob felt at ease in making the trip. od promised to bring either himself or his seed back gain.

When Jacob arrived in Goshen, Joseph was there in his hariot waiting for him. What a meeting! Joseph fell n his father's neck and wept there a long time (Gen. 46: 9). To Jacob this was like a meeting at the resurrection r he believed that his son had died. Such a reunion akes us think of another reunion in the air (I Thess. 4: 5-17).

There's going to be a meeting in the air,
In the sweet bye and bye.
And Oh! I want to meet you over there,
In that home beyond the sky.
Oh! what singing you will hear,
Never heard on mortal ear,
'Twill be glorious I declare.
For God's own Son will be the leading One
In that meeting in the air.

The invitation given by Joseph to his kindred to come to him is a picture of the invitation Jehovah gives to backsliding Israel to return (Jer. 3:22) and to the individual sheep as well (Luke 15:4). God is continually sending His Holy Spirit after those who have wandered away (John 16:7-13).

II. JOSEPH PREPARES FOR HIS KINDRED

Even before the Israelites arrived Pharaoh had assured Joseph of their welcome in Egypt, but he reaffirmed his word after their arrival. He told Joseph that the whole land of Egypt was available and that his kindred were to take the best of it. The reason for this elaborate courtesy is found in Pharaoh's appreciation for Joseph's excellent service as governor. Joseph chose the land of Goshen, or Rameses, for it was the best meadow land in Egypt, as the possession of his kindred and their flocks.

Joseph brought his father before the great Pharaoh, by way of introducing him, but the one hundred and thirty year old Patriarch conducted himself differently than other folks. It was the custom for a stranger in the court to bow before Pharaoh, but not so with Jacob. The first thing he did was to bless Pharaoh. This was an indication of his spiritual superiority, as indeed was the case. Pharaoh did not seem to resent this new kind of courtesy but rather liked it because of the great age of the Patriarch. Furthermore, this was not a new experience for Pharaoh to be associated with a God-fearing man—he had worked with and respected Joseph for over nine years and Joseph loved Jehovah. The Egyptians were, of course, idol worshippers.

Just as Joseph provided a dwelling place for His people, so God is going to provide a dwelling place (the promised land) for His chosen nation (Zech. 14:9-10). This land shall bring forth abundantly of every good thing (Isa. 63: 21-23). For the individual he prepares the fatted calf (Luke 15:23) and takes him back into his arms (fellowship, Luke 15:5).

III. JOSEPH ESTABLISHES HIS KINDRED

True to God's promise, the children of Israel began to increase in possessions and to multiply greatly (Gen. 47:27). Unlike the Egyptians, who were very heavily taxed (Gen. 47:16-26), the Israelites escaped all this and were fed by the hand of Joseph. The Egyptians grew so desperate during the famine that they were forced finally to sell their land to Joseph in order that they might live, whereas the Israelites had land that was given them by Pharaoh. After the famine was over, the land of Goshen was very productive, and so even before Jacob's death the promised greatness had begun to appear.

Jacob began to approach his home-going and he was not satisfied at the prospect of burial in Egypt. This was not the promised land and he wanted his bones to lie in the land of God's choice, so he persuaded Joseph to promise a burial by Abraham's side in Palestine. At an age of better than one hundred and forty-seven he died and was given a royal funeral by Joseph. His dying wish was

The messages from God's Word which are brought to us by visiting speakers in the Inspirational periods each week ave given me a clearer vision of the Word and the need of applying the truths to our lives today. —Ruth Carter, '40

LET'S GIVE the Student Number of "Grace and Truth" wide distribution. If you want to interest Christians, especially Christian young people, in D. B. I., get this number in their hands. We will be glad to send sample copies to people you think would be interested. Extra copies for your own distribution may be obtained from the office free of charge.

fulfilled, and with Pharaoh's cooperation Joseph took a large caravan to Palestine and there buried his father.

After their return to Egypt the brethren of Joseph again grew fearful lest Joseph would turn and punish them for their past evil (Gen. 50:15). So concerned were they that they sent a special messenger to Joseph to beseech his forgiveness. Such distrust on their part must have grieved Joseph for he had so completely forgiven them once. As far as he was concerned their sins were blotted out, covered (Isa. 44:22, 33). His words to them were reassuring ones, "Now therefore fear ye not: I will nourish you and your little ones. And he comforted them, and spake kindly unto them" (Gen. 50:21). He had ample reason, HUMANLY SPEAKING, for "getting even," but neither the Golden Rule nor brotherly love would let him do such a thing. In the spirit of Ephesians 4:32, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you," he forgave his brethren and comforted them.

The establishment of Israel in Egypt by Joseph is a beautiful picture of that future exaltation and establishment in the Kingdom. God places her in the midst of a Utopia and gives her preeminence and dominion over all nations and peoples. The Psalmist, in speaking of the future glory, says, "Thy seed will I establish for ever, and build up thy throne to all generations"; "Also I will make him my firstborn, higher than the kings of the earth"; "His seed also will I make to endure for ever, and his throne as the days of heaven"; "His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven" (Psalm 89:4, 27, 29, 36-37). Nothing shall prevail against the Kingdom glory of the nation Israel.

God has also promised an establishment to each individual believing soul. This foretaste of the Kingdom comes in the same measure that believers are willing to receive it. Great willingness—much blessing, small willingness—little blessing. The writer of Hebrews indicates that a trusting believer can have a foretaste of the Kingdom: "And have tasted the good Word of God, and the powers of the world (age) to come" (Heb. 6:5). Paul in another passage points out that these blessings through establishment in the Christian life, typical of the Kingdom, are righteousness, peace, and joy: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Out in a certain town in Pennsylvania there was a young man who got tired of the home and the farm, and went to the city. He ran wild and plunged to the depths of sin. His parents did not know where he was, for he never wrote to them. But by and by sin began to pall, as it always does. He began to think of home, and wondered, like the prodigal, if he would find a welcome when he got back. So he went to work and earned enough for his fare, and took the train back. When he got to the old home station, he was so ashamed in his rags, and wondering if they would welcome him, that he boarded the train again and went on a few stations further. As he rode by the old home everything looked homelike and natural. So he sat down and wrote a letter home—it was the first in years. He confessed how sinful he had been and asked his parents' forgiveness. He told them that he would be coming by the next day, and if they would forgive and welcome him home again, to have a sheet on the clothesline as a token. What did that mother do? She did not hang up on sheet. She got all the sheets in the house and hung then on the line. That was the sign of an abundant pardo And that is just how God does things—on a large scale And Joseph is a type of Christ! —"Bible Messages

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Did Jacob believe that Joseph was dead? (Gen. 42 32, 36-38; 43:14; 44:20, 28; 45:26)
2. How many were included in the company whic accompanied Jacob and Joseph's brethren into Egypt (Gen. 46:26)
3. What was the occupation of Joseph's brethren (Gen. 46:32-34; 47:2-3)
4. How old was Jacob when he appeared before Phar aoh? (Gen. 47:7-10)
5. Why did not Joseph purchase the land occupied b the priest during the days of the famine? (Gen. 47:22, 26 Ezra 7:23)
6. Why did not Joseph desire to be buried in Egypt (Gen. 47:28-31; 50:2-14)
7. What was Joseph's attitude toward the distrust c his brethren after the death of his father? (Gen. 50:19-21
8. How did Joseph reveal to his brethren his faith i God's promises? (Gen. 50:24-25; Exod. 13:19)
9. Did not Joseph's definite instructions as to his buri and final disposal of his remains prove his faith in the res urrection from the dead? (Gen. 50:25)
10. When were these instructions fulfilled? (Jos 24:32)

AUNT ANNA'S TALK WITH THE BOYS AND GIRL ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

After Joseph reveals himself to his brothers, he asl that they bring his father to him.

King Pharaoh opened his courts to Joseph's famil not because he owed them anything or that there wa anything good in them, but for Joseph's sake. It was fo Joseph's sake that Pharaoh was willing to give the be of the land to them. Just so it is with our Saviour. Ther is nothing good in us that should make our Heaven Father want to bless us, but it is for Christ's sake th He does bless us.

Pharaoh was the king of Egypt, yet Joseph's fath Jacob was really the greater. Pharaoh was blessed wi earthly riches, but God has especially blessed Jacob spiritual things. Pharaoh gave Jacob of his earthly thin and Jacob blessed Pharaoh with things spiritual.

Pharaoh made ample provision for Joseph to fully ca for his father and brethren. And just as Joseph fed h brethren with food for their daily need, so the Lord Jes cares for our needs from day to day. Joseph's heart w satisfied when he had his brethren with him after such long time of parting. Just so shall our Saviour's heart satisfied when He shall come to take us to be with Hir self in heaven.

In the meantime, the Lord is seeking to teach us wh our attitude should ge toward others. The Golden Te tor our lesson is found in Ephesians 4:32. "Be ye ki one to another, tenderhearted, forgiving one another, ev as God for Christ's sake hath forgiven you." Our te dency is to be unkind. It is so easy to say a harsh word someone who has not been kind to us. But let us alwa remember that the Lord wants us to have the attitu toward others that He has toward us, "Forgiving one a other, even as God for Christ's sake hath forgiven yo Have you ever stopped to think that when the Lord Jes forgave you, He forgave you for everything? If that the way He forgives, then that is the way He wants to forgive.

Yours in One Who freely forgives,

Aunt Anna

"And truly our fellowship is with the Father, and with His Son Jesus Christ." Our fellowship at D. B. I. is swe because each consecrated heart first seeks fellowship with Him and then with each other. —Lucille Culyer,

REVIEW: MESSAGES FROM GENESIS

Devotional Reading: Heb. 11:32-40

Golden Text:

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. 11:13).

I.
GOD THE CREATOR
Lesson Text: Gen. 1:1-31
Golden Text: Gen. 1:1, "In the beginning God created the heaven and the earth."

II.
THE SIN OF ADAM AND EVE
Lesson Text: Gen. 3:1—4:16
Golden Text: Ezekiel 18:4, "The soul that sinneth, it shall die."

III.
THE EFFECTS OF ALCOHOLIC BEVERAGES
Lesson Text: Prov. 23:29-32
Golden Text: Prov. 23:32, "At the last it biteth like a serpent, and stingeth like an adder."

IV.
THE OBEDIENCE OF NOAH
Lesson Text: Gen. 6, 7, and 8
Golden Text: Heb. 11:7, "By faith Noah, being warned of things not seen as yet, moved with fear, prepared an ark to the saving of his house."

V.
ABRAM A MAN OF FAITH
Lesson Text: Gen. 12 and 13
Golden Text: Heb. 11:8, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed."

VI.
ABRAHAM A MAN OF PRAYER
Lesson Text: Gen. 18
Golden Text: James 5:16, "The effectual fervent prayer of a righteous man availeth much."

VII.
THE FORBEARANCE OF ISAAC
Lesson Text: Gen. 21:1-8; 22:1-14; 24:1-67; 26:12-31
Golden Text: Matt. 5:9, "Blessed are the peacemakers: for they shall be called the children of God."

VIII.
THE WEAKNESS OF ESAU
Lesson Text: Gen. 25:2-23, 27-34; 27:26-33; Rom. 9:6-13
Golden Text: I Cor. 9:25, "And every man that striveth for the mastery is temperate in all things."

IX.
THE REMAKING OF JACOB
Lesson Text: Gen. 28:10-22; 31:11-13; 32:24-32
Golden Text: Rom. 12:2, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

X.
JOSEPH'S READINESS FOR SERVICE
Sub-title: Joseph's Trust in God
Lesson Text: Gen. 41:33-44
Golden Text: Prov. 22:29, "Seest thou a man diligent in his business? he shall stand before kings."

XI.
THE BROTHERLY LOVE OF JUDAH
Sub-title: Joseph's Forgiveness of His Brethren
Lesson Text: Gen. 42, 43, 44, and 45:1-18
Golden Text: Heb. 13:1, "Let brotherly love continue."

XII.
JOSEPH'S KINDNESS TO HIS BRETHREN
Lesson Text: Gen. 45:9—47:12, 27-31: 50:1-21
Golden Text: Eph. 4:32, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

PERSONAL APPLICATION PLAN

I. THE POWER OF GOD
Lesson 1—Creation and Recreation
II. THE VIRTUES OF THE SPIRIT
Lesson 4—Obedience
" 5—Faith
" 6—Prayer
" 7—Forbearance
" 9—Spiritual Vows
" 10—Trust
" 11—Forgiveness
" 12—Kindness
III. THE SHORTCOMINGS OF THE FLESH
Lesson 2—Disobedience
" 3—Drunkenness
" 8—Weakness

This type of review permits the teacher to clinch the practical truths of the lessons. In fact, the practical side is the most vital—what good is head knowledge without the heart medicine!

CHARACTER STUDY PLAN

The past quarter has been filled with famous Bible characters. They are known to everyone and almost every pupil from primary on up could give a short story concerning them. Eight recitations would cover the eight characters of our quarter:

God	Isaac
Adam	Esau
Noah	Jacob
Abraham	Joseph

The teacher should "fill in" with interesting observations where the recitations are lacking.

GOLDEN TEXT PLAN

This is our memory type of review. The golden texts given above should be assigned ahead of time and each child should recite them on review Sunday. The teacher must again be on the job to apply each memory verse to the lesson connected with it. The value of the memory work cannot be overstated.

POINTED QUESTION PLAN

Representative questions (two or three) from each lesson should be assigned to pupils in advance and the answers should be given with Scripture proof on Review Sunday. The question and answer method is always acceptable.

Let us make Review Sunday a desirable feature of our Sunday-school. The traditional "review" corpse can be buried if we will become converted first and then be sparkling, original, vivacious, and interesting as we lead our respective classes.

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

A glance at all the passages given for this lesson reveals that one dominant truth is the way certain individuals stood for the faith and for God amid fear, judgment, and indifference. George Braithwaite of the Japan Tract Society has given the following scene:

The building of the army clothing factory depot at Honjo had been cleared off the ground for some time before the great earthquake occurred, and the plot all fenced with a high iron fence, leaving just one entrance down a narrow street lined with shops. When the fires broke out, caused by the quake, the people of Honjo were told to go to these grounds, and large numbers of them went there with their bedding and household utensils, thinking they had at last found a comparatively safe place. Before long, however, the fire was all around them, and

The one phase of dormitory life at D. B. I. that I like most is the intimate fellowship which leads one to a closer walk with Jesus Christ.
—Hope Stewart, '41

the wind rose, blowing burning wood and red-hot sheets of metal roofing down on the heads of the poor people below, so that over thirty thousand lost their lives at that one place.

Among those there was one man connected with the Christian Police Association, and his mother, brother, daughter, and two sons. This Japanese was not a preacher, but he began speaking to the people. Some of them would not listen, saying, "We cannot believe in either God or Buddha at a time like this," and threw mud at him. But others came with the tears streaming down their faces, kneeling down, and even casting their money at his feet, saying, "Oh, do tell us more! Tell us more!" He kept on as long as his strength lasted, and then his brother spoke. The brother and the mother were saved, but the one who started the preaching, and his daughter and his two sons, died there; but surely many precious souls were saved there that night through his faithful witnessing. Of the very few who got away alive, at least three went as soon as they could and obtained Testaments to learn more of the Way of Life and peace.

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Does the Scripture uniformly declare that God created the heavens and the earth? (Gen. 1:1; Acts 14:15; Isa. 45:18; Neh. 9:6; Amos 9:6; Jer. 32:17; Job 38:4-8; Heb. 1:10; Rev. 14:7; Ps. 102:25; Prov. 3:19)
2. What are the three avenues of assault employed by Satan to assail the souls of mankind? (I John 2:16)
3. Does temperance only involve an excessive appetite for alcoholic beverages? (I Cor. 9:25; Titus 1:8)
4. Is obedience essential to Christian victory and usefulness (I Sam. 15:22-23; Prov. 21:3)
5. Is faith the means whereby man can please God? (II Cor. 5:7; I John 5:4; Heb. 11:6)
6. Is faith essential to prayer? (Mark 11:22-24; Heb. 11:6; James 1:5-6)
7. How can the Christian experience God's peace in the heart? (Job. 22:21; Phil. 4:6-7; John 14:27; Ps. 119:165; Isa. 26:3)
8. Why did Esau sell his birthright? (Gen. 25:32-24)
9. Does God approve of any form of worldliness? (James 4:4; I John 2:15; Titus 2:12)
10. To what extent are we responsible for our brethren? I John 3:16; 5:16; Rom. 15:1; I Cor. 4:1-7)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

This past quarter we have studied in the book of Genesis. All of our lessons have had to do with God's dealings with the human race. The name "Genesis" means beginnings. Genesis is the first book of the Bible. It is the beginning. It is a book which speaks of the faith that the men of God has toward their Lord.

Abraham took God at His Word when He told him to go out from the place where he was unto a land which God would show to him. Abraham had faith in the Lord, believing what He said was true before he actually saw God's promise fulfilled.

Noah likewise was told of a great flood which was to come upon the earth. He did not doubt what God had said, but believed and did what God told him to do. Yes, there were some who stood by and no doubt laughed at Noah for building the ark, but I am sure that when the flood waters came upon the earth, they did not think Noah so foolish. Noah took God at His Word and followed out the instructions which were given to him.

In Hebrews eleven we have the record of many others besides those just mentioned who took God at His Word, and by faith they believed that what God had said, He would do. You will notice in this chapter that verse after verse starts out by saying, "By faith Noah," "By faith Abraham," "By faith Moses," "By faith Joseph." All of these men took God at His Word. The Almighty God Who created the heaven and earth was able to lead His people forth, and they trusted Him. The things which He promised to them He brought to pass.

Today every child of God should exercise the faith which is theirs. When we accept the Lord Jesus as our Saviour, we receive faith to believe. Day by day we use this faith to take all of God's promises as He has given them. He promises to guide and direct our lives. Let us believe it. He promises to meet our every need. Let us trust Him to be true to this promise also. We can trust our Saviour in all things. "By faith, Noah," and by faith YOU can take God at His Word. "What He has promised, He is able also to perform."

Yours in a loving Saviour,

Aunt Anna

Oh! the blessedness of attending a Christ-centered institution! Christ magnified, Christ glorified, Christ centered in every activity, thought, word, and deed. This instills within the heart of every student a greater desire to be given over fully to Him. —Janet McNeely, '40

Is the Bible a Reliable Guide?

(Continued from page 139)

> I have made on Christ, which I foolishly made in earlier life. I believe Jesus was the perfect man.

Remember these tributes came from rank unbelievers, but they had to make this honest admission. It is perplexing, indeed, why they could not go a step farther and see Him as either a liar and an impostor (He claimed to be God) or else the very God. However, this only serves to demonstrate the necessity of willingness to see spiritual truth.

The sinless life of the Lord Jesus Christ becomes a veritable mountain of evidence confirming His claim to deity.

IV. THE BIBLE TEACHES A UNIQUE MESSAGE OF SALVATION

ANOTHER significant thing that might be observed about this unique Character was His walk of equanimity and courage amid trials and persecutions. He was always calm, composed, and courageous; never once showing either signs of weakness or signs of anger. He never courted danger or persecution, neither did He avoid them.

Then we see Him going calmly to the cross, willingly giving Himself up to die for His enemies. Could the Man exercising all the noble traits just mentioned have been under a misapprehension as to His purpose in coming to this earth? Incredible! He came to die for sinners such as you and I are; this sacrificial death becoming another strong proof of the claim to deity. Then in glorious vindication of His claim God raised Him the third day in victory. What more can be said than, "He is a resurrected Christ"? And Dr. W. Graham Scroggie, that eminent man of God from Edinburgh, says, "The resurrection of Jesus Christ is one of the best established facts of history."

There can only be one answer to the question, "Did Jesus meet His claim to deity?" He met it in a way that dispels all doubt, and so His claim for the Bible must be reliable, too. After His resurrection, He took the Scriptures, "and beginning at Moses and all the prophets, He expounded unto them in all the Scriptures, the things concerning Himself." Jesus demonstrated positively that the Bible is a reliable Guide.

The Bible does have a unique message of salvation to give to men. This message is "salvation by grace—it is a gift of God." There are literally thousands of books in the world today on religion, and they all have one thing in common—"Salvation is by works." The natural man cannot conceive of salvation being apart from his own

The inspiration period every Saturday morning is a blessing to me. Missionaries home from the foreign field and great men of God come bringing messages of inspiration and helpfulness to each of the students. —Aletha Neal, '39

works or deeds. Yet the message of the Bible is that man is a helpless sinner and incapable of good works in his natural state. Therefore, God has assumed all of guilty man's responsibility and offers him salvation as a gift, if he will only believe and receive it. Jesus, when He hung on the cross, and poured out His life's blood, "tasted death for every man." "All we like sheep have gone astray, we have turned everyone to his own way, and the Lord hath laid on Him the iniquity of us all." "For Christ hath also once suffered for sin, the Just for the unjust, that He might bring us to God." "For He hath made Him to be sin for us Who knew no sin, that we might be made the righteousness of God in Him." And now because God saw us in a helpless sinful state, and sent His Son to be our Substitute and pay the wages of our sin, we can be saved through His grace. And so the message, "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God, not of works lest any man should boast," becomes an unusual proof that this Book is the mind of God, and not a concoction of men.

Since you have read this article, and we draw to the conclusion, I want you to come to a conclusion. Do not conclude that this article has been profitable or unprofitable. If that is all you do, it will still be unprofitable regardless of your conclusion. Here is what I want. Arrive at the same conclusion as did the Bereans after they heard Paul and Silas give forth the Word—"They . . . searched the Scriptures daily whether these things were so" (Acts 17:11). In other words, read your Bible. Investigate for yourself and you will be assured. It will convince you of its truth; it will convict you of your sin; and it will reveal God's provision for your sin. If you disclose one spark of willingness, you will be "born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever." As you come to the Book from day to day, it will transform your life, and make it really worth while. It is not only a reliable Guide, it is the ONLY Guide and Anchor. Do not deprive yourself of the very best that the God of the universe has to bestow upon you.

Is Bible Training Needed?

(Continued from page 141)

resurrection. Destroy these fundamental facts of the Christian's faith and we have nothing but an empty, worthless, lifeless code of ethics in the Bible.

Modernism is putting over much of its present day program under the high sounding title of "Religious Education." Beware of this religious education which has crept into our pulpits, Sunday-schools, denominational colleges, and theological seminaries. Oppose it with all your strength, recognizing that it will rob you of your Bible and your Christ.

We submit, then, as our second reason for the need of young people receiving Bible training, the awful modern religious education that has arisen today.

We come now to our third point:

III. BECAUSE OF WHAT THE BIBLE TEACHES

PAUL, in writing to Timothy, said,

> Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth (II Tim. 2:15).

The command to study comes from the pen of the apostle Paul and we find ourselves confronted with what the Bible teaches on just the thing we are discussing.

As we study this wonderful Book that God has given to man we see three outstanding things that God wants in the Christian. First of all He desires high moral standards. As we have seen, both modern Atheistic education and modern religious education lead our young people to low standards of purity. God, however, demands just the opposite. Again we go to one of Pauls letters to Timothy:

> Lay hands suddenly on no man, neither be partakers of other men's sins: keep thyself PURE (I Tim. 5:22).

Purity of action, purity of thought, and purity of words is what God desires in us who have accepted Jesus as our Saviour.

Secondly, we find that God desires high standards of obedience. The trend of the age is lawlessness and rebellion to authority. The spirit of Communism is on every hand, which is seen very plainly in the sit-down strikes that are prevalent throughout the nation. At the same time that this spirit is being advanced we find God saying. "Obey them that have the rule over you." This not only means obedience to God, and to Christians who have the rule over us, but it also applies to the government that we are under.

> Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme, or unto governors, as unto them that are sent by him for the punishment of evildoers and for the praise of them that do well (I Pet. 2:13-14).

We are to recognize the government as having authority over us and we should submit to this authority.

Thirdly, as we study, we see that God desires high spiritual standards. The apostle Paul presents this truth in a clear, concise passage:

> I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God (Rom. 12:1-2).

True spirituality does not come all at once. It is a process of yielding to God, of being transformed by God into the likeness of Christ, and of growing in grace and in the knowledge of the Lord Jesus. This only is possible through prayer and Bible study.

These three things can only be found as we give ourselves over to studying God's blessed Word. Because of this we present the teaching of the Word of God as a reason for young people to receive training in the Bible.

Oh! young people who may be reading this article, let God speak to you through His Word; and then give yourself to Jesus to be used in His service. Then in considering a place of training for that service, keep in mind the fact that God has raised up all over the United States many fundamental Bible schools where you can receive training in the Word of God.

Take Heed unto Thyself

(Continued from page 142)

individuals. Our religion is personal and individualistic in its relation to God and to His Word, hence, the spiritual life of the group is sustained. The Bible is a personal letter written to you and to me by the hand of our Heavenly Father, and He desires and expects us to conduct our lives by its simplified presentation of the godly life.

It would be futile to merely reveal the craftiness of the old man and then give no remedy. The Word of God presents only one way for victory over the old nature, but there are many phases of this victory which are discussed in the P. C. L. course. The key to Christian

I have found "Grace and Truth" a magazine which fully upholds and proclaims God's Word. I am glad students are required to subscribe. I am looking forward to the help of this magazine in my work for God.—Emalou Anderson, '38

The Lord Jesus Christ and His Word are alone magnified at D. B. I. Because of this He has become the pre eminent One in my life and His Word grows more precious each day. —Jeanette Arkema, '4

victory over sin is reckoning one's self dead to sin, but alive to God.

> Likewise, reckon ye also yourselves to be dead ind ed unto sin, but alive unto God through Jesus Christ our Lord (Rom. 6:11).

Among the many phases of this victory, Bible study and a love for God's Word is stimulated in every student. It is made imperative that the student allow the Bible to be his preeminent and practical guide. Scripture memory work totals hundreds of passages during the four year course. D. B. I. believes, "Thy Word have I hid in mine heart that I might not sin against Thee"!

Individual alone times at the beginning and close of every day, the reading of the Bible upon bended knee, humble consciousness of the Presence of God, and implicit faith and confidence in the strength of His grace are outstanding factors in the growth of every life. Constant occupation in the Saviour, His love, His grace, and His Word is one of the most emphatic truths taught and sought at D. B. I. Christ-centeredness, Christ-likeness, and unselfishness must be gained, or the student has missed D. B. I.'s greatest course—and all other is mere head knowledge! Except a man learn to live devoutly before God, he cannot live devoutly before his brother!

> When a man's ways please the Lord, he maketh even his enemies to be at peace with him (Prov. 16:7).

P. C. L. IN THE SOCIAL REALM

THE social application of P. C. L. truth is DEVOTION MANWARD. The life at D. B. I. affords splendid opportunity to "practice" what is learned in class. Industrial work will present many opportunities for submission to authority and humility and meekness before other fellow-students working at the same task. Such humility can but produce friendships, brotherly love, "pals," spontaneous prayer times between students, an interest in the needs of others, and an excellent spirit in the life of the entire organization. Love will naturally reign in its unprecedented position to bear her lovely fruits.

Each student has a roommate to whom he can be a blessing. Personal exhortations and helps are often very fruitful. The faculty and workers' group are our friends and love us. We will ever remember and be grateful for the kindness, personal interest, and help received from each member of this consecrated group.

Every week there are many practical work assignments, preaching engagements, Sunday-school classes, Gospel teams, open-air and shop meetings, and mission meetings. This is the supreme test, a spirit-filled life coupled with fruitfulness. Many entertainments in the homes of Christian friends, student body and church socials, and outings and picnics in the mountains challenge the practicability of the weekly etiquette talks given in the Campus dining-hall. The devotional period following breakfast and the quiet talks given by the superintendents in the evening men's and women's prayer meetings have been a steadyin factor in our lives.

It is far better for Christian workers to learn the ke to Christian compatability at a school like the Denve Bible Institute than to suffer the consequences of ignoranc when they are in their respective fields of service.

> He that hath no rule over his own spirit is like a city that is broken down and without walls (Prov. 25:28).

P. C. L. ILLUSTRATED

> If thou faint in the day of adversity, thy strength is small (Prov. 24:10).

ONE'S field of service will soon call one's resource into defiance. If the well is deep, the water will last. Spiri tual resources must feed from within. In many of th ancient castles deep wells were dug within the castle wall They were meant to supply the need of the garrison i the time of siege. An aqueduct from without would be a the mercy of the siegers, but the well within must remai untouched. Those living upon the inspiration of circum stances must rise and fall daily, but God's man has spring within.

It has been our joy to hear the testimony of a returne D. B. I. graduate, a missionary from South America. Si years of faithful ministry in the heart of heathendo where her predecessor had been martyred, suffering lac of proper food, personal insults and mockeries at the hand of belligerent Catholics and drunken natives even to th extent of being stoned, have sweetened her soul and mel lowed her heart. Four years were spent without a com panion, in jungle terrors and thus subjected to every sa tanic hostility. But from the gloom and shadows of per secution came a soul brilliant and radiant with the lov of Christ! Her personal testimony spoken in public mee ings fairly seethed with enthusiasm concerning the P. C L. course which she received while a student here at D. B I. Repeatedly she mentioned how it had peculiarly pre pared her soul for the ordeals of mission life and ha taught her the art of patience in tribulation. She know and understands the hardships of her mission land. Sh realizes the conveniences of American life. But today she again formulating definite plans for her soon return to th people whom she loves. The luxuries of American li can never be compared with the ineffable joy of leadin the heathen to Christ! Such a life is not of this worl It is indeed a life transformed into the likeness of th Lord Jesus Himself.

In conclusion, the writer of this article wishes to ex press his personal gratitude for the clear Personal Chris ian Life teaching at the Denver Bible Institute. He ha felt his own unworthiness and the fulness of the love o Christ. To his mind, D. B. I.'s greatest course is her Pe sonal Christian Life training!

Study To Show Thyself Approved

(Continued from page 143)

2. PERSONAL CHRISTIAN LIFE—In this class the student is taught the value of living the life that is prescribed by the dear old Book, and the beauty of the life that is fully yielded to Him. This class adds more, I believe, to the spiritual growth of the student than any other one class in the course.

Book knowledge is not enough for such a service as our Lord's. We must learn the value of daily breaking before Him, and then comes the growth in our souls.

3. PUBLIC SPEAKING—The purpose of this class is to prepare the student for the task of delivering God's message in a pleasing and instructive manner. General platform appearance, gesticulation, and voice placing are carefully studied.

President Clifton L. Fowler, the founder of the Inst tute, is the instructor in each of the above named subject His excellent training and years of experience and muc Bible study make these classes exceptionally valuable.

4. TOPICAL—The one year's work on this subject entirely Bible Chronology, and is an infallible proof of th inspiration of the Scripture. The following three yea are taken up in a systematic study of the doctrinal truth

5. METHODS—The study of how to teach childre it includes Sunday-school and class work, and child psy chology.

6. ENGLISH COMPOSITION—This is the third yea English study.

7. THESIS—The fourth year English; the entire yea is spent in preparation of a 25,000 word thesis, and is test of the senior student's ability to handle the Scriptur The student may write on any Bible subject he chooses

Dean C. Reuben Lindquist is the instructor in each

One reason I like D. B. I. is because of our training in foundational principles of Bible study. For example, we a taught that the Bible is self-interpreting. —C. H. Gautschi, '

ıese classes, and as he has been both student and teach-r in the Institute, he is an exceptionally well qualified ıstructor.

8. CHAPTER SUMMARY—The class in which the hapters of the Bible are read and summarized, thus giv-ıg a bird's-eye view of the entire Bible.

9. CHRISTIAN EVIDENCES—Proving the Inspira-on of the Bible and the reasonableness of the Christian fe, by practical, every-day applications.

10. MUSIC—Notation and Sight Reading, General Cho-ıs, Choral Conducting, orchestra and individual instru-ıental playing are in the D. B. I. music department.

In Notation and Sight Reading, students are taught ıe fundamentals of singing and playing music as rep-ɜsented on the printed page. Choral conducting teaches ıudents to lead song services. From the general chorus ıass, in which all students have a part, the special music ɔr the weekly program is taken. This includes chorus, ɔlo, duet, trio, and quartet work.

Rev. Jesse Roy Jones has been the instructor for thir-ɜn years in the music department. He has charge of l music except the evangelistic piano playing, in which ıss his wife, Mrs. Jones is the instructor. Both Mr. and Irs. Jones have wonderful ability and natural talent, and ıey get excellent results in the music department.

11. ENGLISH I and II—A course which runs two years, ·eceding the English Composition and Thesis classes. In ıis course the grammar of the English language is thor-ıghly analyzed, especially as found in our English Bible.

12. GREEK I and II—To have a knowledge of Greek is valuable. It enables a student to go to the "Greek orig-al" and compare it with the present day translations.

Rev. Ralph E. Obitts, who is the instructor, has been aching both English and Greek for a number years, ıus enabling him to present a compact course in both ıbjects.

13. SPANISH—The Spanish class is especially valuable workers who will work in Mexico, the Latin American ɔuntries, and in the work among the Indians of the ɔuthern states in the United States.

14. FRENCH—All who enter the mission field in the elgian Congo are required to have a knowledge of French. owever, this class is not limited to such students.

15. SPELLING—This is a one year subject. It can be nitted if the student is able to pass a test which is given the beginnig of the year.

Mrs. C. R. Lindquist, wife of Dean Lindquist, is the structor in each of the above classes.

16. MODERN RELIGIONS—In this class a study is made of the leading cults and sects, their doctrine and books literally dissected and compared with the Scripture. This shows up any and all "poison" that they might contain, and shows how to combat such falsehoods with the Word of God.

17. GREAT DISTINCTIONS—The Great Distinctions class is purely an academic class. It is for the benefit of those who have very little or no Bible training and those who are taking the five-year course. Dispensations, Doctrine, and a touch of the Personal Christian Living are all considered in this class. It is a preparation for the heavier work that follows in the four-year course.

Rev. Ernest E. Lott is the instructor in each of these classes. Mr. Lott also has been a student, having finished the work and remained at the school as a Bible teacher.

18. MISSIONS—A class in which future missionaries are given facts concerning their field of labor; the customs of the people, geographical settings, climatic conditions, mission organization, etc.

19. BIBLE GEOGRAPHY—A study of the Bible countries, and a study of the journeys of Jesus. The symbology which is brought out in this study is invaluable. Bible Geography is a one year subject.

20. PENMANSHIP—Another subject which can be eliminated by passing an examination.

As uninteresting as penmanship is to most students, this class is indeed an exception to the rule. Mr. Joseph Edwards, who also teaches the other two subjects listed above, is doing a splendid piece of work in creating genuine interest in penmanship. Mr. Edwards was formerly of California, and is a graduate of the Institute.

21. PERSONAL WORKER'S TRAINING—The class in which students are trained in the method of dealing with all types of people about spiritual things. The problems that Christian workers are bound to meet are discussed and dealt with in the proper manner.

22. SHOP AND STREET MEETINGS—These are places where all students have the opportunity to give out the message of God's love to sin-sick souls.

23. REPORT HOUR—A weekly report of practical Christian work done by each student is required. Here the results are seen of the personal contacts made by the students.

Rev. Henry Dahl, Superintendent of Men, is the instructor in these classes.

If you are considering entering into service for the Lord, do not fail to consider the Denver Bible Institute, the Bible Training School of the Rocky Mountain region.

I am thankful to God for D. B. I. because it is a school run entirely on faith. Founded through faith in God, it to-y stands only by faith. The needs of the workers are supplied by God's faithfulness. —Martin McDermott, '40

That Others Might Live

(Continued from page 144)

y of the Lord as he sees these souls respond to the con-cting power of the Word. To the testimony given ayerfully and in faithfulness, almost invariably there is sponse. They do not all respond in the same way. From e slightest degree of interest, to seeing their sinfulness, d their need of a Saviour and then by settling the eat question, are the varying degrees of response. ıank God, the Gospel is still powerful. At a recent eeting there were six men known to accept Jesus as a rsonal Saviour.

To the workers in a large laundry as they eat their onday lunch, several of the ladies, led by one of the en students, sing and tell of the love and grace of Christ. ıe message of the cross is proclaimed and the invitation given before the whistle blows, calling the women back their work. Because of the brevity of time it is hard get open decisions for Christ. Tract distribution and rsonal work as done at the street meeting is also handi-ɔped. But the Gospel has been set forth. The vital purpose of our going "out" has again been accomplished.

Simultaneous with these meetings, a service is going on in a hospital. Needless to say, here again Christ is magnified, the cross uplifted, as the Gospel is presented in song, music, testimony, and preaching. A wonderful opportunity is here afforded to visit the sick after each meeting. They are comforted and blessed by the old, old story. How marvelous to see these brought to a saving knowledge of the Lord, thus securing their soul for eternity, as well as bringing happiness to them while on beds of sickness. It is a great Gospel that God has entrusted to His saints.

Other meetings during the school year are held, as the Lord directs and grants us openings, in iron foundries, shops, etc.

The primary purpose in all these meetings is to save the lost. But often we find those who have already received the life message, yet are miserably unhappy. They have strayed from the Good Shepherd. To these we give the message of returning to Jesus.

> Him that cometh unto Me I will in no wise cast out (John 6:37).

I am thankful to God for the provision which D. B. I. gives those who cannot pay their way. It gives us a chance practice the Personal Christian Living which is a very profitable course. —Alvin Cassens, '40

Too valuable to neglect mentioning is the calling work carried on by other students simultaneous with these meetings. Many contacts are made as they call from house to house, inviting (as well as testifying for the Lord) men, women, and children to Sunday-school and church services to be held the following Sunday.

On Sunday the Campus chapel, where we as students go "in" to the Word all week, is turned into a neighborhood church and Sunday-school and certain of the students are stationed here to be God's heralds. The Campus Gospel Center" is its Sunday name.

Sunday, of course, is our special going "out" day. The at other places. The Burlington Gospel Mission in south Denver is under the full auspices of our school. The high school at Adams City, north of Denver, is the place of worship for those in that community. A D. B. I. student teaches one of their Sunday-school classes and preaches the morning message. In the coal mining district, thirty miles north of the city an aggressive testimony is carried on. Three small missions are maintained for student testiony at Superior, Eldorado Springs, and Marshall. Still another student has a small church near the school Campus.

Four hundred boys and girls of all ages are instructed in the Word of God each Sunday at the Colorado State Home for Dependent Children. They are children without proper homes. It is more or less a transient group, thus increasing the effectiveness of our service, for most of them learn to know Christ as a Saviour while at the Home. They are a happy group and are eager for the D. B. I. student teachers to make their weekly visit when we teach them the simple truths of the Word.

This heavy Sunday program has been used mightily of God to bring the lost to Christ, and in restoring souls to the joy of their salvation. It is a work where saints are built up in the faith. And many young men and women have made decisions to yield their lives to Christ for service. A low estimate of those ministered to each week is twelve hundred souls. This does not include the personal work done nor the weekly miscellaneous meetings.

The Evangelistic Department is continually receiving invitations for D. B. I. students to conduct services. These are filled by musical programs, singing and instrumental, and by preaching God's Word. Through these various contacts the Gospel reaches young people and adults and is not confined to Americans but reaches Mexicans and Japanese. Beside a large group of services conducted on Sunday, there are other opportunities during the week, including a regular service at a rescue mission. This is a wonderful opportunity for reaching souls steeped in sin. Thus we have evidence that Gospel is powerful, both in saving the lost and establishing souls in the faith.

A student preacher in one of te D. B. I. missions tells of this interesting event: "At one of our services about a year ago, a young lady accepted Christ as her Saviour. She was faithful in attendance to the mission and in giving testimony to her parents and her only sister at home but could never get them to come to the services. However, some months later we had a social time and the unsaved sister came. She was dealt with personally and made confession of Christ. These sisters are the most faithful in the mission today."

Similar incidents occur constantly at D. B. I. They are not outstanding or out of the ordinary, but who knows but that there might come from these a Hudson Taylor, a Moody, or a John and Betty Stam. God has great things for us if we only apply ourselves to practical Christian work.

The students, during the summer months, do not let down on practical Christian work. Winning the lost to Christ, tract distribution, teaching, preaching, and upholding the blessed Word of God, wherever opportunity affords, are phases of the work carried on by vacationing students.

Many go to their respective home and through their testimony in the community others are led to give their lives to Christ for service. Our student body is reinforced from year to year by some of these who have consecrated themselves to the Lord. The student group is a great testimony to the message of the yielded life; each one has given his life for the Lord's service. An important truth is learned when we realize that God has a claim on every life. Romans 12:1-2. It is a message to be preached. It is a message to be applied.

Gospel teams and quartets go out from the school also during the summer vacation. Work in neglected mountain districts is done. Evangelizing in C. C. Camps, meetings in school houses, open air services, and visitation work is carried on. Some of the girls work in summer vacation Bible schools.

Students who stay at the school during these months continue in the regular work as carried on during the school year.

Figures are boresome, but in conclusion please bear with me as I present these. For the year June 1, 1935 to May 31, 1936, 7,000 persons were spoken to about their soul's need. 478 of them accepted the Lord as a personal Saviour. 177 were restored to Christ from backsliding and 242 yielded their lives to Him. Surely an agressive program of practical work is carried on at D. B. I. During the same period 18,000 tracts and 2,222 portions of the Scriptures were distributed. Right down the list, similar figures could be given in respect to practical Christian work at D. B. I. The total hours spent were 15,783.

You too, dear friend, can be a worker for the Lord Jesus Christ. You say, "Going out is hard for me." Try going "in" to Him, then going "out" becomes easy. Consider the value of souls in God's sight, and you shall become a willing servant of His.

Christian friends, the warm spiritual atmosphere, and the study of God's Word continually bless my soul. I am thankful for such a school where Christ is magnified and we are taught to live out God's Word. —Violet V. Anderson, '3

Fruitful in Every Good Work

(Continued from page 145)

Gospel of God's unadulterated grace.

Case B is a young lady from Nebraska who is a real trophy of grace. Her parents, being Mormons, exerted much influence over her but could no longer hold her in that pagan cult, once she caught a vision of the grace of God. She is today in training for theLord's service against their will. With only a little support from friends, she came to D.B.I and worked part time to help pay for board and room. However, this partial support only lasted for a little while and she would have had to leave school but for the offer of a job to defray full expense of board and room. Again the School's industrial department came to the rescue of a needy student and fulfilled the purpose for which it exists. This young lady will work after graduation with the Navajo Indians in Arizona. The devil would like to have seen her diverted from the Lord's service into something else.

Like the writer of Hebrews, "The time would fail me to tell of" the many other cases of students whose training have been made possible by either full time or part time work in the industrial departments of D. B. I. My personal testimony is that it has been an answer to my prayer in training for His service. We students thank God not only for the part this work has in making our training possible but for the practical value it will be in our future work. Mission boards need men and women who are sufficiently versatile to do most any job necessary. A knowledge of carpentry, animal husbandry, farm implements, irrigation, printing, machinery, cooking, and sewing is a great asset to any prospective Christian worker at home or abroad. In all of this, the Word of God has its place both in studying and practice. At D. B. I. the doctrine is taught and applied.

An absolute, positive, and unflinching stand for the Word of God and fearless proclamation of it makes me thankful for D. B. I. Training here fully prepares me for the glorious service of my Lord and Saviour. —Lee Hanson, '3

Jesus Christ comes first at D. B. I. He is exalted and uplifted before us daily. Here we are taught to give Jesus he preeminent place in our lives, which place He rightfully deserves. —Bessie Gozzard, '38

The Days of Youth

(Continued from page 157)

"I'll pay 'em if they will," he said. Then addressing ne of the two men changing the tire he said, "Say, Mister, I've got a wife dying in a hospital in Denver. Just ot a phone call and I need to get there quick. Could you ake me? I'll pay you. I work and I got money."

Both men looked up at him and he continued, "Yes, I now I'm drunk but I'm not so drunk I don't know how o act. Sam here will tell you I'm drunk all the time, but 'm all right. Tell 'em, Sam." Tears welled up in his eyes s he turned to Sam appealingly.

The keeper of the filling station stepped up to the roup and said, "He's all right, gentlemen. He is drunk, ut he needs to get to the hospital as soon as possible. I ee you have ladies in the car but he will be all right."

"We will be glad to take you in, Mister," said the river of the car. "The tire is fixed and we are ready to o. Hop in."

So they started. "This sure is good of you folks. I need o get to Denver quick because I got the best little wife here ever was in the hospital. They say she's dying, and f she does I ain't every goin' to be sober anymore. She's he best little pal I ever had. I had another wife and she ied, and if this one—" Mr. Haney, who was seated next o Mr. Moore, interrupted and asked, "Is your wife a hristian, Mr. Moore?"

"Yes sir, she's the best little Christian you ever saw, lways goes to church, does good, treats everybody the ame— I tell you—"

"But, Mr. Moore, has she ever accepted the Lord as er Saviour?" asked Mr. Haney again.

"Sure she's done all that. Say, she scolds me for drinkng. Says I shouldn't do it. I'll be honest with you; I ot a little girl back in Randolph, Nebraska that just pleads ith me to stop drinking. She writes, 'Daddy, please stop.' ut I can't, it's got such a hold on me. I ain't never going o be without my drink—"

"Mr. Moore, are you a Christian?" asked Mr. Jackson, e driver.

"No, sir, I'm not. This is my theory that if we all do hat is right we'll all get to the same place in the end. My ttle girl talks like you folks, but I got a different idea."

"But you know, Mr. Moore," said Mr. Haney, "our leas do not amount to anything. What God's Word says what counts and it says that without Jesus as your aviour you will go to hell."

"Yes, I've had a lot of hell already. I'm going to go to ell but I am going to take my jug with me."

"Oh, no, you are not. You won't take anything with ou. Hell is real. Hell is eternal. Hell is a place of torent for all unbelievers," said Mr. Haney, seeking to imress upon this poor man's clouded brain the truth of an ernal hell.

"No it isn't," said Mr. Moore. "Hell is right here on rth, and when you die, that's the end."

"Absent from the body, present with the Lord," quoted r. Haney. "Mr. Moore, your soul, whether you believe or not, is going to live on somewhere. Jesus died for ou. Jesus loves you—"

"Naw! He doesn't. Don't anyone love me but my little ife, and if God takes her I'll— Say, mister, don't turn ose corners so fast. I always was scared of this Lookout ad. If you don't drive more careful I'll get out and walk."

"But what are you scared of if death ends everything? ouldn't you be glad to end all your misery?" asked Mr. ckson, who had not been driving fast, but in Mr. Moore's unken condition he was seeing things differently.

"No, sir. I want to get to the hospital to see my little fe. She's a Christian and she believes as you folks do."

"You know, Mr. Moore," continued Mr. Haney, "if should go over this bank and get killed all of us in this car except you would go to heaven and—"

"Well, don't you go over the edge just to see if I'd go to hell," said Mr. Moore, frightened.

"Don't worry, I'll drive carefully, for we are concerned for your soul, Mr. Moore. We want you to become a believer. Jesus died for you. Won't you accept Him as your Saviour?" Earnest desire, pity for this lost one, and love for his soul were put in this question by Mr. Jackson.

The three ladies in the back seat of the car were praying that their passenger, lost in the darkness of sin, discouraged by circumstances, and deceived by the tempter would let the love and grace of the Lord Jesus into his heart, but they heard him say, "Naw, there ain't no hope for me. I'm lost. I'm a drunkard; it's just like dope with me. I can't stop."

"No," said Mr. Haney, "you cannot in your own strength, but the Lord can change you if you will let Him."

"Mr. Moore," said Mrs. Jackson from the rear of the car, "do you love your wife?"

"Say, lady, I love that little girl more than anything in this whole world. She's been great to me, and if God takes her—"

"Then, Mr. Moore, if you love her and if she is a Christian, don't you want to see her after death?"

"But I can't stop—" he began.

"Don't you want to be with her? Would you not like to be with her forever?" she insisted.

There was no answer, for even though his brain was clouded he saw he was cornered. Finally he said, "You folks think I'm just a bum. I've got an education. I have not always been like this. I graduated from the Chadron College."

"Oh," spoke up Miss Briton, "I know a number of folks in Chadron."

"Really?" asked Mr. Moore. "Say, do you know Mr. Thomas Moore who is head of a big Insurance company there? He's my father; that's why, to be honest, I haven't been home for twenty years—he's ashamed of me."

"No, I do not know him; but Mr. Moore, I want to ask you one question. Do you know how to be saved? We may never see you again and you might want to know sometime."

"No." said the man. This was the shortest and most direct answer he had given.

"May I tell you, Mr. Moore?"

"Yes, but I can't stop—"

"Listen, Mr. Moore, God in heaven is so holy that sin cannot stand in His presence. He saw the sinfulness of man. He saw your sin and mine. He sent His Son, His only Son, Mr. Moore, down to this sinful old earth to die for our sins, to be punished for our sins that we might not have to suffer the agonies of hell forever."

"Aw—" started the drunkard.

"Please listen, Mr. Moore. On Calvary's cross they drove nails through the hands of the only perfect Man who ever lived on this earth. They put a crown of thorns on his head; they lifted him up and there He hung on that cross. God in heaven placed your sins, my sins—"

"Oh, you're not a sinner—" he interrupted.

"Yes, I am, Mr. Moore. Our sins were placed upon this Holy One and He suffered for us; He died for us. You were included in the redemption provided on Calvary. So since you are redeemed, all you have to do is to believe in this Jesus Who died for you. Take Him as your Substitute, your Saviour. Mr. Moore, will you do that?"

There was silence for a moment and again all hearts were lifted in prayer. Then he said, "Look out there, Mister, not so fast. I want to see my little wife. I'll get out and walk if—"

"I am not driving fast, Mr. Moore, but I will go still slower if you wish. I was just trying to get you to your

The fact that D. B. I. offers jobs for the students makes financial difficulties fade into the background. Working with idents and workers makes it possible to enjoy Christian fellowship that otherwise could not be had.—Freda Tuttle, '40

The personal attention and prayers of the workers at D. B. I. for the students have been an untold blessing to me. They are always ready to help us in our soul's needs. I thank God for their interest. —Millie L. Stewart, '39

wife as soon as I could. You want to see her, do you not?"

"Sure, but I want to make sure I get there. Say, I work on this road and I know it's rough. I'm drunk, but I know this road."

"We will be careful, Mr. Moore. But why do you not want to be just as careful and make sure you will get to heaven?"

"Say, after I get to the hospital I'll go anywhere with you as fast as you want to go, but I want to see my little wife first. She'll tell me I shouldn't drink. She's a Christian but there's no hope for me. I always take several drinks the first thing when I get up in the morning, and then stay drunk all day."

"Why do you drink so much, Mr. Moore?" asked Mrs. Jackson.

"Because I can't help it. I like it. I got to have it," he replied.

"Is it to drown your sorrows, to make you forget?" she asked again.

"Guess so, little lady," he said.

"Then why not accept a far better way and have the past all under the blood? Then you could start anew. Why not do as your little girl wants you to?"

"She's the best little girl and she writes, 'Please, Daddy, stop drinking.' But I can't, I gotta have—"

"Some day, my friend, you're going to have a long time to spend thinking this over. Eternity is a long time. Heaven is real; hell is real. You will spend eternity in heaven or hell, Mr. Moore, and it is up to you to choose which," said Mr. Haney.

"Naw, it isn't. All the hell is right here and now. I've had lots of it."

"Some day you will know better than that, Mr. Moore," returned Mr. Haney in a serious tone.

"Say, let me out here. Don't you want a sandwich, candy, or something? Let me out, I gotta— Let me buy you something to drink. Pop, I—"

Mr. Jackson stopped the car and Mr. Moore jumped out. "Now you wait," he called. "Don't you go off and leave me."

In a few moments he was back with candy bars for each, and another drink inside his own stomach. They drove in silence for a little while, and all five Christians lifted their hearts to the Lord on behalf of the one who did not know the Lord Jesus. Again conversation was resumed, but the drunken man continued to refuse the Saviour Who had died for him. At Golden he insisted on getting out and taking the interurban to Denver.

As soon as the hospital would permit Mrs. Moore to have visitors, Mrs. Jackson and Miss Briton went to see her. They were told that Mrs. Moore could not talk and that they could only stay a few minutes. As they walked down the long hall they could not help but wonder what type of a woman they would find. They were surprised to see a sweet looking girl with big brown eyes and straight brown hair that accented her sensitive mouth, firm jaw, and well-formed nose. Her face revealed the depths of suffering through which she had passed, both physical and mental. Since she could not talk she had a tablet on which to write her messages. She smiled sadly as the two women entered.

"Mrs. Moore, I am Mrs. Jackson and this is Miss Brinton."

She nodded and moved her lips.

"We were in the car that brought your husband to Denver about a week ago. We have been praying for you, Mrs. Moore, and we are glad to see that you are better."

Again she smiled that sad smile and reached for her tablet. "I nearly died a week ago but I am better now" she wrote.

"Yes, the Lord answers prayer, doesn't He?" replied Mrs. Jackson, who, by common consent, carried on the conversation. "Did your husband tell you about us bringing him down from Idaho Springs?"

She nodded.

"He says, Mrs. Moore, that you are a Christian. I am so glad for that. Have you definitely accepted the Lord as your Saviour?" Mrs. Jackson asked kindly.

She shook her head and picked up her pencil and wrote, "I always go to church. Try to do good."

Mrs. Jackson read her words and realized that the sick woman evidently did not know the Lord as her Saviour, so breathing a prayer she said, "I am so glad you go to church and glad you do good, but Mrs. Moore, those things, good as they are, will never save anyone. Jesus died on the cross for our sins and 'There is none other name under heaven given among men whereby we must be saved.' He died for you and for me, Mrs. Moore. We deserve to suffer for our sins but He suffered for us. You do believe He died for you, don't you?"

She nodded.

"Then won't you take Him as your Saviour? Open your heart to Him?" she asked gently.

Again she reached for her tablet and wrote, "I will talk with you sometime later." She began to cough and all talking ceased for a few minutes while her body was wracked with the cough so familiar to T. B. cases.

When she was again quiet, Mrs. Jackson began tactfully, "Mrs. Moore, God answers prayer and if you would accept Him, thus becoming His child, you could spend so many of these lonely hours praying for your husband. The Lord is the only One Who can do anything for him."

Quickly she picked up her tablet and the two visitors could not help but notice the set of her jaw as she wrote, "He does not care. All he does is drink."

"That may be true, but the Lord can change him. Won't you give the Lord Jesus Christ a chance in your life now, by taking Him as your Saviour and then trust?"

Again she started coughing and when she had finished she wrote, "I am too nervous to talk today. I will be out of the hospital in a week, then come to this address and I will talk with you."

Mrs. Jackson realized that it would be unwise to press a decision farther with one who was so sick, so she said, "We will be glad to come and see you and we are going to be praying for both you and your husband. Would you like me to leave this Bible? Could you read it?"

"A little." The lips moved to form the words.

So with a smile they left just as the nurse came into the room with the hypodermic. Many were the prayers that ascended to the throne of grace for Mrs. Moore but she was not well enough to leave the hospital for many weeks. One bright morning the doctor, after examining her said that if she would be very careful and not over-do, she might go home the next day. Had they realized the environment into which she would step the moment she entered her home they might not have permitted her to go so soon. When she alighted from the cab in front of the shabby building in which they had an apartment, a feeling of gladness swept over her. Here was home, something that belonged to her; but upon opening the door of the apartment a musty smell filled her nostrils and the sight she saw turned that gladness to sadness. She reached for a chair and sank into it to keep from falling.

(Continued in next issue)

Plan now to attend the D. B. I. Bible Conference

The way in which the workers come to the students in helpful exhortation has been a blessing to me. They are truly interested in the life of each student and are ever seeking to draw each one nearer to his Saviour. —Olive Ellis, '4

IN the CROSS of CHRIST
WE GLORY

Students, Faculty, and Staff of D. B. I.

Is not your soul thrilled by the sight of young life dedicated to the Lord Jesus for full time Christian service? Of this group of students 8 were influenced to come to D. B. I. through the testimony of "Grace and Truth." The D. B. I. Number of June, 1934 was especially used in this way. We quote from two of the students: "God used the '34 D. B. I. Number of 'Grace and Truth' to lead me to D. B. I. for training. From the day in October, 1935, when I received that magazine, I have loved D. B. I. and am now praying that God might guide others through 'Grace and Truth' to this school" (Olive Ellis, '40). "I had never heard of D. B. I. until a friend showed me a copy of 'Grace and Truth.' Being interested in Christian training, I wrote for information concerning the school, and a copy of the D. B. I. Number of 1934 was sent to me. This was certainly a Godsend to me, for through the testimony of this number of 'Grace and Truth' the Lord brought me to dear old D. B. I." (Luther Nelson, '40). May God use this present number in pointing many more D. B. I.-ward.

Young Man--Young Woman

GOD WANTS YOU IN HIS SERVICE

D. B. I. exists for the high calling of training young people for Christian service. Would God have YOU train at D. B. I.?

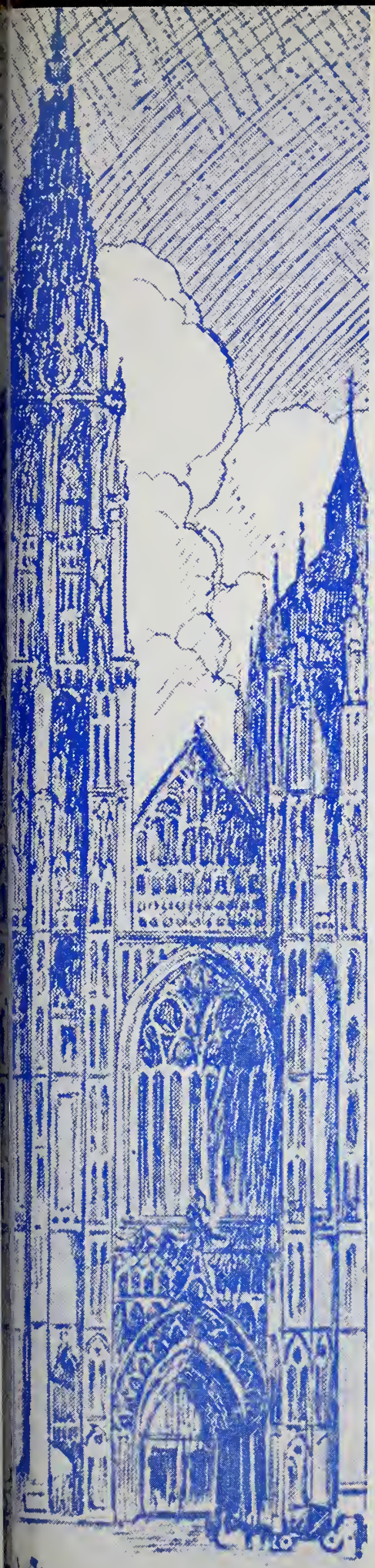
THE DENVER BIBLE INSTITUTE

Clifton L. Fowler, President
C. Reuben Lindquist, Dean

2047 Glenarm Place Denver, Colorado

My lips
shall utter Thy praise,
when Thou hast
taught me Thy
statutes.

Psalm 119:171



SEPARATION NUMBER

GRACE AND TRUTH

CLIFTON L. FOWLER : EDITOR

June . . . 1937

OFFICIAL ORGAN OF
THE DENVER BIBLE INSTITUTE

MEN WANTED!

A CHALLENGE!

For the Lord's Service

The Appeal is Urgent

"I beseech you, therefore, brethren, by the mercies of God, that ye present YOUR BODIES a living sacrifice, holy, acceptable unto God, which is your reasonable service."

"Ye are not your own, for ye are bought with a price; therefore glorify God in YOUR BODY, and in your spirit, which are God's."

The Need is Great

"SAY YE NOT, There are yet four months and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

"PRAY YE, therefore, the Lord of the harvest that He will send forth laborers into His harvest."

"GO YE, therefore, and teach all nations."

The Opportunity is open

"STUDY TO SHOW THYSELF APPROVED UNTO GOD, A WORKMAN THAT NEEDETH NOT TO BE ASHAMED, RIGHTLY DIVIDING THE WORD OF TRUTH."

The Denver Bible Institute offers to consecrated young men and women, who have heeded God's appeal and who have caught a vision of the great need, this opportunity to prepare for Christian service. Its staff of trained and consecrated teachers have dedicated their lives to the training and moulding of Christian young people. Write for further information to

DEAN C. REUBEN LINDQUIST

THE DENVER BIBLE INSTITUTE

2047 Glenarm Place Denver, Colorado

VOL. XV JUNE, 1937 No. 6

Official Organ of
THE DENVER BIBLE INSTITUTE

DOCTRINAL STATEMENT

of the Denver Bible Institute
and of *"Grace and Truth"*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AT THE HELM

IN THE SEPARATION NUMBER

SUBSCRIPTION PRICE: $1.50 PER YEAR
IN CLUBS OF FIVE: $1.00 PER YEAR

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AS THE EDITOR SEES IT

SEPARATION NUMBER

AS CHRIST'S coming draweth nigh, the church and believer alike are increasingly called upon to separate themselves from ungodliness. The articles used in this issue were carefully chosen because of their pointedness and careful adherence to the Scriptures. They may "step on someone's toes," but we must not "trim" the message for it comes from God's Word. Pass *"Grace and Truth"* on to your friends and let them receive the blessing of material that is fundamentally sound and doctrinally safe.

THE BIBLE CONFERENCE

IN LESS than two months the Second Annual Summer Bible Conference sponsored by the Institute will be under way. The cool Colorado climate, combined with a diversified conference program, will provide a vacation guaranteed to bring both physical and spiritual blessing.

Remember the dates—August 22 to September 6.

—C. R. L.

SALVATION -- CHURCH ATTENDANCE

ONE of the saddest conditions existing in Christendom today is the willingness of men to inject human works into the plan of salvation. The methods of doing this are varied. Sometimes salvation is said to be by grace *plus* good works. Yet again salvation is represented as being acquired by grace through faith but *retained* by good works. Some even go so far as to teach that salvation is by good works alone, i.e., following Christ's example. To all of these we must give but one answer. "For by grace are ye saved through faith . . . not of works lest any man should boast" (Eph. 2:8-9).

It is appalling that one should be able to pick up a Christian magazine for the home and find the following statement under the caption, *What Is a Christian?*

> We would say that if you are able bodied and not physically prevented from church attendance, you cannot be a Christian without going to church.

The author of this statement does not recognize the manifold grace of God. God's grace should be left unadulterated and undilluted. There is only one correct answer to the above. "A Christian is a man who has accepted Jesus Christ as a personal Saviour, believing that His efficacious blood atones for every sin." In regard to all "good works," including church attendance, we would say that *good* Christians, *spiritual* Christians, and *worthy* Christians ought to live lives that are above reproach. But these things do not either guarantee or add to their salvation. Therefore, we must in faithfulness to God's Word say that while church attendance is desirable, commanded, and even imperative, yet it is not a requisite to salvation.

—E. E. L.

SUNDAY SCHOOL LESSONS

OUR readers will note that the magazine has been reaching them late each month and consequently in some cases the Sunday School Expositions arrive too late to be of any value. We sincerely regret this and are doing our utmost, in spite of limited labor, to mail *"Grace and Truth"* the first of each month. Pray with us to this end. God willing, the August issue will be back on time.

—E. E. L.

CHANNELS -- NOT RESERVOIRS

SOMEONE, in commenting on the Christian's prayer life, has made the following pertinent observation:

The resources of God's grace are as abundant and incessant as the gushing mountain stream that flows into the reservoir, but God has not seen fit to handle His grace just that way. He has purposed that His children should come daily unto the throne of grace to have their souls replenished. To Isaiah He said, in commending the Israelites, "They seek Me daily" (Isa. 58:2). We need that sacred, quiet, uninterrupted time with Him every day. It is called by some, the daily communion or alone time.

Sales organizations get together periodically, and in some cases have their daily conferences for inspiration, encouragement, and help. How much more should we come to headquarters at least once a day for our spiritual resuscitation. The mid-week prayer service has been called the spiritual filling station. That is a good name for it, and the daily communion with God is also a spiritual filling station.

"Make me a channel of blessing today" was the desire of the inspired hymn writer. It should be our desire too. A channel is of no use if it be dry, so let us keep the pure waters of life flowing in an unchoked channel. Wrote another hymn writer, "I have been alone with Jesus." Have you, dear reader? —E. E. L.

THE ABDICATION of A PRINCE

BY CLARENCE R. HARWOOD

Heb. 11:24-27

By faith Moses refused . . . choosing rather to suffer.

LIFE is a constant series of choices from the age of accountability to the grave's edge. The destiny of time largely hinges upon our choices, and our eternal destiny is certainly moulded by them. Lot chose the well watered plains of Jordan, but they proved to be but "pleasures of sin for a season." Esau preferred the mess of pottage to the Bread from heaven, but the choice was later watered with tears. The choice of Moses in abdicating his princely position in the house of Pharaoh is one of the choice gems of separation truth in the Word of God (Heb. 11:24-27).

I. THE REASON

THE reason for the abdication by Moses is stated in the one word—"*Faith.*" He believed God. Faith is a splendid yardstick for the measurement of values. Moses chose the slave-driver's lash rather than Egypt's crown, but God made him head over a greater nation than Egypt. Faith refuses the honors of the world if they dishonor Christ.

II. THE COURSE

THE course Moses chose was first to refuse to be called the son of Pharaoh's daughter. This may not have been easy. No record is given concerning the treatment he received at the hands of this Egyptian princess. There is a Bible statement that when she saw him as a babe in the ark, "she had compassion on him" (Exod. 2:6). This attitude of kindness and compassion may have continued through his childhood and young manhood until his heart responded in gratitude to the benefactress who was humanly responsible for the saving of his life. Separation may sometimes bring heartaches, but this princess, whom he may have loved dearly, was a part of a sinful system that dishonored the God of Moses. To be true to God the two must part. Many a Christian has found himself in a similar position of making a choice between the Lord Jesus Christ and some loved one.

The next step was to forsake Egypt. In type he turned his back upon the world, for Egypt is a type of the world. God has said, "Come out from among them, and be ye separate . . . and touch not the unclean thing, and I will receive you" (II Cor. 6:17). The Christian, however, needs a balance in all things, of which separation is no exception. One needs to be on his guard that he does not become a monk shut up in a cave and entirely excluded from the world on one hand, or a worldling on the other. Someone has said that "a Christian should remember that he is in the world, but not of it." Moses forsook the land of Egypt and its idols to worship in another land with the people of God. He is a wise example to those who would live godly today.

One of the clearest examples of separation to be found in God's Word is that of Moses. Mr. Harwood handles this study in a delightful manner.

III. THE COST

THE cost of the abdication was to "suffer affliction." Everything of value is obtained at a cost. The highest price ever paid for anything in the universe was the blood of Jesus Christ for the redemption of a soul. Moses changed from a palace to a tent on a desert. He changed from a ride in Pharaoh's chariots to the weary walk of miles behind the flocks of Jethro's sheep. He changed from the social whirl in Pharaoh's courts to the loneliness of the back side of Sinai's desert, but no Christian will venture to say that he made a mistake, for he met with God at the burning bush.

He left the treasures of Egypt, esteeming the reproach of Christ greater riches. Moses, the Jew, was a judge of true values. Nothing is said of Moses ever again being rich in this world's goods, but we are sure he laid up treasure in heaven. After the dust of thirty centuries has blown away, it is not hard to determine whether Egypt's riches or heaven's had the greater value.

IV. THE REWARD

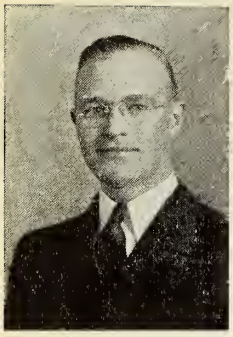
MOSES abdicated because "he had respect unto the recompense of the reward" (Heb. 11:26b). The reward was the riches of Christ which made him a joint-heir with the One Who owns all things. He lost nothing, but gained all.

The greatest reward that Moses received was a view of the Saviour, for "he endured, as seeing Him Who is invisible" (Heb. 11:27b).

When a Christian separates from the world, represented by Egypt, and the people of the world, represented by Pharaoh's daughter, and foregoes the

(Continued on page 196)

Mr. Olsen writes on a well known worldly evil. If you are already a separated Christian, use his "thunder" to help someone who still clings to the world.



ONE OF AMERICA'S DETRIMENTAL PLEASURES-- THE THEATRE

BY IVAN E. OLSEN

> Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it (Matt. 7:13-14). (Note that the word "strait" is not spelled "straight." It means narrow, difficult, tight, or pinching.)

IT IS estimated that fifteen million persons attend the moving picture theatre daily. Three to six million of that number being children. It can be said without fear of successful contradiction, that the motion picture theatre is one of the institutions decorating the broad road that leadeth to damnation. The immoral, impure, and suggestive plots; the portrayal of criminal acts, vice, and crime charm, fascinate, and lure the multitudes daily. The darkened room should instantaneously unriddle the character of the theatre as a pleasure. The Word of God exposes it with no uncertain words:

> For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved (John 3:20).

The curtains of the modern theatre are going to be drawn back in this study. As you glimpse at conditions behind the screens, realize that the half has not been exposed. Sufficient will be the reward of this study if some professing Christians become awakened to some of the evils accompanying this public institution, thereby taking aggressive positions against it. Or, perchance, someone in reading will realize they have never invited the heavenly Guest into their lives, worldly pleasures have kept Him away. He wants to save "whosoever will":

> Behold I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me (Rev. 3:20).

In studying the theatre we shall consider the owners, actors, pictures, and fans.

WHAT CLASS OF PEOPLE CONTROL THE MOTION PICTURE INDUSTRY?

IF THEY were a godly class of people would they run competition to the Sunday evening church service? Would they claim a portion of the only day out of seven which is God's? How many ministers have earnestly sought to have movies closed on Sunday evenings, but failed?

Was it intentional or accidental that Wednesday evening, nationally recognized as prayer meeting night in all churches, has been selected for bank night by motion picture managers throughout our land? Are they seeking to openly compete with the sacred prayer service? Giving them the benefit of the doubt, do you suppose that the sinister, arch-enemy of righteousness, Satan, was ignorant when he prompted the managers to select that evening of seven for their special attraction?

It is a recognized fact that eighty-five percent of the motion picture industry is owned by a class of people which have no regard for the Lord's day or Christianity.

One of the largest film companies inquired of eighteen thousand picture show managers as to the nature of the pictures they wanted, thereby expecting to learn the kind of picture to produce. Sixty percent emphatically demanded the impure, evil, suggestive type. Forty percent wanted a mixture: some clean, some suggestive (C. F. Wimberly).

A society woman writing in a daily newspaper gives the likely reason for such an appalling demand:

> The producers report some of their cleanest pictures have the least box appeal.

Since the motion picture has become a commercial industry, it has but one objective, that of making money. The moral effect of a certain picture on its audience is of little moment, providing it brings in substantial dividends. Modesty and womanly virtue has been sacrificed in the production of many a picture. Agnes Souret, known for her published nakedness, said, "There is not enough money or fame in the world to make up for the price a woman pays when she sells her beauty by way of the stage or the screen" (J. E. Conant). Blinded by the love for money, the motion picture industry has degraded to the very depths of iniquity that they might produce pictures appealing to lustful passions, thereby bringing in large financial returns. By common consent of the public, they are permitted to portray their iniquitous pictures to the premature minds of our children. In some localities our public schools dismiss classes that the pupils might attend movies. May God awaken us from indifferentism on moral issues, and let us realize that the class of people controlling the movies has more regard for money than morals.

(*Continued on page* 185)

The Commercial Degeneration of the Church

WHEN Mr. Reitzel produced this interesting satire some years ago it caused quite a stir among Christian people. As all believers know, the Book of Acts has twenty-eight chapters. The portion here quoted is called the thirty-second chapter of Acts. It is a thought provoker indeed, and should be an eye opener as well.

ACTS

Chapter 32

1. Worldly Mrs. Demas. 10. Carnal means resorted to offset a financial dearth. 13. A call to Ephesus. 27. Members leave the church at Cyprus. 33. Brief statement of conditions in general.

NOW it came to pass in the days when men ceased to call upon the name of the Lord that a woman named Mrs. Demas became of note among the women of the church.

2. For ofttimes she was found standing in the lobbies and corridors of the Roman Senate, beseeching the senators to grant unto her and her sex the right of franchise, which also came to pass in the days of the iron and the clay in the feet of the image of Nebuchadnezzar, as spoken by the prophet Daniel.

3. And be it known unto you all that this same Mrs. Demas was the wife of Demas the minister of the church at Laodicea, and unto her care was given the souls of the little children.

4. Howbeit much was the worldliness that was brought into the church in those days through this woman.

5. And when she saw that these carnal things pleased the children, she proceeded further to plan for a spook social.

6. The walls of her home were bedecked with autumn leaves and the windows draped with white sheets, on the which were fastened cats, and bats, and pumpkins, made of crepe, while a large black cat occupied one of the chief places in the home.

7. Some of the girls were clothed in sheets as spooks and others appeared as fairies.

8. Moreover the boys wore sweaters and being no less cunning than their little fairy sisters, they borrowed stockings from their mothers and sisters, and also placed a pillow beneath their sweater in front, that they might appear unto the rest of the company as little brownies.

9. For Mrs. Demas well remembered the Word of the Lord which said unto her, Train up a child in the way he should go, and when he is old he will not depart from it.

10. Now when believers began to multiply on the face of the earth, the church departed from spiritual worship and sought out carnal means by which to accomplish the work of the Spirit.

We acknowledge our indebtedness to Dr. Charles F. Reitzel of Altoona, Pa. who has graciously permitted us to print the foregoing satire. The twelve page booklet from which this is printed is available at 5 cents a copy from either Dr. Reitzel's office or the "Grace and Truth" office.

BY CHARLES F. REITZEL

11. And there was a great financial dearth in those days.

12. And many were the worldly ways that the church inquired after by which she hoped to set right this trouble, yet nevertheless matters waxed worse and worse.

13. About this time there came a call to John from the church which is at Ephesus, beseeching him that with all haste he should come and preach the Word unto them.

14. And immediately he conferred not with flesh and blood but went, not knowing the things that might befall him there.

15. Now when he was come, the brethren which were at Ephesus received him gladly and hastened to make his stay among them the most delightful.

16. They first showed him his dwelling place and then led him out through the city to the spot where the synagogue now stood.

17. When they had shown him these things, they informed him that there was still one thing which they must yet show unto him.

18. The Apostle wondered within himself what this still one thing of which they spake might mean, yet said he not a word, but pondered all their sayings in his heart.

19. They then led him to the backside of the synagogue where he was astonished out of all measure to find a large gander, which the brethren were pleased to surname Jasper.

20. Now Jasper was an exceedingly fine bird and brought to the church at Ephesus much gain, because of the number of times that he had been raffled off.

21. At times he would yield so much as twenty pieces of silver on a single raffle, the same being placed in the treasury of the Lord, that they might stay the financial dearth that was come upon the churches throughout the regions of Christendom during the days that the church began to wax worldly.

22. Thus the brethren gave as the Lord had prospered them, honoring the Lord with their substance and the first fruits of their increase.

(Continued on page 196)

Mr. Jarman, the head of a large shoe manufacturing concern, has very kindly consented to his personal testimony being printed in our magazine. We value it highly because of the clear example of separation as applied to business relationships. Additional copies of this testimony may be had in booklet form without charge by writing to the author at Nashville, Tenn.

"WHERE THOU?"

BY FRANK JARMAN

IN A meeting held in my home town when I was about the age of ten or eleven, I made a profession of faith, but as later events showed, it was a profession without possession.

Following this profession, I went through the form of baptism, and was received as a member of the church. No one except myself could be held responsible for this. At no time, as I recall, was I urged either to make this profession or to join the church.

As the succeeding years went on and I grew into manhood, it became increasingly clear to me that I was not a Christian—simply a nominal member of the church. As I look at it now, I am truly amazed at God's mercy and love through those years, and I know of nothing more applicable to my situation than is found in the following word taken from Lamentations 3:22-23, "It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning: great is Thy faithfulness."

In January 1907, I had occasion rather late one afternoon to go from Toledo to Cleveland. This was a business trip as I was at that time engaged in business for myself, being the junior partner of a manufacturing concern. My train was due to arrive in Cleveland about 7:30, and after dinner on the train, a newsboy came through with some papers, and on the front page was a picture of Dr. R. A. Torrey. I can see now with my mind's eye the picture of this great evangelist. To those who have ever seen Dr. Torrey, they will recall the familiar gesture of his right arm raised, with the forefinger pointing downward; and underneath this picture, in large letters, were the words "HIS HYPNOTIC EYE." May I pause to pay tribute to the newsboy, as most likely all unconsciously he was one link used by God to bring me to Him. The article in the paper regarding Dr. Torrey stated that he was holding a revival at Cleveland, and I made up my mind that I would go to hear him that very evening.

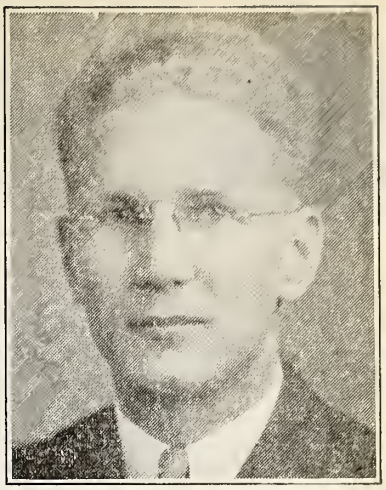
After arriving in Cleveland, I went to the old Armory building where the meeting was being held. I remember almost nothing of the service with the exception of Dr. Torrey's text, which consisted of three words, which God used in speaking to Adam, after his sin of disobedience and consequent fall. You will remember that Adam and Eve heard the voice of the Lord God as He was walking in the garden and they both hid themselves, and the Lord called to Adam and said unto him, "WHERE ART THOU?" If you will look in your Bibles, you will find that the word "art" is in italics, which means that the word is supplied, so that it is additionally impressive to me to have the expression simply "Where Thou?"

This great minister of God I believe, must have spoken TO his text and not FROM it, because I wish to state again that the text is the only thing I remember of the entire sermon. How wonderful is the power of the Word of God, that two words are able to bring conviction to the heart of a man grown very callous through the passing years. During the service, it was borne in on my soul that in response to this question, I was determined, if possible, to find out where I was, that night. The sermon ended and the after-service began. I moved up a little closer to the speaker, but I remember nothing of what he said in this gathering. God, I believe, had a man waiting at this crucial moment who came and sat down beside me. He stayed with me through the after-service and then when the service was dismissed, we remained talking together.

God had already used those three words, "WHERE ART THOU?" to pierce my heart, and now it was for this man, whose name was Fred Horn, to show the way. He had with him a little Gospel of John and he opened it to the twenty-fourth verse of the fifth chapter, and had me read, "Verily, verily, I say unto you, he that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." As I now recall, he did not refer me to any other Scripture at all, although naturally, there were many Scriptures that he could have used, but he used this one—and I think he used this one alone—and asked me again and again if I believed it. I told him that I did, but that I could not see how the belief in a verse of Scripture could change my entire life. What I wanted was a change. I had been going along as stated previously, a nominal Christian, and I did not wish to continue in that state any longer, especially if there was a remedy. Every Christian will know what was in my mind; it was to do something to change my own life, or, in other words,

(Continued on page 195)

Mr. Seger's article deals with a very vital subject—Christian liberty and its responsibilities. Read his helpful discussion and be blessed.



I WILL EAT NO MEAT

BY ELMER E. SEGER

PAUL'S resolute determination was, "I will eat no meat." This, in its applications to similar matters in our lives, should be the decision of every earnest Christian, for behind it is one of the most important principles of separation. That principle is the subject of this discussion.

Liberty and freedom are in a special sense the privilege of the Christian. This must necessarily be so, since salvation is by grace. To say that a Christian is *required* to conform to certain forms, ceremonies, regulations, rituals, inhibitions, or customs is to say that to a certain degree his salvation depends on such conformity. That would place salvation at least partly on the ground of works, and such a conclusion is utterly unscriptural and unsound. Salvation is by grace alone, without works. It is because of this freedom from the necessity of works that Paul says, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1). That is what makes it possible for him to make so bold a statement as we find in I Corinthians 10:23, "All things are lawful for me." This is, however, in no sense a liberty to sin, but simply a freedom from works for salvation.

But there is not in every man that knowledge. Some Christians are not aware of their heritage of freedom. They seek to guide their lives by what we shall call "a lower principle of separation." To them the activities, entertainments, organizations, programs of this day, are easily classified as permissible for the Christian or not permissible. Their conclusions are not based upon a fundamental reasoning, but upon a superficial reasoning. The sincerity and good purpose of these people is not in question. Nor is the final result of their reasoning, for in general they refrain from those things which dishonor the Lord. But their reason for refraining from a thing is usually based on an actual or supposed prohibition in the Bible, or on the actions of other Christians. Sunday sports, for instance, (not professional sports, which would need to be considered from the angle of their connection with organized worldly activity rather than because of the time involved)—Sunday sports would be outlawed by such people because of the general opinion that Sunday is the New Testament Sabbath. Consequently, their consciences tell them that Sunday sports are wrong.

Now as a matter of actual fact, there is no command to observe Sunday as a Sabbath day. There is, on the contrary, Paul's word to the Colossians to "let no man therefore judge you . . . in respect of . . . Sabbath days" (Col. 2:16). And if there were to be observance of the Sabbath it would be on Saturday, the seventh day, and not on Sunday. So the persons who refrain from certain things on Sunday on the ground of a Sabbath observance are really basing their actions on something which does not exist. However, the fact still remains that their consciences tell them it is wrong, so that, dependent on whether or not they actually attend some Sunday sport event, they experience what Paul describes—"their conscience also bearing them witness, and their thoughts the meanwhile accusing or else excusing one another" (Rom. 2:15).

But these people may attend Sunday sports in spite of their consciences, because they see other Christians do so. They may argue that they have supersensitive consciences and should let themselves be guided less by conscience, more by reason. How many times has not the church member excused his indulgence by saying that his pastor does the same thing? This is one of the commonest "reasons" given in defence of questionable activities.

But to do such things contrary to conscience is wrong. Of course, it may be sinful to do some things the conscience condones also, as is the case when the conscience is seared, but a good conscience is much to be desired. Paul says, "I have lived in all good conscience before God until this day" (Acts 23:1). "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:16). The conscience may need to be educated through the reading of the Word of God and the teaching of the Holy Spirit, but never should one act contrary to it. That is unhealthy spiritual exercise because

(Continued on page 196)

THE BEREAN AFRICAN MISSION

IRVING LINDQUIST, SECRETARY

Mr. Lindquist						
SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3		
			9		11	
	14	15				
	21					
				31		

Mrs. Lindquist						
SUN	MON	TUE	WED	THU	FRI	SAT
		1				
					11	
	14			17		
			23			
			30			

A beautiful wedding ceremony which was a history-making wedding in the life of the Berean African Mission occurred Saturday evening, June 5, at the Denver Bible Institute auditorium. The contracting parties were Mr. Irving Lindquist, Executive Secretary of the Berean African Mission and Miss Helen Watson. The bridesmaid was Miss Ann Watson, sister to the bride, and the groomsman was Mr. Glen Lindquist, brother of the groom.

Mrs. C. Reuben Lindquist, sister-in-law of the groom presided at the piano for the major portion of the ceremony. Mrs. Jesse Roy Jones accompanied the duet. The piano selections rendered by Mrs. Lindquist were, "O Love That Will Not Let Me Go" and "Jesus Is All the World to Me." Dean Lindquist rendered "Have Thine Own Way" as a violin solo. Rev. Jesse Roy Jones and Rev. Ernest E. Lott sang "That's What He Means to Me."

As Mrs. C. Reuben Lindquist played the wedding march the bridal party assembled. Dean Lindquist read the Scripture and led in prayer. President Fowler united the young couple in wedlock using the double ring ceremony. As the simple and beautiful ceremony was brought to a consummation, Mr. Jones and Mr. Lott sang "Anywhere With Jesus I Can Safely Go."

The Denver Bible Institute auditorium was filled with a happy throng of friends and well-wishers to witness the ceremony.

Mrs. Julia Watson tendered a reception to the newlyweds and immediate friends at her Fenton Street home, immediately after the wedding.

—Clifton L. Fowler

TESTIMONY OF MAMIE FONDAW

I do not remember the exact time in my life that I gave my HEART to the Lord Jesus, but I do remember when I gave my LIFE to Him. After a two-year indifference toward the Lord and all churches I was finally persuaded to attend a mission near my home. Two years later the Lord saw fit to send a student from the Denver Bible Institute to act as pastor at our mission. I was then interested in working for the Lord, but it was in order to retain my salvation. Our D. B. I. preacher taught us the doctrine of eternal security; I had never before heard of it but I liked it so much because of my own insufficiency. I was very desirous to serve my gracious Saviour. Then one Sunday the message was on Romans 12:1-2 and the only yielded life invitation given in our church was given that Sunday. After a struggle with fleshly desires I gave my life in addition to my heart to Him. From that time till now I have been aware that the Lord has been laying the burden upon my heart for those in Africa. My heart is there and I want to be there too!

TESTIMONY OF HAZEL LEIGH WHITNEY

There's surely somewhere a lowly place
In earth's harvest fields so wide
Where I may labor . . .

This phrase has been a comfort to me as I thought of my life work for the Lord, yet often it seemed there was no place for me. I was strangely dissatisfied with everything I decided on because I was inwardly resisting His will for me. When I finally became willing He assured me that He did have a place for me—in Africa.

Now as I learn more about the work I am delighted to see how the Lord has been preparing me for it. Everything fits just as the pieces of a jig-saw puzzle. I have been sewing for years. Even this is going to prove useful, for Mrs. Amie tells me that there is need for just such work in the Congo. So I will have the privilege of sewing for the Lord and of teaching the native to sew and thus win a way to his heart for Christ.

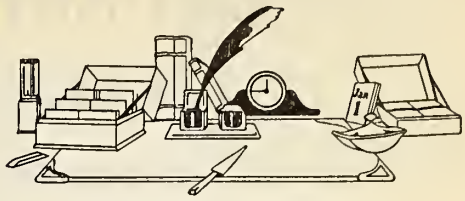
As I face the many obstacles in the way of this undertaking these words strengthen my faith in Him:

Nothing before;
Nothing behind;
The steps of faith
Fall on the seeming void and find
The ROCK beneath.

Mr. Jansen						
SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3		
		8		10		
13		15		17		19
20				24		
	28					

Mr. Parcel						
SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3	4	
					11	
			16			

THE EDITOR'S MAIL BAG



The best way of knowing whether a magazine is read nd appreciated is to see whether a subscriber renews rom year to year. Some of the testimonies quoted below ome from friends who have been receiving "Grace and Truth" for many years and their enthusiasm is as keen as ver. May God continue to use the humble ministry of he magazine in the hearts and lives of every member of he Family.

This member of the Family resides in Missouri:

> Enclosing check for $1.50 to renew my subscription to "Grace and Truth," the best religious magazine I have ever read. It is great and I use it as my main guide on the Sunday-school lessons. The Youth's page is marvelous, and the inspiration it furnishes to a child of God is well worth $1.50.

A reader in Wisconsin adds his word of testimony:

> Thank you for "Grace and Truth." Mere words can never express my heartfelt gratitude and thanks that the Lord has permitted me to read such a wonderful mouthpiece of His Word and will.

This testimony comes from Kansas:

> Kindly send to address below "Grace and Truth" for another year and a copy of "Fundamental Facts of the Faith" as per enclosed order blank. And how I do appreciate this opportunity of getting these valuable studies which have appeared in "Grace and Truth" and I have studiously kept my numbers to preserve the series. But shall enjoy them in book form.

Montana is not without its encouraging word:

> I am enclosing $1.50 to renew my subscription to "Grace and Truth" for one year beginning with the May number. What would I do without "Grace and Truth"! I am so thankful for the Christian people who make the magazine possible. May God continue to bless and guide them.

A member of the Family, earnestly studying the Word, s eager to know the time of the resurrection of Old Testament saints.

The Scriptures indicate definitely that the Old Testanent saints are to be raised at the close of the Tribulation. On this point observe Daniel 12:1-2. The first verse says, "And at that time shall Michael stand up, the great rince which standeth for the children of Thy people; nd there shall be a time of trouble, such as never was ince there was a nation . . ." There is no question whatoever as to the significance of these words. They point irectly to the Tribulation. Having described the Tribuation in verse one, the sequence is very definite. When ve come to verse two, it says, "And many of them that leep in the dust of the earth shall awake, some to everasting life, and some to shame and everlasting contempt." From this we conclude that there is a resurrection at he end of the Great Tribulation. That resurrection inolves the Jews, hence it includes all believers of dispenations previous to the Body, and believers of the disensation of the Tribulation.

Another passage which gives us a very startling inking of a resurrection at the end of the Tribulation is saiah 24:21-23. In verse 21 the Holy Spirit describes the limax of the Tribulation: "And it shall come to pass in hat day, that the Lord shall punish the host of the high nes that are on high, and the kings of the earth upon the arth." It is a punishment which is going to fall upon the hosts of the Antichrist at the end of the Tribulation. Verse 22 does not especially concern us. It teaches that those who are subject to the judgment of God at the close of the Tribulation are to be shut up as prisoners for many days and they shall be visited. This is a reference to the fact that the resurrection of the unbelievers will be at the end of the Kingdom. But verse 23 does concern us very much, for it says, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." The particular little expression which gives us a revelation of the fact that there will be a resurrection at the end of the Tribulation is the four closing words of verse 23: "Before His ancients gloriously." The Lord Jesus, in the wonderful days of the Kingdom, will reign before His ancients gloriously. In order to do that there will have to be a resurrection of the ancients. That resurrection, as we found indicated in Daniel 12, occurs at the end of the Tribulation.

In the closing verses of Revelation 19 we have the description of the Second Coming of the Lord. Following the Second Coming of the Lord, as we step into chapter 20, we find that an angel comes down from heaven, "having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years." Satan is to remain in the bottomless pit until the thousand years are finished, then he is to be loosed for a little season. Then in verse four God vouchsafes to John the Revelator, a remarkable vision. He says, "I saw the thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus." This is a direct reference to martyrs of the Tribulational period. Those who would try to say that these are martyrs of the Church period or some other period would have to recognize the language of the next few words which says, "And which had not worshipped the beast." The beast is manifested in the Great Tribulation. Consequently, we know for a certainty that the persons being named in verse four are the martyrs of the Great Tribulation, and the record concerning them is that they live and reign with Christ a thousand years. Hence their resurrection must of necessity have taken place at the close of the Great Tribulation.

From the three passages which I have submitted to you, there is only one possible conclusion: Believers of the Old Testament and believers of the Tribulational time are to be resurrected at the same time, and that time is just before the opening of the Kingdom.

The Lord Jesus, in discussing this subject with Martha, says unto her, "I am the Resurrection, and the Life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?" He is not referring to the end of the Church dispensation, for the context forbids John 11:25-26 being placed at the end of the Church dispensation. Since He is speaking of the end of the Tribulation period, which is typical of His Gospel teaching, then He is saying definitely that He that believeth on Him—at the end of the Tribulation period—though he were dead, yet shall he live. This is definite prophecy that a resurrection shall occur at the end of the Tribulation. "And whosoever liveth and believeth on Me shall never die." This is a prophecy that those who pass through the Tribulation unscathed shall pass into their resurrectional victory and condition without death, a similar experience to those who are living at the end of the Church age and are caught up to meet the Lord in the air.

A discussion of the resurrections will be found in the Editor's Mail Bag for July 1936, page 218.

IN THE HARVEST FIELD

CONDUCTED BY RALPH E. OBITTS

Commencement week is always a busy and happy week at the Denver Bible Institute. This year it was especially so, because of an increased number of activities. The alumni members returned to their Alma Mater in a larger number than ever before for commencement week. And three weddings were scheduled on various days of the week also, adding to the interest and happiness of the closing days of this school year at D. B. I.

On Sunday May 30, the graduating class took charge of the Young People's Society program at 2047 Glenarm. The various members of the class gave testimonies and musical numbers. Rev. Max Kronquest's solo was a combination vocal and clarinet number. Miss Marian Takamine played as a piano solo one of her own hymn transcriptions. And the class sang their class song, "Valiant for the Truth."

The baccalaureate address, in the following service, was given by Rev. O. Carl Lundholm, the pastor of the First Baptist Church of Longmont, Colorado. In his introductory remarks Mr. Lundhlom mentioned his happy associations at the Omaha Bible Institute with Rev. H. A. Wilson, who was for many years the assistant editor of "Grace and Truth." The baccalaureate address brought blessing and inspiration; and we were glad to make the acquaintance of Mr. Lundholm.

On Tuesday, the first day of June, there was an ordination examination and service. The ordination occurred at the Berean Fundamental Church, and was in charge of the pastor, President Clifton L. Fowler. The candidates were Mr. Joseph Edwards and Mr. Paul Whaley, both graduates of the Denver Bible Institute. Mr. Edwards has been Supervisor of Men at the Institute during the past year. Mr. Whaley has been associated with Rev. H. A. Somerville, of Amarillo, Texas. The ordination council consisted of the deacons of the church, and the ordained ministers who were present at the Institute at the time. It was fine that Mr. Whaley's parents were able to come to Colorado for commencement, and be present at the ordination of their son to the gospel ministry. The ordination sermon was preached by Dean Lindquist; and the ordination service brought rich blessing to us all as we witnessed the setting apart of two young men for God's service. May God send many more young men to D. B. I. to be trained and sent forth as ministers of the Gospel.

On Wednesday we were as busy as bees at the Campus, preparing for the annual alumni banquet. The banquet was attended by a larger number than ever before: one hundred and forty-two sat down around the banquet tables in the dining room at Chapman Hall. The decorations were attractively interpretive of the militant motto of the graduating class, and were prepared by Mrs. Hazel Johnson and those who assisted. The banquet menu was a delicious course dinner prepared by Mrs. Shirley Obitts and those who helped. The special musical numbers between courses included a saxophone solo by Rev. Terrell Butler, a number by a brass quintet, and a piano solo. The speakers at the banquet included President Clifton L. Fowler, toastmaster, Rev. Clarence Harwood, Rev. Carl Harwood, Dean C. Reuben Lindquist, Rev. H. W. Dahl, and Rev. Ambrose Bandow. The members of the graduating class gave stirring testimonies. And Rev. Archie Yetter, pastor of the Grace Fundamental Church, of Pomona, California, delivered the address of the evening—a heart-felt appeal for faithfulness to the all-important prayer life. Several fine musical numbers added to the enjoyment of the program. At the close of the banquet program, there was a surprise. We pushed aside the center tables to open up an aisle; Rev. Jesse Roy Jones took his place at the end of the dining hall; and Mrs. Jones began to play the wedding march. It was a beautiful wedding ceremony in which Miss Mildred Whaley, one of the graduating class, was given in marriage by her father to Ralph D. Morningstar, an alumnus of D. B. I. residing in Elkhart, Indiana.

On Thursday, June third, it was a day of happy social activity indeed. In the afternoon we attended the wedding of Miss Bessie Gozzard and Rev. Ivan Pulis. The wedding ceremony was performed by President Fowler at his home in Denver, which was attractively decorated for the occasion. The best man and bridesmaid were Rev. Henry Dahl and Miss Vivian Mills. (In the Morningstar wedding on the preceding evening, it was the brother of the bridegroom, Forrest, and the sister of the bride, Ruth, who were the best man and the bridesmaid.) The next event of Thursday was the waffle supper at Torrey Hall, tendered to the graduating class by President Fowler and Dean and Mrs. Lindquist. The guests at the supper included several friends and relatives of the graduates, including Mrs. Vanita Kronquest, Mr. and Mrs. H. A. Whaley, Mr. and Mrs. O. O. Wood, Mrs. Stewart, and Mrs Fear. After the supper, Dean Lindquist showed the moving pictures of D. B. I. to the friends and guests at the Campus. And after that we attended a reception at President Fowler's home for the classes of '35, '36, and '37, given by the President and the Worker's Council. This reception included a devotional period featuring the testimonies of the several alumni who had returned to the school for commencement week; and their testimonies of the Lord's blessing upon their work in their various fields were an inspiration indeed.

The presentation of the Senior Class gift to the school was made Friday afternoon. The gift is a drinking fountain. It is a pedestal type, with china receptor and chromium plated base and pedestal. It will be an attractive ornament in Brookes Hall, and will be as practical and useful as any gift could be.

The graduation exercises this year held all of the thrill that has attended every recurrence of commencement season at D. B. I. There is something intensely interesting in seeing young men and women receive a diploma representing four years of Bible training, to step forth into full time Christian service. The graduation exercises opened with an overture featuring the hymn, "I Love to Tell the Story," by the D. B. I. orchestra under the direction of Rev. Jesse Roy Jones. Dean C. Reuben Lindquist presided at the service. The Institute sang a medley of gospel hymns featuring a song entitled "The Challenge," written by Mr. and Mrs. H. T. Bacon; and also the Senior Class song, "Valiant for the Truth," composed by Mrs. Shirley Obitts. President Fowler delivered a fine address which brought blessing to us all from the Word of God. And Dean Lindquist presented the diplomas. May God grant that many more young people may come to D. B. I. for training, and may be sent forth as this year's class, to give their lives to the Lord of the harvest as trained laborers in His field. Pray toward that end.

A fitting close to the many happy events of commencement was the wedding on Saturday night, June 5, of Miss Helen Watson and Mr. Irving Lindquist. These two are accepted candidates of the foreign missions department of D. B. I. The wedding occurred at 2047 Glenarm, in the auditorium of the Berean Fundamental Church, which was attractively decorated for the occasion. The ceremony was performed by President Fowler, assisted by Dean Lindquist. As in the first wedding of commencement week, so also in this one, the best man was the bridegroom's younger brother, and the bridesmaid was the bride's younger sister. It was impressive to realize that the two young lives being united in marriage would soon be in the Lord's service far away upon the mission field of Africa.

Commencement week made us thankful for the ministry of such a school as D. B. I. Pray that the Lord may prosper the school and use it increasingly in the training of young lives for His service.

BIBLE SEED THOUGHTS

CONDUCTED BY JOSEPH J. EDWARDS

"WHAT MANNER OF PERSONS OUGHT YE TO BE?"

Scripture Reading: II Peter 3

I. HOLY
- II Peter 3:11—"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy coversation and godliness."
- Tit. 2:1-8
- I Pet. 1:15-16

II. DILIGENT
- II Peter 3:14—"Seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless."
- I Thess. 5:23

III. WATCHFUL
- II Peter 3:17—"Seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."
- I Cor. 15:58

IV. FRUITFUL
- II Peter 3:18—"Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."
- John 15:1-5

—C. R. L.

ISRAEL'S PAST

Romans 9

I. THEY WERE A PRIVILEGED PEOPLE—vss. 1-5
II. THEY WERE A DISTINCTIVE PEOPLE—vss. 6-9
III. THEY WERE AN ELECT PEOPLE—vss. 10-12
IV. THEY WERE A BELOVED PEOPLE—vss. 13-18
V. THEY WERE A MOLDED PEOPLE—vss. 19-23

—J. O.

DEATH IS CONQUERED

I. JESUS PERFORMED IT
- Heb. 2:14
- Rom. 6:9

II. DAVID PREFIGURED IT
- I Sam. 17:51

III. NATURE PICTURES IT
- John 12:24
- I Cor. 15:37-38

IV. BELIEVERS PROVE IT
- Gal. 2:20
- Col. 3:1-3

—E. E. S.

A COMPASSIONATE CALL

Isa. 45:22

I. A SIMPLE CONDITION—"Look"
II. A SUFFERING CHRIST—"Unto Me"
III. A SAVING CONFESSION—"And be ye saved"
IV. A SWEEPING COMPASSION—"All ye ends of the earth"
V. A SOVEREIGN COMMENDATION—"For I am God and there is none else"

—A. M. F.

THE VICTORIES OF GOD

I. THE VICTORIES OF GOD IN THE DAY OF BATTLE
- A. Jehoshaphat and the Ammonites—II Chron. 20
- B. Gideon's 300 and the Midianites
- C. The children of Israel and the Egyptians at the Red Sea—Exod. 15
- D. Israel and Gibeon—Joshua 10
- E. Israel and the people of Jericho—Joshua 6

II. THE VICTORIES OF GOD IN THE DAY OF SEEMING DEFEAT—THE CRUCIFIXION
- A. He nailed the Law to the cross—Col. 2:14
- B. He overthrew the devil—Heb. 2:14
- C. He crucified the old nature—Rom. 6:6
- D. He answered for our sins—Isa. 53:6

III. THE VICTORIES OF GOD IN THE DAY OF THE SECOND COMING
- He shall come to reign as King of kings and Lord of lords—Rev. 19:11-21

IV. THE VICTORIES OF GOD FROM DAY TO DAY IN THE LIVES OF YIELDED CHRISTIANS
- Rom. 7:24-25
- I John 2:1
- I Cor. 15:57

OUR GOD IS A GOD OF VICTORY!

—C. L. F

FEEDING THE MULTITUDE

John 6

I. PHILIP'S EXAMINATION—"where shall we buy?" vss. 5-7
II. ANDREW'S OBSERVATION—"Andrew saith, There is a lad here" vss. 8-9
III. THE LAD'S DONATION—"five barley loaves and two small fishes" vss. 9-11
IV. THE SAVIOUR'S DEMONSTRATION—"He gave thanks and distributed to the disciples" vs. 11
V. THE DISCIPLES' MINISTRATION—"and the disciples (distributed) to them (the multitude) vs. 11
VI. THE MULTITUDE'S SATISFACTION—"they were filled" vs. 12
VII. THE MIRACLE'S INTERPRETATION—"Labor not for the meat which perisheth but for that which endureth unto everlasting life, which the Son of man shall give unto you" vs. 27

—J. R. J.

THE SUPREME GIFT OF LOVE

I John 4:7-19

I. THE SOURCE OF LOVE vss. 7-8
II. THE MANIFESTATION OF LOVE vss. 9-10
III. THE EXPRESSION OF LOVE vss. 11-16

Results: vss. 17-19

—C. R. L.

LET'S PRAY

(Continued from May Issue)

In her weakened condition the dirty room, unwashed dishes, dishevelled bedclothes, stiff dirty socks, and smelly overalls were too much for her and she began to cry. She did not know where Bill was. They had telephoned from the hospital the day before and told him that he could take her home, but he did not come, hence she had taken a cab. Feeling a little better, she suddenly thought of the Bible which the two ladies had given her in the hospital and took it out of her bag. It seemed to open of itself to a verse which she had read over and over again since she had gotten the Book. As she read it now it seemed to have a new meaning. It seemed that for the first time she knew what the verse meant. "Thou wilt keep him in perfect peace whose mind is stayed on Thee because he trusteth in Thee." Her troubled heart saw that she longed for peace, and that in order to have that peace she must take the One Who was able to make this promise good. So there in the midst of the dirt, smell, poverty, her illness, and loneliness, she said "Yes," to Jesus. A quietness and peace came into her heart such as she had never known before, and she felt stronger. The first thing she did after removing her wraps was to throw open the windows. The fresh air gave her added courage and strength, and she started picking up the dirty clothes, changing the soiled bed linen, and putting things in their rightful places. She was weak, but her new-found happiness spurred her on.

Mrs. Jackson had driven to the hospital, and upon finding Mrs. Moore gone, had followed her home. She knocked gently upon the door and was surprised to see Mrs. Moore, herself, open the door with a smile on her face. "Why, Mrs. Moore, you look so fine! You must be happy to be home again," said Mrs. Jackson, who had feared for the time when the patient would return to her drunken husband.

"Yes, Mrs. Jackson, but I have a deeper happiness than that, for today I—" She hesitated, and her visitor said, "Tell me quickly the good news. What has happened?"

"When I came home today everything was in such a terrible mess that I sat down and cried. I didn't know where Bill was and I don't know yet, but I was so discouraged that I was ready to reach out and try anything that would bring relief. I remembered the Bible that you gave me so even before I removed my coat I read in it, and in desperation, yet in gladness, I took your Saviour as mine." Tears again filled her eyes, but they were tears of joy.

"Oh, you don't know how happy I am, Mrs. Moore, isn't that wonderful? I am so glad, for I have been praying so much," said Mrs. Jackson.

"I know it, and I have been conscious all the time that the Lord was dealing with me, but I was determined that until Bill changed I wouldn't. Now I know that I was wrong and I know that Bill won't change until he too becomes a Christian. I wonder where he is? I want to talk with him; I want to tell him of the joy that comes just from knowing that Jesus saves."

Mrs. Jackson noticed that Mrs. Moore looked weak, and guessing that she needed food, said, "Mrs. Moore, you do not have anything here to eat, do you feel like walking with me around the corner to a little restaurant and we can continue talking about what the Lord has done for you as we eat?"

"Yes, I would like very much to go, for I am beginning to feel hungry," she said as she took down her coat and hat. She went out, not noticing that she had left the Bible open on the table.

Shortly after they left, a little girl and an elderly lady came down the street and stopped in front of the house. "This is the address, dear, where you want to go. I must hurry on now, but I am glad that we got acquainted in Randolph and that you could travel on the train with me. You must come and see me sometime," said the white-haired lady.

"Thank you so much. You have been very kind to me and I know my aunt in Randolph will write and thank you for all you've done for me," said Nancy, for it was she. Her aunt had not known what to do with her since she had received the news about her stepmother whom she had

The Days of Youth

CONDUCTED BY HAZEL JOHNSON

never seen. She did not want to let her go to Denver alone but realized the child would not be content until she had gone. So when her aunt heard that the mother of one of her neighbors was returning to Denver, she arranged for Nancy to go with her. She wrote Nancy's father, but he had received the letter when he was drunk and had carelessly dropped it into a trash can without reading it. The elderly lady had promised to take Nancy to her father and not leave her until she was sure everything was all right but she failed to completely carry out all that she had promised.

Nancy knocked on the door gently. Then knocked a little louder. Still there was no response. Again she knocked and waited. "I wonder," she said, "since this is where my father lives, if it would be wrong for me to go in? They must not be at home." Slowly she opened the door and peeked in. Becoming bolder, she opened the door wide, stepped inside, and set her suitcase down on the floor. She stood looking around and her attention was attracted to an open book on the table. Recognizing it as a Bible she gave a little gasp of joy as she tiptoed to the table. The apartment was so still that she tried to be quiet herself. "Oh," she whispered, "really a Bible. Can it be that Daddy—? He must have become a Christian." Her gaze fell upon a photograph in a gray frame that was on the table back of the Bible, and for a moment she stood and stared at it. Then picking up the picture and looking closer she said as though she were talking to the one in the frame, "Are you my mother now? You have pretty eyes. I wonder—do you love Jesus? You look kind. Do you love my daddy even though he drinks? Tell me, pretty lady, is my daddy a Christian and has he been reading this Book?"

She heard a step on the stairs, and before she realized it her father was standing in the doorway. "Daddy!" her childish cry rang through the empty rooms. "Daddy, don't you know me? It's Nancy." With outstretched arms she ran toward him and would have thrown herself into his arms but she stopped, and a look of dismay came over her face.

"Why Nancy, how did you get here? Come here, child, to your daddy. Why what's the matter, Nancy? Don't cry."

"Daddy, you're drunk," said the child with a moan. "I hoped—I thought you had been reading the Bible."

"Bible, why bless your heart, what made you think that?" he asked, puzzled.

"Someone has been. Was it her?" she asked, pointing to the picture.

Going to the table, Mr. Moore picked up the Bible and was so puzzled because of its presence that he started reading aloud a verse that was underlined. "He that believeth is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." "See, this says I am condemned already." That remark showed that Mr. Moore had been doing some thinking along those lines, and that the Lord had been dealing with him.

"But Daddy," Nancy said, coming up to him, "if you would only believe that Jesus died for you and take Him as your Saviour, you wouldn't be condemned."

"What do you know about it, Nancy?" he asked, surprised at her knowledge of the truth.

"I know 'there is therefore now no condemnation to them who are in Christ Jesus.' Daddy, is that my—my—step—your wife's Bible?"

"Oh, I forgot, this is the day she was to have come home from the hospital. I must go get her."

"But if she hasn't been here and left that Bible, who did?" asked Nancy.

"Yes, she must have come already, but where is she?" he asked, still puzzled.

"Perhaps she has gone out to find you, like Jesus goes out to find the lost lambs."

"Ho! ho! I am not a lamb. Ha! ha! that is good," laughed her father.

"No, Daddy, you sure are not. You are far from it," said the child, defiantly, hurt at being laughed at.

"What do you mean?" asked the father indignantly.

"I mean this: the Bible calls you a dog and a wolf because you are outside the fold and try to lead others astray."

"Where did you learn so much?"

"Aunty taught me. She and I have been praying for you every day and—"

"Five, six, seven, whew! seven people praying for me. Those five folks that brought me from Idaho Springs that night are—"

"Goody," said Nancy, "I know now that God will answer prayer. Daddy," she hesitated. Her big blue eyes looked pleadingly into his as she put her chubby arms around his neck. Neither of them heard the door open, nor did they notice Mrs. Moore as she stood for a moment, then realizing what was going on, bowed her head in prayer. "Daddy, don't hold out any longer. You will have to give in to Jesus some time. Why not now?"

The big man lowered his head and a tear fell with a splash on his overalls. Suddenly he crushed Nancy to him as he repeated, "Why not now, why not now? Nancy, little girl, I am so hardened a sinner, do you suppose God would have me?"

"Yes, Daddy, He loves you and wants you. Won't you take Him?" The childish voice gripped his heart as nothing else had ever done, and dropping to his knees he plead, "O God, take me, a sinner."

Mrs. Moore, hardly able to believe what she heard, went quickly to his side and fell on her knees as her arm went around his shoulders. With a cry she said, "Bill! Thank God!" A feeling of gladness and of everything being right at last took possession of her, and she bowed her head and wept.

For a moment Nancy hesitated, then stepping to the side of her stepmother she stroked her pretty brown hair.

Glancing up, Mrs. Moore gathered the child in her arms as she said, "This must be Nancy. How glad I am you've come and how grateful I am for what you have done."

"Oh, I didn't do it. Folks were praying. He said seven folks were praying for him and God wants to answer our prayers. God did it," said the child simply.

"This last hour I, too, have been praying, for, Nancy, only today I have accepted the Lord as my Saviour."

"But I thought you were a Christian. I saw the Bible—"

"Yes, I was reading it; but only today I have come to the foot of the cross as a sinner. Oh, how good God is."

"Yes," said Mr. Moore, as he rose from his knees and walked quickly to the kitchen. They heard water running down the sink, and stepping to the door they saw Mr. Moore pouring the contents of bottle after bottle of whiskey down the sink. When the last was gone he turned and said, "I'll never drink again. It's going to be hard, but God helping me I will never, never touch it again. I may want to, but I don't want to, either. Nancy, I don't deserve it, but will you stay and live with us and help your poor old drunken daddy to do right?"

She flew to him, and reaching up, took his face in her hands as she said, "Daddy, you aren't poor, for you are a child of the King, and you aren't old for you are only forty, and you're not drunken anymore. Old things are passed away, but you are my daddy and I'm glad of it."

Mr. Moore smiled, happy for the first time in years, and Nancy, turning, threw her arms around Mrs. Moore and said, "I didn't think I would like you, but I do, I—I love you already. May I call you mother?"

With a sigh and a smile that seemed to leave years of sorrow behind, Mrs. Moore looked down at Nancy, then up to her husband, and said, "Yes, Nancy, my daughter." She no longer had the sad smile which was so noticeable in the hospital, but her face shone as with a happiness not made of this earth's pleasure.

"Oh!" said Nancy, "I am so glad I came; isn't it good when all of us are Christians?"

"Christians," said Mr. Moore, not realizing he now belonged to that classification. Then to himself he said, with a far-away look in his eyes, "God bless her; I have never forgotten the way to be saved as she told me that night coming down from Idaho Springs; could'nt forget it for it kept coming back to me wherever I went. The drunker I got the more it came. I fought as long as I could and I had been asking myself the very question Nancy put to me, " 'Why not now?' " Aloud he said, and it surprised him as much as the others, "Let's pray."

THE THEATRE

(Continued from page 176)

What class of people are the actors and actresses?

NEED any more be said in discussing them than to name the city in which they live? You know the picture aroused in the mind when the name Hollywood is mentioned. An Arab Shiek refused an offer made by a motion picture producer, because the latter would not permit him to take his twenty-six wives with him to Hollywood. An accompanying film star said to the manager, "Let him take them, the chances are he won't even be noticed with only that number of wives in Hollywood."

The free love, licentiousness, exchange of wives, divorces, and adultery cause us to say with Job of old, "Can anything clean come out of anything unclean? Is it possible that such a class of immoral persons can produce pictures with moral lessons of sufficient value that our innocent young folks can be benefited? Many parents do not spend thirty minutes a week encouraging their children to go to Sunday-school, but give them of their hard-earned money that they may attend the theatre. Choosing the theatre in preference to the church to train their children.

What class of pictures are most commonly shown?

WHEN sixty percent of the managers emphatically demand pictures suggesting evil, you have your naswer.

> The moment the improper, immoral, and criminal suggestiveness is reformed out of the plays, the box office receipts go down until the doors have to be closed. That is to say, it takes the portrayal of filth and crime to keep the doors open (J. E. Conant).

But are there not some good pictures which, if a person is discriminating, can be seen? Friend, would you enter a house of ill fame to purchase a package of gum? Why not? Isn't the gum clean? You may justly reply, "I have enough modesty about myself that I wouldn't be seen coming out of such a place. The motion picture theatre is corrupt behind the screen and on the screen; but for the lowered standards of multitudes, it would be outlawed. Public opinion should by no means determine a Christian's position; the multitudes frequent the pathway of least resistance.

What class of people usually attend the movies?

PEOPLE of every walk of life. No pleasure existing today has a larger following. Though movie fans vary in their positions in life, one adage applies to all:

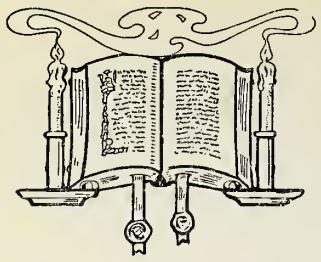
> Your life is no purer than what you DESIRE to look at.

Little wonder Peter said, "Having EYES full of adultery, and that cannot cease from sin" (II Pet. 2:14a). Herein the Holy Spirit is denouncing our modern moving picture theatre.

The broad way has always been filled; the multiudes have always opposed righteousness, purity, and truth (Luke 23:1). There are but few on the narrow way. Upon which road are you traveling? A lad listening to the mythical story of Pegasus, the winged horse, suddenly exclaimed, "Pegasus could not travel on the dirt road, could he, Aunty, because he was made for the sky road." Ah, Christian friend, with bowed knee, vow to God that you shall travel on the sky road from this day henceforth and forever.

> And have no fellowship with the unfruitful works of darkness, but rather reprove them (Eph. 5:11).

> "Can anything clean come out of anything unclean?"



Expositions by Ernest E. Lott
Illustrations by Albert Mygatt
Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

LIGHT ON THE LESSON

International Sunday School Lessons

Third Quarter, Lesson 1 **Sunday, July 4, 1937**

GOD HEARS A PEOPLE'S CRY

Lesson Text: Exod. 1:1-22; 2:23-25
Devotional Reading: Psalm 42:1-5

Golden Text:

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65:24).

Here in the book of Exodus God begins to deal with His chosen people as a nation. Throughout the book of Genesis He dealt with them as a family, and as individuals. In the first book of the Pentateuch biographies are recorded, whereas, in the second book history is being made. The exodus is the exit of the nation of Israel from Egyptian bondage. The book of Exodus is considered of the greatest importance by the Jews because the supreme event in all their national and religious history, the exodus, is here recorded. Some idea of its importance in God's mind is seen in the fact that whenever God desires to call attention to the supreme manifestation of His power in the Old Testament He refers always to the exodus (Josh. 2:10; Judges 2:1: I Sam. 10:18; Hosea 12:13).

Our first study in Exodus, centering around Israel's oppression, will be considered under the following outline: I. The Growth of A Nation (Exod. 1:1-7): II. The Jealousy of A King (Exod. 1:8-22); III. The Protection of God (Exod. 2:23-25).

I. THE GROWTH OF A NATION

Our previous lessons in Genesis have brought us to the immigration of Jacob and his kindred into the land of Egypt where Joseph had won such a place of distinction and prominence. The opening verses of Exodus give the names of Jacob's sons who formed the divisions of the twelve tribes of Israel. A similar list is given in Genesis forty-six with the addition of the names of their respective sons.

A discrepancy has been imagined because of the statements of Genesis 46:26-27 and Exodus 1:5. Genesis 46:26 says that sixty-six souls came down into Egypt, and Genesis 46:27 and Exodus 1:5 give the number as seventy. The problem is easily solved when one considers that the sixty-six figure did not include Jacob, Joseph, or Joseph's two sons. These four added to the sixty-six make the seventy. God makes no mistakes—He keeps accurate books. In Acts 7:14 the figure seventy-five is used but there the word "kindred" is employed, meaning that the wives are included. However, the wives are excluded in the former figures according to Genesis 46:26. We must bear in mind that God's method of reckoning in the Bible is to count the men exclusive of the women and children. Note the examples of this in Exodus 12:37, and also in the feeding of the five thousand (Matt. 14:21).

The writer of Exodus wished to especially impress upon the minds of all future readers the fact that the children of Israel multiplied greatly while sojourning in Egypt. He used five synonomous expressions to convey this fact: "And the children of Israel were FRUITFUL and INCREASED ABUNDANTLY, and MULTIPLIED, and WAXED EXCEEDING MIGHTY, and the land was FILLED with them" (vs. 7). From this alone we would conclude that the increase in population was phenomenal. This is not merely an idle assumption, for the Scripture gives verifying figures. Israel was in Egypt about 200 years and increased from around 200 souls to over a million. (We arrive at these figures through approximation. The Scripture says seventy men went down into Egypt. The women and children would increase this to about 200. Likewise, the Scripture says that 600,000 men went up out of Egypt, Exodus 12:37, besides women and children. Surely there would be one woman or child for every male making the total over a million.)

This increase was, of course, extraordinary, but not impossible. Like the crossing of the Red Sea, it was a miracle. God had promised many years before to Abram that Israel would become a GREAT nation (Gen. 46:3). The prophecy is seen here in its initial although not final fulfilment. Today Israel is as numberless as the stars in heaven and the sands of the sea (Gen. 22:17). Another hint of Israel's prolificness in Egypt is seen in one of the Psalms, "Israel also came into Egypt; and Jacob sojourned in the land of Ham. And he increased his people greatly" (Ps. 105:23, 24).

II. THE JEALOUSY OF A KING

The first chapter of Exodus speaks of a king in connection with Israel's bondage, but we know that there had to be more than one king during the two hundred years of oppression. The rule of the one referred to in Exodus one becomes a good example of the despotism to which the Israelites were subjected.

The Pharaoh who had honored Joseph had passed away and in his stead ruled a monarch who did not love the Jews. There is nothing strange about this because today we have an entire nation who admittedly hates the Jew. The Pharaoh seemed to be alarmed by the rapid increase in population among the Jews. As we have seen, the Hebrew family increased to over a million by the time of the exodus. He did not want an alien people superior in num-

ers. Another cause for concern was that the Jews had not absorbed the Egyptian idolatry sufficiently to make them forget their native religion.

Evidence of their adherence to Jewish customs and religion is seen in their observance of the rite of circumcision (Exod. 4:24-26), their manifest familiarity with sacrifices (Exod. 8:25-28), and their knowledge of the observance of the Sabbath (Exod. 16:22). To the Egyptian monarch, all of this meant that the Jews were retaining their national spirit. A revolution under such conditions would be easy.

His first method of counteracting the likelihood of an uprising was to increase the labor burden on the people supposing that this would break their spirits, and by weakening them physically, decrease their birthrate. Cruel taskmasters were placed over them and they were compelled to make brick, construct entire cities, and work in the field.

It is a well known fact that the Egyptians abhorred manual labor, consequently all of their buildings were erected by slave labor. Inscriptions on several temples record the employment of many "Fenkhu," i.e., Phoenicians or Asiatics, among whom may have been Israelites. Pictures are even to be found showing the taskmasters driving the slaves with their lashes.

The Scripture mentions the construction of two cities, namely, Pithom and Raames. Pithom's cite has been discovered. It was a town in Goshen. Its walls and buildings were made out of bricks, some made with straw and some without. Pharaoh, according to the fifth chapter of Exodus, became more heartless and took even the straw away from the Israelites which was so necessary in brick making, and required of them as many good bricks as before. This city of Pithom has some of those very straw-less brick. How remarkable the vindication of the Scripture record. Raames, the other city, has not to date been as definitely located.

Working in the fields was also a slave's job. Egypt depended upon the Nile for its very existence, and without irrigation from it no crops could be raised. Water was elevated through a system of revolving buckets to the high fields. All this hard labor was supplied by slaves, and the Israelites for over two hundred years were those slaves.

Again we have the fulfilment of prophecy before our eyes. God had revealed to Abram years before that his descendants would be a strange people in a strange land and that they would serve as slaves and be afflicted (Gen. 15:13).

But God overruled so that in spite of the affliction the Israelites continued to prosper and multiply. "But the more they afflicted them, the more they multiplied and grew" (vs. 12). God was not pleased with the attempt to throttle His chosen nation so He intervened and thwarted Pharaoh's purpose.

Pharaoh saw the failure of his plan and so proposed infanticide to the Hebrew widwives as a means of suppressing and eventually exterminating the Jews. He commanded that all males be killed at birth. We see here more than just an injustice to a peaceable nation—we see the ingenuity of Satan in trying to exterminate a race that was to bear the PROMISED SEED. See Genesis 3:15. However, God would not let such a program be carried out. The midwives feared God and would not kill the male babies. Pharaoh was furious and demanded of them an explanation. They told him that the Hebrew mothers delivered their offspring more rapidly than did the Egyptian mothers and that the midwives always arrived too late. This was not the whole truth or all the truth. In fact, it looks like a falsehood. But while we cannot endorse their telling a lie, we must commend them for obeying God rather than Pharaoh. Let us not speculate on the punishment for the lie, God can take care of that.

Again Pharaoh was thwarted in his purpose. This time he turned to a method less deceitful but just as wicked—open murder of all male Hebrew babies. If this plan had been carried out then Israel as a nation would have died and the "Lion of the tribe of Judah" could not have become our Saviour. But it too failed because no man, or devil, can successfully campaign against God. "For evil-doers shall be cut off . . . the wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. THEIR SWORD SHALL ENTER THEIR OWN HEART" (Ps. 37:9, 14-15).

III. THE PROTECTION OF GOD

We have seen through the entire story up to this point how God has watched over His own, and while permitting tribulation, has said to Israel's enemies, "Thus far and no further." God did the same in the case of Job. He said to Satan, "Behold, he is in thine hand; but SAVE HIS LIFE" (Job 2:6).

At this point in Israel's oppression one Pharaoh died and another took his place. Israel looked for surcease, or at least a little diminuition in her affliction, but to no avail. Seeing no help from below they looked up to God and cried for release from their bondage. Does prayer avail? Here is an example proving that it does. "And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them" (vs. 24-25). The covenant was, "I will go down with thee into Egypt; and I WILL ALSO SURELY BRING THEE UP AGAIN" (Gen. 46:4).

Our God is a God Who cannot lie and His promises never fail. He could not and would not permit Pharaoh to exterminate His chosen nation. As we progress in the narrative we will see the stubbornness of the king's heart, but at last the people are freed, and under God's protecting hand are brought on their way to Palestine.

Some who fail to see the blessing which is possible through testing lament the fact that God fequently lets His children suffer shame, reproach, and tribulation. If trials never came then all of us would be "hothouse plants," incapable of standing against the vicissitudes of life. The sturdy oak gets its sturdiness from the hardships caused by the elements. Paul reminds us that "tribulation worketh patience" (Rom. 5:3). Therefore, says he, "we glory in tribulations also."

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Any great commander knows in advance what he intends to do in a military campaign. One of the correspondents of the "Philadelphia Public Ledger" gave in a cable dispatch from the World War front an unusual view, from the inside, of the advance preparations made for the First American Army in connection with the great attack launched in Lorraine to force the evacuation of the St. Mihiel salient.

The newspaper correspondents were given a conference with their chief, an American General in charge of the intelligence section. "He had large maps pinned upon the walls of his bedchamber, criss-crossed by blue and yellow lines, for our especial guidance. We stood around him in a circle while he explained in detail exactly what the American troops operating with the French were expected to do on the morrow . . . Sets of small maps were furnished the correspondents, each being left free to make such notations as he desired as a private guide for himself in seeing the unfolding events and writing about them. . . . All this was done three hours before the opening shot was fired." And then the campaign went forward according to program, and the result the whole world knows.

Does it not give us a hint as to how definitely, to the last detail, God has planned His campaign for His strategic conquests in relation to the human race and His chosen people? From before the foundation of the world God knew exactly what He was going to do for His people as they came into bondage in Egypt, and how the campaign for deliverance would be launched through a helpless baby in the bulrushes. —Charles Gallaudet Trumbull

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Why did Pharaoh afflict the children of Israel? (Exod. 1:7-11)

2. What kind of burdens did Pharaoh place upon Israel? (Exod. 1:11, 13-14)

3. Did Pharaoh succeed in decreasing Israel's numbers? (Exod. 1:12)

4. Why was it impossible for God's chosen nation to be exterminated? (Gen. 28:13-15)

5. Why did the Hebrew midwives disobey Pharaoh's command to destroy all the male children? (Exod. 1:17)

6. To whom did Israel in their extremity turn for deliverance? (Exod. 2:23)

7. Why did God have respect unto the children of Israel? (Exod. 2:24-25)

8. Does God permit Christians to be tested above that they are able? (I Cor. 10:13)

9. Are afflictions and testings purposed to be an aid or hindrance to spiritual growth? (Rom. 5:3-4; Heb. 12:11; James 1:2-4)

10. In what kind of bondage may Christians become entangled? (John 8:34; Rom. 6:12-16)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Do you remember the promise of the Lord to Abraham, Isaac, and Jacob? God promised to bless and multiply the children of Israel through Abraham. This He did. As we come to our lesson today, we find that Abraham, Isaac, and Jacob have all died, but God's promise through them did not fail. The children of Israel are now great in number, and have many possessions. Joseph, the son of Jacob, has been used in the lives of God's people to help them through the time of famine. But even Joseph died, leaving a new generation of Jews.

In Exodus 1:7 we read, "The children of Israel (the Jews) were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them." This is the condition of the Jewish people and their lands.

But a new king has come into the land of Egypt, and when he sees how many people there are, he decides that he will make them his slaves. The king set his people over them as taskmasters, and the children of Israel had to work for them. He was not kind in his handling of them, but with all of the testings which came to Israel, the more they multiplied and the more they grew. Even though the king of Egypt tried to change their course, the Lord was watching over His people, and they prospered in spite of all that the king of Egypt did.

As the years went by, we find the hard life of bondage which God's people went through, made them forget the promised land. To those who had gone before, the land of Canaan was the place they looked to as theirs, but since the king of Egypt made life miserable for them, they seemed to lose hope of ever getting into that land, and for a while forgot all about it.

Now it came to pass that in time the king of Egypt died, and the children of Israel, tired of their life of bondage, cried in prayer to the Lord to deliver them from their bondage and slavery. As they prayed, the Lord heard them, for He never forgot the promise made to Abraham, Isaac, and Jacob. When the Lord gives a promise, He will never fail in fulfilling that promise. Even though the children of Israel had forgotten the Lord for a time, He had heard and answered their prayer when they called Him.

During all this life of bondage which His people went through, God allowed the child Moses to be born, and protected him as a babe from being killed. When Moses became a man, he was used to lead the children of Israel out from the awful bondage which came to them by the hand of the king of Egypt.

Does God hear and answer prayer only for the children of Israel? No; every boy and girl who is a Christian can pray and God will hear. He has given us promises in His Word and He will not fail to answer when we call. Many times we forget the Lord, as did these Jewish people, but when we do pray, He hears our cry.

God made a promise, "Before they call I will answer; and while they are yet speaking, I will hear" (Isaiah 65:24). The Lord is watching over these lives of ours, and many times even before we call upon Him to help us, He says, "I will answer." And even while we are still praying, He knows what our need is, and He is already working before that prayer is uttered. What a loving Heavenly Father we have, Who knows our needs, and takes care of them. Let us learn to take all of our burdens to the Lord, knowing that He cares for us.

Yours in One Who answers prayer,
Aunt Anna

Third Quarter, Lesson 2 **Sunday, July 11, 1937**

GOD PROVIDES A LEADER

Lesson Text: Exodus 2:1-22; 3:1-12
Devotional Reading: Ps. 2:1-8

Golden Text:

"Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt" (Exod. 3:10).

God's method of leadership, in connection with any great movement, has ever been to use individuals. The individual may be a Paul, a Luther, a Carey, a Judson, a Taylor, or a Livingston. Groups of people, that is, organizations, usually follow, but a leader must first be found. God found His man in Moses. As other famous leaders and prophets such as Samuel and John, God found Moses in his youth and carefully molded his life for his great task. The lesson covers the first eighty years in his life. We consider it under the following portions: I. Moses in the Bulrushes (Exod. 2:1-10); II. Moses in Pharaoh's Court (Exod. 2:11-15); III. Moses in the Desert (Exod. 2:16-22; 3:1-12).

I. MOSES IN THE BULRUSHES

The closing verse of Exodus one reveals the edict of Pharaoh concerning every newly born Hebrew son. The edict was that every Hebrew baby boy should be thrown into the river. How very similar this is to another edict given by a king equally as cruel, named Herod. In both cases the purpose was to wipe out the possibility of a future emancipator. There can be no question but that many Hebrew boys were thus killed, and that is why we see the concern of Moses' mother in the opening verses of chapter two, in trying to save his life. She did succeed in hiding him for three months, says verse two, but, unable to hide him any longer, she decided to use an ingenius plan. Taking an ark made of bulrushes, daubed with pitch, making it waterproof, she placed her baby in the improvised cradle and set it floating in the river near the bank. Now Moses' mother knew that there was only one chance that she had of saving the baby. That one chance was to work on the mother love of Pharaoh's daughter who came to that place to bathe. The princess came, and when she saw the Hebrew boy, instead of turning it over to one of the men to kill (for she could easily see that the baby was an Israelite), her mother love got the better of her and she vowed to protect it and adopt it. Here we see the beauty of mother love, both in the mother's scheming and in the princess' love in adopting the child. Mother love is something that was created by God Himself, and yet the Communists, both in America and Russia, tell us that mother love is something to be despised and that the children are not the property of the parents at all but are the property of the state. Nothing could be more appalling to red-blooded Americans who love God and their country.

After the princess found the child, she hardly knew what to do with it, for it needed a nurse, being but three months

id. However, Moses' mother had this all figured out, and earby stood Moses' sister, Miriam. She offered to get a Hebrew nurse, and when the princess assented, she quickly in and brought her mother. The princess told her to take he child and that she would pay her wages for it. We ould say that it was quite an ingenius plan that would ork out so that the mother would be paid for keeping er own son. Of course, the princess adopted Moses, and hen he needed nursing no longer, he was taken into the ourt as her adopted son.

We see here another evidence of God's protection of a an for whom He has a future task. In this case He used other love to bring about conformity to His will. We ee another interesting parallel to the life of our Lord in hat Jesus Christ was taken to the land of Egypt when ut a babe to escape the command of King Herod. Moses, he deliverer of the nation Israel, was protected, and Jesus hrist, the Deliverer of mankind, was also protected.

II. MOSES IN PHARAOH'S COURT

God had a purpose in letting Moses go into the court of haraoh, under the watchcare of Pharaoh's daughter. Unoubtedly this purpose was that he might become well nough trained to cope with the problems of his future job. man's education does not necessarily increase his spiritality, nor gaurantee superior yieldedness to God. However, we must all admit that willingness being equal, God an use an educated man more than an uneducated one. he Egyptian oppression of the Israelites undoubtedly ampered their attempt at schooling. Consequently God xed it up so that Moses could train under the best tutors hat Egypt had to offer.

Do we mean to leave the impression that everything Moses learned was good? Are we trying to tell the world hat Moses' faith in Jehovah was being enhanced by his rofessors? On the contrary, Moses undoubtedly was subected to the rankest kind of idolatry and infidelity. Paul, he Apostle, gives as keen an observation of our past, present, and future ungodly educational systems as can be ound: "Ever learning, and never able to come to the nowledge of the truth" (II Tim. 3:7).

While the text gives no indication of Moses' touch with is parents, we fully believe that through his early years Moses kept in touch with his parents. This is probably he reason for his keeping straight in the face of the evil nfluences all around him in Pharaoh's court. He retained is faith and the reason that we know this is because of he testimony in Hebrews eleven. One cannot study the fe of Moses without considering his biography in Hebrews leven. Moses is a fitting picture of a present-day Christan. "In the world but not of it." Paul, in writing to Titus, ells us how to be separated. "We should live soberly, ighteously, and godly IN THIS PRESENT WORLD" Titus 2:12). This is the way to victory—not the suicide oute.

Hebrews 11:24 tells us that Moses took his stand when e came to years. This was about his fortieth birthday. Ve are told that he refused to be called the son of Pharoh's daughter any longer, "choosing rather to suffer afflicion with the people of God, than to enjoy the pleasures f sin for a season" (Heb. 11:25). The implication here is ery definite that he had enjoyed the pleasures of sin while n the courts of Pharaoh, but the Christian training of his nother and father (for his parents were Levites) stood him n good stead in the hour of trial. In choosing God rather han the pleasures of sin and treasures in Egypt, we are old that he chose Christ, "esteeming the REPROACH OF HRIST greater riches than the treasures of Egypt" (Heb. 1:26).

Here again we see a parallel with the life of Christ. hrist was offered by Satan control of all the kingdoms of he world if He would but worship him. Moses had the pportunity to be SOMEWHAT in one of the richest ourts in the world. Both chose righteousness rather than vil.

The next thing that we see in Moses' experience is his eshly attempt to rush into the will of God. Perhaps he new that he was called to be the deliverer or emancipator f the nation Israel. In any event, one day, seeing a taskaster cruelly whipping one of his fellow men, he slew the gyptian and tried to hide his murderous deed. Moses' eed was a clear violation of the command in the sixth commandment. He sinned, and a man's fleshly deeds always reap a reward. Moses failed to impress the Hebrews, for now they looked upon him as a murderer, and he failed to convince Pharaoh for Pharaoh sought to take his life in revenge. The only thing left for Moses to do was to flee from the land. Like Abraham and Sarah, in introducing Hagar into the picture, Moses sought to "crash" the gates of God's will. In answer, God gave his obstreperous child forty years to settle down and amputate his fleshly ambitions.

III. MOSES IN THE DESERT

Moses fled to the land of Midian, married the daughter of a Midianite priest, and settled down to the life of a shepherd for the next forty years. God was preparing him for his still future job in two ways. One of these was to take him out on the desert, away from the rest of the world, and put him through the kind of a school that would BUILD UP instead of TEAR DOWN his faith. God used this method with John the Baptist (Luke 1:80), and also with Paul, the Apostle. God was going to take forty years to put him through the purging fire to get rid of the dross. This school was in a peculiar way a Bible school, for here he listened to God's Word. The Bible schools of today seek to study God's Word and teach its students how to listen to the Word of Jehovah. The other way in which God prepared Moses was by a practical knowledge of the country of Midian through which God was going to lead him and the children of Israel at a later date. One of the places that Moses visited was Mount Horeb, better known as Sinai, where the law was to be given on the tablets of stone.

Moses had an experience while on the desert which corresponded to those of other early patriarchs. God talked to Abraham at Bethel, to Isaac at Beersheba, to Jacob also at Bethel, to Elijah at Horeb, and to Moses at Horeb. It was while on Mount Horeb, called the Moutain of God, that he observed a burning bush. When he drew near, a voice called to him out of the bush, commanding him to take off his shoes for the place whereon he stood was holy ground. Moses obeyed, and God gave to him the call to leave the land of Midian and to go back into Egypt and become the deliverer of the nation Israel. This becomes God's answer to the cry of Israel, studied at the latter end of Exodus two. God had not forgotten the promise to His people, nor did He turn a deaf ear to their petition.

It amuses us to hear the Modernist's attempt to explain away the miracle of the burning bush. Notice the record of the Scripture, "And the angel of the Lord appeared unto him in a flame of fire out of the midst of the bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt" (Exod. 3:2-3). Moses was nobody's fool, having studied under the learned professors in Pharaoh's court, many of whom were undoubtedly Atheists, and if this phenomena were to be explained through natural laws, he would have been quite capable of doing so. But he looked upon it as a miracle. The Modernist very carefully tells us that the bush evidently was located near a fissure in the ground below which was a deposit of natural gas. Lightning, says he, must have struck the escaping gas just before Moses appeared. The burning gas near the bush made the bush appear to be on fire. The Modernist strains at a gnat and swallows a camel. He has come perilously close to a miracle in his own version. Why not believe in the miraculous and be done with it?

Some folks insist upon being called of God before they go into training. This is not necessarily God's method. Sometimes He lets a person graduate from school before revealing the call. This was Moses' experience. We have even heard the objection that one should not spend any time in training for fear that the Lord might come before he has completed his course. This is manifestly a foolish position, for Paul himself tells us to teach faithful men that they may teach others also (II Tim. 2:2).

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

The story is told of a wealthy Englishman who had added to his valuable collection a rare violin which was coveted by Fritz Kreisler, the celebrated virtuoso. When

the owner persisted in refusing to part with the instrument, Kreisler begged permission to play it just once. The opportunity was granted, and he played as only a genius can play. He forgot himself. He poured his soul into his music. The Englishman stood as one enchanted until the playing had ceased. He did not speak until Kreisler had tenderly returned the instrument to the antique box, with the tenderness of a mother putting her baby to bed. "Take the violin," he then burst out. "It is yours! I have no right to keep it. It ought to belong to the man who can play it as you did."

That was odd reasoning, to be sure, and yet it has something compelling about it. In a sense, ought not an instrument to belong to the master who can draw the finest music from it? And ought not your life and mine to belong to the Master Who can draw the noblest harmonies from them?—A. B. Rhinow in the "King's Business"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. To what tribe did Moses belong? (Exod. 2:1-2)
2. Why was Moses hidden by his mother? (Exod. 1:15-22)
3. Who found baby Moses? (Exod. 2:5-6)
4. Who did Pharaoh's daughter hire to take care of Moses? (Exod. 2:7-10)
5. What important decision did Moses make when he was forty years old? (Heb. 11:24-26; Acts 7:22-28)
6. What incident made it necessary for Moses to flee from Egypt to Midian? (Exod. 2:11-15; Acts 7:22-28)
7. How long was Moses in the land of Midian? (Acts 7:29-30)
8. Where was Moses when God called him to deliver the people of Israel? (Exod. 3:1)
9. What miracle did God perform when he called Moses? (Exod. 3:2-4; Acts 7:30-34)
10. What promise did God give to Moses? (Exod. 3:10-12)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

In the third chapter of the book of Exodus, we find the story of Moses, and the Lord's dealing with him as a leader for the children of Israel.

You remember that last week in our lesson we found the children of Israel calling upon the Lord to help them and deliver them from the bondage of the king of Egypt. That prayer was answered, and Moses leads the people of Israel out of their bondage.

Do you remember when Moses was a tiny baby that his mother hid him in the tall grass growing on the water's edge, lest he be killed? The king of Egypt had given orders to kill every baby boy, but Moses was protected by being hid. One day when the king's daughter came down to the water, she found the baby Moses, and wanted to take him home and care for him. She needed someone to watch him, and Moses' mother became his nurse girl. All of the time that Moses was kept in the king's palace, he received the training of royalty, and every thing which was for his good. There came a time in Moses' life when, with all of the blessings of the palace, that he was not happy to remain in the palace, but wanted to go to his people and suffer with them if need be.

This same Moses, who was trained in the royal court of the king, was the man whom God chose to be the leader of the people of Israel.

Moses was taking care of the sheep for his father-in-law, and as he led his sheep, he took them to the backside of the desert. When he looked up he saw a bush in flames of fire. He wondered just what had happened to the bush, and drew near to see if it was burned by the flame. The Lord did not let Moses continue to think about that flame, but spoke to him as he drew near. The Lord had heard the cry of His people to be delivered, so He spoke to Moses, and told him He wanted him to go to the king and have the children of Israel released from bondage. God promised to go with him, but even then Moses wondered just why the Lord should give him this task to do. There was a little fear in Moses' heart, for he said to the Lord "What shall I say when they ask me who sent me to them?" The answer the Lord gave to Moses was not an answer like we are used to having. This is what the Lord said: "Tell them I AM sent you." I AM is one of the names of our Lord, so that as Moses told them that I AM sent him, he was saying the Lord sent him.

When we read the verse in John 14:6, it says, "I AM the Way, the Truth, and the Life." Again in John 10:11 we read, "I AM the Good Shepherd." Who is it that is the Way, the Truth, the Life, and the Good Shepherd? None other than the Lord Jesus, Who is God. There are other verses, too, which tell us this same truth, such as "I AM the Door"; "I AM the Vine." The same I AM that Moses spoke of is the I AM of the Gospels where we find these Scripture passages.

Since the I AM that Moses spoke of is the Lord Himself, then there was sure to be help for the children of Israel as the I AM led them forth from bondage with Moses as their leader. The I AM will also lead us from a life of bondage, as we put our trust in Him as our own personal Saviour.

Can you say today that the I AM Who is the Good Shepherd, is your Shepherd? "The Lord IS my Shepherd." And He can be your shepherd.

Yours in His love and care,
Aunt Anna

Third Quarter, Lesson 3 **Sunday, July 18, 193**

GOD ENCOURAGES A LEADER

Lesson Text: Exodus 3:13 to 6:1
Devotional Reading: Isaiah 6:1-8

Golden Text:

"The Lord will give strength unto His people" (Ps. 29:11).

Given the job of leading a nation out from the clutches of a powerful king, Moses shows himself to be quite human. Especially prepared, as he was, for the task, yet he failed at the crucial moment. God, however, dealt graciously with him and encouraged him. This is God's method of dealing. From the standoint of hard justice He could "throw all of us overboard" for we are worse failures than Moses, but He deals with us in the light of grace.

Three events in Moses' life at this point stand out as important enough to form our outline: I. The Commission (Exod. 3:13-22); II. The Complaint (Exod. 4:1-31); III. The Contest (Exod. 5:1—6:1).

I. THE COMMISSION

After listening to God's call from the midst of the burning bush, Moses asked God a question. The question was a legitimate one in view of his rejection by his own people forty years before. He simply wanted to know the identity or name by which he could convince his people of the authenticity of his message. God's reply to Moses' question was, "I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Exod. 3:14). The verb "to be" is correctly translated in the King James Version "I AM." We regret that certain scholars have tried to read into the text the future tense; thus, they would translate the verb "I will be" or "He will be." We believe these translations to be unscholarly and inaccurate for the reason that the Hebrew, according to the best authorities, has no future tense (references

'oung's Bible Lexicon, p. 38; Harper's Elements of Hebrew, p. 68; and Doctor Kautzfch, the Noted Hebraist). iod is truly the eternal "I AM." He lives in all time at ne same time, dependent upon no one for either origin r existence. Christ, Who said, "I and My Father are one" John 10:30) was without question thinking of Moses efore God at the burning bush when He said, "Before ıbraham was, I AM" (John 8:58). This sheds some light n the familiar oft-quoted Scripture, "Jesus Christ the ame yesterday, and today, and forever" (Heb. 13:8). Since here is no past or future tense with God, then He is the ame all the time. He is the great I AM. Now there omes a new depth of meaning to the passage in Proverbs, In all thy ways acknowledge Him, and He shall direct thy aths" (Prov. 3:6). Since God can see into the future as asily as in the present it is no trouble at all for Him to irect our footsteps day by day.

After revealing His name to Moses, God continues to ive detailed instructions in His commission. He informs Moses that He will surely bring Israel up out of Egypt in- o the land that was given to Abraham. He also tells Moses ıat Pharaoh will harden his heart so that at first he will ot release Israel but will have to be forced to do so hrough severe judgment. We are especially delighted at ıe revelation here in Exodus three concerning the trials nd obstacles that Moses will have to overcome in bringıg about the will of God. God carries no secrets from Moses. He carefully tells Him that he is going to meet pposition at the hands of Pharaoh, but that eventually he vill succeed. He also names the various tribes who will ppose vigorously the entrance of the Israelites into the romised land. He names the Canaanites, the Hittites, the morites, the Perizzites, the Hivites, and the Jebusites. nd in the face of all these seemingly insurmountable ifficulties He says, "I will bring you up out of the afflicon of Egypt" (Exod. 3:17). Just as God led Israel over er difficulties He will lead you and me. Does He know bout the hardness of our old nature strongholds? Has He verlooked the need of water and food on the desert jourey? Has He forgotten about the enemies that would slay s on every hand, and which must be expelled from the romised land ere we can take possession? Others may ail and forget, but not our God Whose name is I AM and Vho said, "I will never leave thee, nor forsake thee" Heb. 13:9).

The closing verses of Exodus three reveal God's proision for their journey. He says, "Ye shall not go empty." Ie tells them that before they leave they should ask ranslated "borrow" in the King James) of their neighors jewels, silver, and gold, and even raiment. Having orked for so many years without adequate pay, God new that the Israelites were entitled to some of the ches of the Egyptians. It so worked out that a little ter (Exod. 12:35-36), the Egyptians had gotten so sick the Israelites and the plagues, that they literally forced ıeir jewelry upon them in order to get rid of them. The atement by some preachers that the Israelites borrowed om their neighbors and then failed to return the borowed property is unfair to the text. This would make ıe Hebrews thieves. They ASKED for the jewels, they d not BORROW them.

II. THE COMPLAINT

Although Moses had spent forty years on the back side the desert getting acquainted with God, he still did not ıow how to obey quickly and with confidence. He gave vo reasons or complaints as to why he should not obey od. The first was the unbelief of his people, and the cond was his own lack of eloquence of speech.

God answered his first argument by giving him three gns. The first sign consisted of changing his shepherd's aff into a serpent. He told Moses to throw his staff, or d, on the ground and immediately it turned into a serent. He asked him to pick it up by its tail and it returned the original rod. There is deep significance in these gns, and in connection with this one God is showing oses that he is going to overcome the serpent, Pharaoh. Scripture, the serpent is symbolical of the devil. It is ique indeed that the serpent was the symbol of royal and vine power on the diadem of every Pharaoh, so this st sign really becomes a warning to Pharaoh.

The next sign that was given to Moses was one of rosy. God instructed him to thrust his hand into his bosom, and when he brought it forth it was white with that dreaded disease. When it was returned to his bosom and brought out the second time it was restored whole. This demonstrated the miraculous power of inflicting and removing the plague. It foreshadowed the coming plagues or judgments upon Egypt. But it spoke more than this to the children of Israel. God had said unto Moses concerning Israel, "Carry them in thy bosom" (Num. 11:12). Israel was that leprous hand, and as surely as He restored Moses' hand to its whole condition, just so surely was He going to restore Israel to her promised land of peace and contentment.

The third sign given to Moses in which the water from the Nile, when poured upon the ground, was to become blood, not only carried conviction to Israel, but bore special reference to the Egyptians. God was demonstrating that He was going to bring them down to the ground. Thus, all three of these signs or miracles brought their individual messages to Pharaoh, His people, and Israel.

The other objection, as we have seen, was Moses' excuse that he lacked eloquence of speech. We are reminded of another prophet, at a later date, who also gave this excuse. Jeremiah said to God, "Behold, I cannot speak: for I am a child" (Jer. 1:6). God guaranteed Jeremiah the ability to speak and He also promised Moses the same. He said to Moses, "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say" (Exod. 4:12). But Moses was faithless and unbelieving and refused to be taught. God's anger was kindled against him, so a substitution was arranged, and Aaron, his brother, was chosen to be the spokesman. Secondary choices, or the permissive will of God often carry their penalties. Aaron, with his eloquence, which could have been used so profitably by Moses himself, eventually led the people astray. It was Aaron who encouraged the people to make a golden calf while Moses was receiving the commandments from God. Christ Himself knew the weaknesses of the Galillean fishermen when He called them, and so He said, "Follow Me and I will MAKE you fishers of men." He did not say that He would help them become fishers of men, or encourage them, or give them directions as to how to become fishers of men, but He said, "Follow Me and I will do the rest." Those are His words to us today.

After all of these objections had been heard and met by God, Moses decided to return to Egypt. He went to Jethro, his father-in-law, and begged his release. How unlike this courteous exit to that of Jacob when he left his father-in-law, Laban. Christians must not fail to perform the ordinary courtesies of life. Men judge our Christ by our Christianity. Upon the arrival of Moses and Aaron in Egypt, for Aaron had met Moses in the desert, they went immediately to the elders of Israel and gave them the good news of their imminent deliverance. It was received with sincerity and the children of Israel bowed their heads and worshipped Jehovah.

III. THE CONTEST

And now Moses and Aaron performed the next task in line, that of asking the release of their fellow men before Pharaoh. It must have indeed been an interesting time for Moses to return to the court where he had lived for forty years. Even though some of his old friends had passed away there still must have been many who recognized him. Doubtless he received derision and jeers, and boos, and sarcasm, and all the rest of the "mud" that the devil's crowd can throw at Christians. Peter gives us a little glimpse of a separated Christian meeting some of his old friends: "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you" (I Pet. 4:4). That is the time for the Christian to say, "None of these things move me."

As Moses stood before Pharaoh he made a peculiar demand. It was that Pharaoh release the children of Israel for a three day celebration and worship in the desert. Some have called this deceit, but we vigorously disagree. God was giving Pharaoh the easiest request that it was possible to give him in order to test him out. Had Pharaoh granted this easy request, then God would have gone further and asked for the final release of His children. But it is the small straws that indicate the way the wind is blowing. Pharaoh refused to let the Israelites go. A good description of Pharaoh is given in Luke 16:10: "He that is faithful in that which is least is faithful also in much:

and he that is unjust in the least is unjust also in much."

As Pharaoh heard this request, given in the name of a God Who was strange to him, he said, "I know not the Lord, neither will I let Israel go." His interest was aroused, however, and he said further, "Who is the Lord, that I should obey His voice to let Israel go?" We can see the old king now as he called for his state register of gods and idols in good standing. After scanning the list he said, "I can't find anyone on here by the name of 'I AM.' I guess you boys must be dreaming. Back to your work and cut out putting ideas of independence into those Hebrews' heads. If you've got so much time to think about a three-day celebration, I'll take the straw away from you and make you hunt stubble in your spare time and require just as many bricks as before" (see Exodus 5).

But now, in all seriousness, Pharaoh hardened his own heart against the true God. Later on God hardened it even more. The truth for us is that God never withdraws His Spirit, but men withdraw themselves from the Spirit. That which hardens is the deceitfulness of sin (Heb. 3:13).

The Israelites were disheartened by the increased burdens and they gave in to unbelief, and even Moses cried to God with a faithless prayer (Exod. 5:22). But God was patient and forgiving and answered back with the assurance of ultimate deliverance. It is a hard lesson for Christians to follow the Guide one step at a time. He has not promised us a CHART, but a GUIDE.

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

These two young men (Moody, 30, Moorehouse, 27) were in a little London meeting hall a summer's night in 1867. Before Moody had spoken five minutes, Gospel-honed Moorehouse saw that he was "talking outside of the Book." After service, he so nettled Moody with his rasping Lancashire frankness that Moody never wanted to see him again. "Mr. Moody, you're deficient in the Word of God. If you'll preach God's words instead of your own, He'll make a great power of you." Moody saw that to preach the Word meant to so fall beneath its spell that his attention had the eagerness of Apostolic Morning. But this was the stiffest work he ever did . . . to become a Word-preacher. Read deeply into the memorabilia and you'll find bloodmarks all along the way as he paid the price. It meant rising at four A.M. "If I am going to get in any Bible study, I have to get up before the rest of the folks get up." It meant locking up his commentaries. It meant a steadfast determination never to presume to tell what the Bible TEACHES until his lips could accurately quote just what it SAYS, every syllable . . . For many weeks he had been absent from Chicago. On the night before Christmas he returned to dedicate the new barn-like Tabernacle. He stood up in the desk; he opened the Book; and the hush of God swept down forthwith. This was a miracle the Holy Spirit never produces save through Bible-mastered men. This was the sunrise of power.

—Dr. Richard E. Day in the "Sunday School Times"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. What name of God was Moses authorized to reveal to the children of Israel? (Exod. 3:13-14)

2. What did God promise to do for Israel through the leadership of Moses? (Exod. 3:15-17)

3. Was Moses forewarned of Pharaoh's hardness of heart? (Exod. 3:19)

4. What objection did Moses raise to God's call? (Exod. 4:10)

5. What attitude should Moses have taken in regard t his lack of eloquence? (II Cor. 12:9-10; Phil. 4:13; II Co 3:5; I Cor. 1:26-31)

6. What three miracles did God give Moses power t perform? (Exod. 4:1-9)

7. What concession did God make when Moses refuse to assume the leadership alone? (Exod. 4:13-16)

8. Was Pharaoh a believer in God? (Exod. 5:2)

9. What was Pharaoh's attitude toward the children Israel after Moses made his first plea? (Exod. 5:4-23)

10. How did the children of Israel receive the announce ment of God's promise of deliverance? (Exod. 3:18; 4 29-31)

AUNT ANNA'S TALK WITH THE BOYS AND GIRL ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

How quick we are to make excuses when we are aske to do something. You know how easy it is to give a reaso for not doing something which you could easily do. Tha is just what Moses did when God told him to go to th children of Israel while they were in bondage to th king of Egypt. When the Lord told Moses to say tha "I AM hath sent me," he was more fearful of what Isra would say than of what the king of Egypt might sa And so Moses began to make excuses for not going.

He began by saying that he did not know how to tal to them, that he was slow of speech. The Lord reminde Moses that He had made his tongue and his mouth, an that He would help him. Even then Moses excused hin self and asked for someone to go with him. The Lo promised to go with him, yet Moses asked for another t be his helper.

How loving and gracious the Lord is with his ow Even though Moses excused himself, God let Aaron g with Moses and be the spokesman for him. Moses was tell Aaron just what to say. The two started out on the mission to tell the good news to the children of Isra that God was going to lead them from their bondage.

The task which these two men had to do was one which God was behind them, and as they approach the king of Egypt, they came with a message from t Lord. Here was the message which the king receive "Let My people go, thus saith the Lord." This was strange to King Pharaoh, and he no doubt laughed these men. Listen to his reply and you will see that thought lightly of their remark. Pharaoh said to the "Who is the Lord, that I should obey His voice to Israel go? I know not the Lord, neither will I let Israel g That was some answer for Moses to get after he h been afraid to even speak to the king. But just su treatment made Moses all the stronger for his Lord.

This is just a beginning of Moses' dealing with t king, for we find that the people of Israel went throu some real struggles in order to secure freedom from bo dage. In spite of all the king's threats, God was wi them, and they found Him ever faithful to His promi that they should be delivered.

From our lesson today, let us learn the lesson of f dependence on the Lord. It is so easy to begin to ma excuses when we know we should obey His loving w Since God leads us forth, we can be assured that He w be with us each step of the way, and we need not f what shall come to us. As God was with Moses, so I will be with us. His promise is ever true, "I will ne leave thee nor forsake thee." What more can we ask?

Yours in His love
Aunt Anna

Third Quarter, Lesson 4 **Sunday, July 25, 193**

GOD PREPARES A PEOPLE

Lesson Text: Exod. 11:4—12:36
Devotional Reading: Ps. 63:1-7

Golden Text:

"The Lord thy God hath chosen thee to be a special people to Himself" (Deut. 7:6).

During the interval between last Sunday's lesson and today, we have the account of the struggle between Mo and Pharaoh. Moses and Aaron performed eleven mirac in all, the first being the changing of the rod into a s pent, and the last being the slaying of the firstbo

However, the plagues are generally spoken of as being en, beginning with the turning of the Nile into blood and nding with the slaying of the firstborn. There is no uestion that the contest between Moses and Pharaoh was eally between God and the unseen forces of darkness, e., Satan and the demon world. Our first reason for elieving this is that Pharaoh's magicians were brought nto the picture to duplicate the miracles of Moses. They ucceeded on the first two, that of the miracle of blood nd frogs, but from there on even Satan and his demons ould go no further (Exod. 7:11, 22, and chapter 8:7). At ast the magicians acknowledged that the thing that was eing performed before their eyes was truly the finger of od (Exod. 8:19). The other reason why we believe the ontest to be between God and the evil forces is because f the nature of the plagues. In every case, except the laying of the firstborn, the plagues were directed at some od or goddess whom the Egyptians worshipped. The gyptians worshipped all kinds of imaginary deities in ature, the heavens, and the animal kingdom. We give ere a list, prepared by Dr. Wm. Evans, of the ten plagues nd the gods at whom they were aimed.

1. Blood—Exod. 7:14-25—Against the Nile god, Osiris June)
2. Frogs—Exod. 8:1-11—Against the frog goddess, Heka September)
3. Flies—Exod. 8:16-19—Against the earth god, Leb October)
4. Beetles—Exod. 8:20-32—Against the beetle god, Khepra (November)
5. Murain—Exod. 9:1-7—Against the cattle gods, Apis, tc. (December)
6. Boils—Exod. 9:8-12—Against the goddess Neit (January)
7. Hail—Exod. 9:13-35—Against the air gods, Isis, etc. February)
8. Locust—Exod. 10:1-20—Against the insect gods March)
9. Darkness—Exod. 10:21-29—Against the sun god, Ra April)
10. Firstborn slain, the finishing blow to the whole panheon of helpless gods, 11 and 12

The first nine plagues occupy chapters six to eleven, nd this lesson begins with the judgment of the firstborn f Egypt. Our outline is as follows: I. Judgment Promsed (Exod. 11:4-10); II. Escape Provided (Exod. 12:1-28); II. Release Procured (Exod. 12:29-36).

I. JUDGMENT PROMISED

After the ninth plague, which was a terrific darkness ver the land of Egypt, Pharaoh offered a compromise to Moses which was rejected. The proposition was that the sraelites go into the desert to worship but leave their ocks and herds behind as a guarantee of their reurn. Moses flatly rejected this on the ground that he sheep and cattle were needed in the burnt offerings to ehovah. The answer of Moses made Pharaoh angry and e banished Moses from his face with a threat of death if e appeared before him any more. All along through the ory Pharaoh had been getting harder and harder, steeling himself against the overtures of God through His serants, Moses and Aaron. Let us not forget that the nine iagues covered a period of about ten months, thus giving haraoh ten whole months to reconsider and turn to God. Ve even see him on one occasion admitting his own ersonal guilt, "I have sinned against the Lord your God, nd against you" (Exod. 10:16). However, he changed his ind, handling the Israelites exceedingly deceitful, proming to let them go and each time changing his mind. ust as Pharaoh became harder, God's judgments became ore severe.

This last and final judgment, which is far more severe han any of the others, consists of slaying the firstborn of very Egyptian family. Thus, we see that not even Pharoh's house was excluded from this judgment. It was so omplete that it reached to the servants and the beasts Exod. 11:5). The judgment, in a peculiar way, requites haraoh for an edict given by his predecessor many years efore in connection with the destruction of all Hebrew innts. It is not a question of God getting even with Pharaoh, but rather a picture of man receiving his just recompense for campaigning against God. We see also in this promised judgment of God, the picture of the entire human race standing before the Almighty God. All men are sinners and, as they stand before God, they are condemned and doomed to eternal damnation. Say the Scriptures, "The soul that sinneth it shall die." The fact that we are saved and not going to eternal damnation does not mean that God has lifted the penalty; we are free because of the substitutionary work of One Who died for us, in our place and stead. We are free and on our way to glory because of His merits, not because of our own.

In the midst of God's pronouncement upon Pharaoh and the Egyptians He does not forget His chosen nation, Israel, "But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel" (Exod. 11:7). This becomes a picture of the two divisions of mankind, the believing and the unbelieving. Israel, as a nation, is saved, representing the righteous, and Egypt represents the world, or the unrighteous. This truth corresponds to that taught in the first Psalm: "For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish" (vs. 6).

II. ESCAPE PROVIDED

As one reads the closing verses of Exodus eleven, he would think that all of the children of Israel were to be saved, but chapter twelve interprets this redemption. We soon discover that provision has been made whereby all of the children of Israel may be saved, but individual acceptance determines whether or not they receive the salvation provided. The same is true of our salvation in Jesus Christ; He tasted death for every man (Heb. 2:9); He died for all the world (John 3:16); but none can go to glory unless they make personal decisions of faith in the propitiatory work of Jesus Christ (Acts 16:31).

The redemption that was to be offered Israel was such an important event that God counted it as the beginning of a new calendar for the Jewish nation (Exod. 12:2): "This month shall be unto you the beginning of months: it shall be the first month of the year to you." So important was this event that God intended that His people should never forget it, therefore, He commanded that a memorial feast should be kept every year known as the Passover Feast (Exod. 12:14).

The method of redemption was for each Israelite family to take a lamb, one without blemish, and kill it as a sacrifice to God. The blood was to be splashed upon the two side posts and upper door post of each house. Then the lamb was to be cooked and eaten by the family on the Passover night, but specific instructions were given that the lamb was to be cooked whole, i.e., without its bones being broken (Exod. 12:9, 46). The lamb was to be roasted with fire, eaten with unleavened bread and bitter herbs.

Now we must see the typical picture in this Passover feast, the slaying of the paschal lamb. The reason that it is called the Passover feast is because this was the night that the death angel passed over Egypt and the only houses that he passed over were those on which he saw the sign of the blood. This is true of men spiritually; some day the death angel will visit men and the only ones that he will pass over will be those who show the sign of the blood: "Without the shedding of blood is no remission" (Heb. 9:22). Let us look at the symbols involved. The lamb points directly to Jesus Christ, the perfect Lamb of God (John 1:29). The lamb without blemish points to the infallibility and sinlessness of the Lord Jesus (1 Cor. 5:21). The lamb was to be killed, fulfilled in the death of Jesus upon the cross. The shedding of blood speaks of the propitiatory work of Jesus Christ when He shed His blood upon the cross as an atonement for our sins (Heb. 9:22; I John 1:7). The blood which was to be splashed upon the sideposts of the door, as well as the doorpost over the door, thus forming the sign of the cross, was a perpetual sign and type of the cruel tree on which the Lord Jesus Christ died (I Pet. 2:24). The lamb was to be roasted with fire, fire speaking of the presence of God, and the roasting, or cooking, speaking of divine judgment as well as acceptance. The Passover feast was to be eaten with unleavened bread, bread speaking of the Lord Jesus' body (I Cor. 11:23-24) and the absence of leaven, referring to His sinlessness. Leaven

is a type of sin (Mark 8:15). Some teachers have thought that leaven was a type of righteousness; they perhaps get this idea from Matthew 13:33 where the Kingdom of heaven is likened unto leaven. The explanation of this passage is that the Kingdom of heaven here means the Great Tribulation, which is the Kingdom in violence. It does not refer to the one thousand year period called the Millennium, neither does it refer to the Body age in which you and I live. There has even been a song written based on the assumption that leaven is righteousness, the chorus of which goes like this:

A little bit of leaven,
A little bit of love
Will make for us a heaven below
More like to that above.

However, the passage in Mark 8:15 where the Lord speaks of the leaven of the Pharisees and the leaven of Herod gives us the correct balance on this subject—leaven is sin. The feast was also to be eaten with bitter herbs. This refers to the bitterness of our Lord's temporary separation from His Father when He cried, "My God, My God, why hast Thou forsaken Me?" The herb used was horseradish. And last of all the instruction that no bones be broken is a fulfilment of the prophecy spoken of in the thirty-fourth Psalm which says, "He keepeth all His bones: not one of them is broken" (vs. 20).

Every time a Hebrew kept this feast he was testifying to his faith in a coming Redeemer. Christ's death fulfilled the Passover type and did away with the Passover feast; in its stead He gave us the Lord's Supper to commemorate this memorable occasion.

III. RELEASE PROCURED

The hour of God's dead line drew near; midnight arrived and the death angel smote all of the firstborn in the land of Egypt, not one family was left out. Only those who had the sign of the blood upon their doorposts escaped the penalty of Almighty God. Just so surely as history records that the death angel visited Egypt, one of these days all of mankind is going to be visited. There will be weeping and wailing and gnashing of teeth; some will call upon the mountains and rocks to fall upon them and hide them from the face of Him Who sitteth upon the throne. The question will not be, How much money did you have? or, What was your position in life? but rather, What did you do about the blood? "It is appointed unto man once to die, but after this the JUDGMENT" (Heb. 9:27).

And now that which God had so long promised, came to pass; Pharaoh called for Moses and Aaron in the middle of the night and asked them to get their flocks and people together and away with them. So urgent was the request that the Egyptians even heaped upon them treasures of silver, and gold, and jewels, and raiment in their eagerness to get rid of them. No promise is complete without a fulfilment, and God's promises are not incomplete. Many years before to Abraham He had promised deliverance from this strange land, and now the deliverance has arrived.

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

The story had been told of the great Jewish writer, Israel Zangwill, that when he was on his way home with Herzl from the sessions of a Zionist Congress, and was utterly tired out, he fell asleep on the journey. When he awoke, Herzl said to him, "The Guardian of Israel never slumbers nor sleeps." "Aye," replied Zangwill, "the Guardian of Israel does not sleep, but Israel himself is asleep."

That is the tragedy of Israel today. The people chosen of God to be the stewards of His life-saving, salvation-bringing oracles to all men, the race of which the Son of God chose to be a member after the flesh, has slept for nineteen centuries; not the healthy slumber of rest, but the restless sleep of sin. But just because "He that keepeth Israel shall neither slumber nor sleep," the God of Jacob will awaken His people by the coming of their Messiah to reveal Himself unto them, even as He did to Saul on the way to Damascus, and "they shall look upon Me Whom they have pierced," and shall cry out to Him, awakened indeed in conviction of sin, for mercy, forgiveness, and salvation. —"The Sunday School Times"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. What was God's tenth and last judgment agains Pharaoh and the Egyptians? (Exod. 11:4-6; 12:29-36)

2. How did Israel escape God's judgment on the firs born? (Exod. 12:1-13, 21-28)

3. What did the Passover lamb typify? (I Cor. 5:7b John 1:29; I Pet. 1:18-19)

4. Why was the Passover lamb required to be witho blemish? (I Pet. 2:22; II Cor. 5:21; I Pet. 1:18-19; He 7:26)

5. Why could not leavened bread be used in the Pas over feast? (John 6:33-35; I Cor. 5:6-8; Matt. 8:15)

6. Why were the bones of the Passover lamb not t be broken? (Exod. 12:46; John 19:33-36; Ps. 34:20)

7. Why is the Passover feast not commemorated today (I Cor. 5:7b; Heb. 10:10-14, 18; Matt: 5:17)

8. Is salvation possible apart from the shed blood Christ, the Lamb of God? (Heb. 9:22; Lev. 17:11; I Pe 1:18-19; Heb. 9:11-14)

9. Can those who reject God's plan of salvation escap judgment? (Heb. 9:27; John 3:36; Acts 4:12; John 14:

10. How many sinners appropriate the salvation whi God has provided for every man? (John 3:16, 18; 1:12; Ac 16:31)

AUNT ANNA'S TALK WITH THE BOYS AND GIRL ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

God prepared Moses for the task which he was to pe form, but at the same time He worked in the hearts the children of Israel, so that they would be willing follow in the path which Moses set before them.

Pharaoh was determined not to let the children of Isr go, but God said they would be freed from bondage. Ea time that Moses approached Pharaoh, he got a promi that they could go, but each time Pharaoh changed h mind. Every time that Pharaoh held back from releasi the children of Israel, God sent a plague upon the peop of Egypt. The plague was so great that Pharaoh said would release the people, in order to have the plague leav Then as soon as the plague left, Pharaoh again refused let them go. God sent ten plagues upon them.

The last plague was that the death angel would con through the land and every home where the blood w not sprinkled upon the door posts of the home, the fir born child would be taken by death. To the children Israel the word was given that they should observe t Passover feast, because as the lamb was slain, the blo was put upon the door posts. Thus signifying that tho behind the door were safe from the penalty of dea because the blood was there. In a land filled with mour ing, they were safe. Although the first Passover fe stood in the minds of the children of Israel as a delive ance from the hand of Pharaoh, yet this same feast w held each year, reminding them of the security of th salvation through the shed blood of the Lamb of G Who was to come to be their deliverer.

That night of the Passover was a night never to forgotten. Some of the people believed that death wou come if the blood was not on the door posts. They obey instructions, and after the lamb was slain, the blood w put upon the door posts. In these homes the death an passed over. But many laughed at this, just as the peo of old laughed at Noah when he told them that the a was for their safety. They did not believe that God wou do what He said He would, and so they did not heed t word given to them. But alas, the death angel took t first born of their homes. Yes, sorrow was there, a death, when it would have been possible to avoid it, b cause they did not believe God.

Today, although we do not keep the Passover fe as did the Jews of old, we are told that safety from eter death lies in believing on the Lord Jesus Christ Who the Lamb of God, and Who died on the cross of Calv to save men and women, and boys and girls from dea To believe God's Word gives you eternal life, and saf

:om eternal death. Not to believe God's Word means that ou turn away from the way of safety, and that you must ace eternity without the Lord Jesus Christ.

The feast of the Passover looked forward to the time hen God's Son would come to be the Offering for sin. By aith the people of old believed that salvation was through ie shedding of blood. The cross of Calvary was the place here God's spotless Lamb bled and died for your sins nd mine. Through the shedding of blood we are safe.

Have you thought about the verse which is in God's Vord, "Believe on the Lord Jesus Christ, and thou shalt be saved"? God offers to each one salvation from the death penalty of sin. When you believe on Jesus, you are free from that death penalty, for Jesus took your place there on the cross and died for your sins, so that you will not have to die. Not to believe on Jesus means that you do not think that He died for you. That also means that you do not have a Saviour, and you must face eternity as a lost soul. Do not turn your back on the loving Son of God. He loved you and died for you. Will you take Him as your Saviour?

Yours in One Who loves you,
Aunt Anna

"WHERE THOU?"

(*Continued from page* 178)

) earn my own salvation. It was exceedingly difficult for ie to comprehend that all I had to do was to accept the alvation so freely offered, and to leave my life in the ands of God Who would Himself make the change.

The evening was passing and the janitor in this old armory building at Cleveland went around and turned out ll the lights except the one about the center of the building, underneath which Mr. Horn and I were sitting. As look back on that scene, I believe the janitor was led of iod not to disturb us and to leave this one light burning, o that time might be given for me to make a full surrender. Both the services had closed about 10:00 o'clock nd it was now nearly 12:00 o'clock; and Mr. Horn suggested that we should get down on our knees and go to iod in prayer regarding this matter. Somehow, during his prayer, something happened in my heart and my Heavenly Father was pleased to create within me a new fe and make me a new creature in Christ Jesus. I will not or a moment attempt to explain this new birth or new reation. It was a miracle. I accepted it then, and I ccept it today, as a free gift from God, to a poor, unreserving sinner. He does not need to tell me how it was ccomplished. It is enough for me to know and trust and ove Him and to praise His Name for this wonderful gift.

In a short time I returned home and went to the pastor f the church where I had been a nominal member, and in ubstance stated to him the things that I have related in ie preceding pages and mentioned to him that I wished o testify, at the mid-week prayer service, regarding my ecent conversion and as best I could tell of the things iat had lately come into my life. I remember, as I was peaking in that prayer service, I used an expression which am not certain had been in my mind before, and it was his: it seemed to me that in all my previous life I had een blind but now that God had opened my eyes, I ould see.

I was led to become active in the church; and after year and a half or two years, I was elected superintendent of the Bible School and then just a little later, was elected a deacon of the church. I relate this fact, or, because of these positions, God had still things of iajor importance to show me, as He has continued to iow me other things through the years, when I would let lim. Our Father, through His Spirit, began to impress pon me the fact that in reality I had never been baptized. rue it was I had been, as a child, nominally baptized, but s I see the Scripture, no one can be baptized who is not rst a Christian. I went to my pastor in regard to this iatter and he rather questioned the wisdom of a Bible chool superintendent and deacon as well, being baptized, ut the matter was vital to me and I insisted upon its eing done. He then said that the proper procedure would e for me to come before my brethren as a candidate for aptism. Logically, this step automatically deprived me f my position as superintendent of the Bible School and s deacon. As you may well suppose, such a step was not ery pleasing to the flesh, but this I counted as nothing, iat I might have the favor and approval of our Father. he ordinance of baptism was performed and the two fices before mentioned, were restored; one by the Bible chool and the other by the church.

God had still another serious test to my willingness o obey His voice as He spoke to me through His Spirit nd Word. As time passed on it was increasingly borne upon me that I was in business with men who were not Christians. My connection with these men was very satisfactory and our Company was going along in a prosperous manner. This test had not only to do with my own life, but as you can readily see, it touched the lives of my family as well as the lives of my partners.

I called my two partners into conference and told them that I wished to be released from our partnership because they were not Christians. As you can well imagine, they were quite astonished, and one of them, as I remember, suggested in substance that my brain had been "touched," or to put it rather badly, that I was mentally deranged. In the first expression he was nearer right than he thought, because God had not only "touched" my brain, but my heart as well. My partners asked me to give this matter further consideration, and after numerous conversations it was finally agreed with the younger member of the Company, that he would buy my interests. He also asked, though I do not recall it now as a condition of the sale, that I should remain for the present in the employ of the Company. In reality I was retaining the same executive position, I had as a member of the firm. From this, it is readily seen I only went part of the way, and I say with shame, that this plan continued for several years, but God, Who is ever faithful, would not let it rest at that. He ever sought me with His Word and His convicting Spirit.

In my whole life I never prayed more earnestly over any matter than I did this one. Finally, one memorable Saturday afternoon, I got in my car and went to a neighboring town, secured a room in a small hotel and with my Bible in hand, I purposed in my heart that I would remain there until God definitely showed me just what He would have me to do in regard to this business matter. Again God spoke to me through His Word in the sixth chapter of II Corinthians, part of the fourteenth verse, and He said, "Be ye not unequally yoked together with unbelievers." Again in part of the seventeenth verse, and same chapter, I read, "Wherefore come ye out from among them and be ye separate, saith the Lord." I went out of that room feeling absolutely sure in my heart and mind that God wanted me to go all the way and thus entirely sever my connection with the Company. I then wrote a letter to the younger partner in the business, who was the more active, and explained to him that I had come to an absolute decision and wanted to sever entirely my connection with the Company and the business. Referring briefly to the above matter, our Father did not allow me to lose financially by my obedience in this matter of separation, but has, through the succeeding years, blessed me in a financial way more than any other period of my life. I must also add that the severing of my connection with the Company did not disturb its financial prosperity and I think I may say that God has seen to it that no one has been damaged by my obedience to Him, but on the contrary, all have been blessed.

I feel led to add just one more little word to this record of God's dealing in my life. You will remember I stated that at a crucial time in Fred Horn's dealing with me on this question of accepting the Lord, he suggested that we kneel in prayer. You will recall that in the sixth chapter of Daniel, this man of God found himself in a very difficult position because a law had been passed, that whoever asked a petition of God or man for thirty days, except from Darius, should be cast into the den of lions; following the passing of this edict it is related in the tenth verse of this chapter, that Daniel "kneeled upon his knees three times a day and prayed and gave thanks before his God." Later on in the chapter, when Darius asked Daniel if God was able to deliver him from the lion's den, that he said,

"My God hath sent His angels and hath shut the lion's mouths that they have not hurt me." I do not say this in a dogmatic manner, but it seems to be suggested to my heart that God is pleased to have us kneel down upon our knees at times, and pray to Him. As a further suggestion along this line, Paul says in Ephesians 3:14, "For this cause I bow my knees unto the Father of our Lord Jesus Christ."

Please regard the above as simply a suggestion, but on this I am sure, that the new life which God was pleased to give to me, back in the old Armory building, despite my many failures and sins, has been sustained by prayer and by His Word through which means He imparted the Life.

"Not one good thing hath failed, of all the good things which the Lord . . . spake . . . all are come to pass . . . not one thing hath failed thereof."

Commercial Degeneration

(*Continued from page* 177)

23. Then tidings came to the ears of the church which is in Jerusalem of the great stir among the brethren at Cyprus.

24. For a certain man in the church named Phygellus went back and walked no more with the disciples, because they bought not the paper napkins for the Sunday-school picnic at his store.

25. About this time the women of the church made a great oyster feast and bade many.

26. And it came to pass that Hermogenes came late to the feast, and when he found no oysters in his dish, he was much displeased.

27. And he also separated himself from the fellowship of the church and his whole family were carried away with his dissimulation.

28. But unbelievers were the more added to the church in those days, both men and women, because that the church had set its seal to the things of the world that they were true.

29. And many other such things did the churches do.

30. And what shall I more say? for the time would fail me to tell of fish ponds, and of fortune wheels, of minstrel shows, and of field sports, and kiss tents, and of garter and bloomer shows, of dancing halls and of gambling booths:

31. Which through lust subdued righteousness, wrought havoc, obtained spiritual decline, stopped the mouths of testimony.

32. Quenched the violence of spiritual fire, escaped not the edge of the sword, out of weakness went wrong, waxed valiant against the light, turned to flight by the armies of the aliens.

33. Women received their children from the hands of the church spiritually dead, having been raised to a life of shame by the church's carnal functions; and others were tortured, having accepted Gospel deliverance at the hands of those that preached it, that they might attain unto a better resurrection.

"I WILL EAT NO MEAT"

(*Continued from page* 179)

it may be the beginning of that defilement and sickness of the conscience of which we read in Titus 1:15, "Even their mind and conscience is defiled." And again in I Timothy 4:2, "Having their conscience seared with a hot iron." Therefore the Christians whose consciences tell them Sunday sports are wrong, regardless of the example of other Christians, should refrain from attendance.

But what about the Christian whose conscience does not rebuke him for such action, yet whose action gives excuse and boldness to the weaker Christian, the one with the "lower principle of separation"? He, too, should refrain from it in order to give no occasion for stumbling to his weaker brother. His decision will be based on the "higher principle of separation," which is to please his Friend and Saviour, the Lord Jesus Christ, and to count his brother's need greater than his own right. He will no ask, "Shall I attend or take part in the Sunday afterno ballgame on the corner lot?" He will answer, "There no 'Sabbath observance' which would prevent it, nor an sinful association to prohibit it, but I will not go becau my going might couse Mr. Brown to go in spite of h conscience being to the contrary. That would displea the Lord." He will say with Paul, "All things are lawf for me." But he will likewise say with Paul, and just vigorously, "If meat make my brother to offend, I WIL EAT NO FLESH" (I Cor. 8:13).

Note how carefully Paul brings this out.

> Meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.
>
> BUT TAKE HEED lest by any means this liberty of yours become a stumblingblock to them that are weak.
>
> For if any man see thee which hast knowledge sit at meant in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;
>
> Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend (I Cor. 8:8-10, 13).

And the very heart of his argument in the passage I Corinthians 10 is, "Eat not for his sake that shewed AND FOR CONSCIENCE sake . . . not thine own, b of the other." In the very same connection the inspir Apostle also says, "Let not then your good be evil spok of" (Rom. 14:16).

Now let the reader classify for himself the amusemen entertainments, programs, sports, activities, and orga zations which touch his life. Some can very easily classified as wrong because they are clearly sinful, su as those which debase virtue and exalt lust, selfishness, a hate. But others will be found to be wrong on oth grounds, perhaps because of the bad associations indu gence in them will necessitate. Still others will be elim nated because of consideration for the weaker Christia who might be caused to stumble. Some could be eliminat because of a still higher principle of separation than t one under discussion, i.e., not because they are sinful themselves, or injurious to self, or a bad example to othe but because they are not definitely glorifying to God a not in His directive will for us. Some will be found be all right at some times, in some situations, and at oth times wrong. Note that there is no attempt here to ite ize or classify them. It is because the guiding princi i.e., the higher principle of separation, makes every m reach his own decision, keeping ever in mind that Pa inspired direction is, "Whether therefore ye eat, or dri or whatsoever ye do, do all to the glory of God" (I C 10:31).

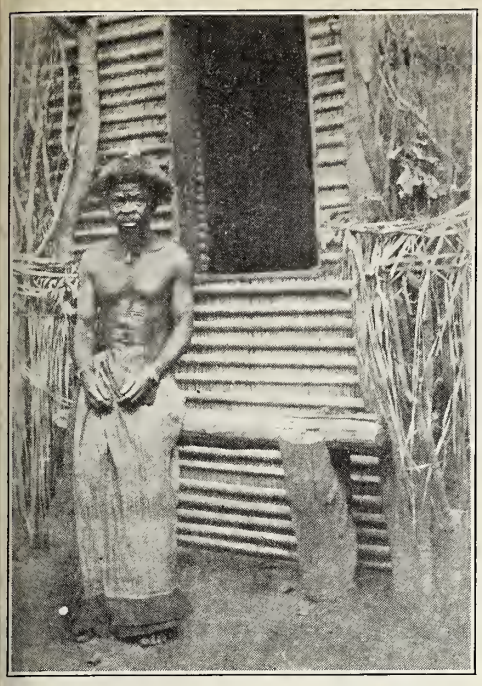
Paul claimed full freedom in the Christian life, but add that his steadfast determination was to let no act of l cause the downfall of another. He would eat no meat it hurt another. He would not attend a concert if it h another. He would not become a member of a cert organization, if it hurt another. In every realm that the decision the consecrated Christian will make. To s "If it is wrong . . . I will eat no meat, i.e., I will refr from the action," is commendable. But the higher pr ciple of separation is, "If meat make my brother to offe I WILL EAT NO MEAT WHILE THE WORL STANDETH."

The ABDICATION of a PRINC

(*Continued from page* 176)

pleasures of sin which endure but for a season, he is i position to see Jesus. Had Moses chosen the other cou what a difference and consequent loss there would h been. He would have lost the great reward. His name, it had appeared at all on the sacred page, would have b but a blot. He would have never been numbered amo those of the great Bible Hall of Fame in Hebrews elev

The abdication of Moses is a splendid example to s all, concerning which Christ might well say, "Go, and thou likewise" (Luke 10:37b).



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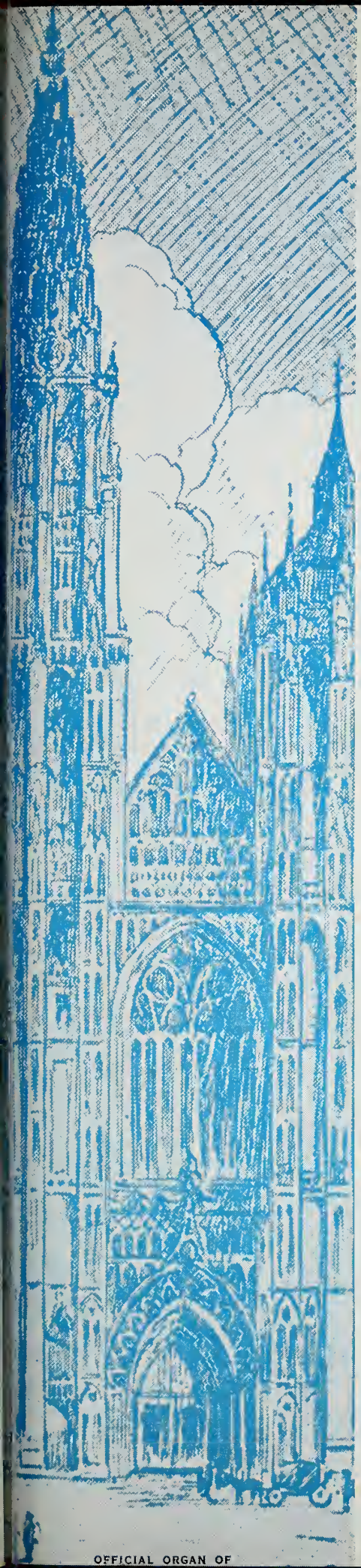
that the friendship
of the world is enmity
with God? Whosoever
therefore will be a friend
of the world is the
enemy of God.
James 4:4



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DOCTRINAL STATEMENT

of the Denver Bible Institute
and of *"Grace and Truth"*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AT THE HELM

CLIFTON L. FOWLER, *Editor-in-Chief*

IN THE CRUCIFIXION NUMBER

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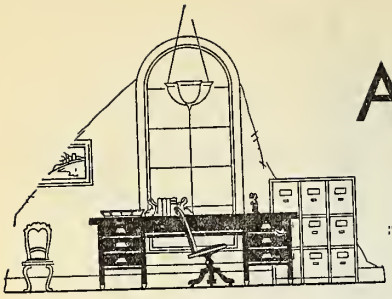


AS THE EDITOR SEES IT

CRUCIFIXION NUMBER

THE old fashioned believer will not have any difficulty in agreeing with the subject matter contained in this issue. The issue will likewise find a ready response in the hearts of all saints who have come to believe in the cross of Christ as the only meeting place of God with the sinner. However, it is just possible that some may read these lines who believe in Christ as a Way-shower Whose unshed blood was just as efficacious as His *shed* blood. To such notions we have but one answer, "What saith the Scriptures?" The articles in this issue of a limited number of pages, present the cross of Christ in its horrible and yet blessed reality.

RATES FOR THE BIBLE CONFERENCE

IN RESPONSE to many inquiries, we are glad to announce the rates for the Second Annual Bible Conference to be held August 22 to September 6, which will be as follows:

For 16 days of the conference, $12.00 for board and room
For 1 week (7 days), $6.50 for board and room
For 1 day, $1.00 for board and room

Individual meals will be served in the Institute Dining Room at the rate of 25 cents per meal. Lodging will be provided at the rate of 50 cents per day in the Institute dormitories.

Space for trailers, tents, and camping outfits will be provided free of charge.

If you are planning to attend the conference and desire accommodations at the Institute, make your reservations at once. —C. R. L.

THE INVITATION

ONE of the clearest facts in a study of the Doctrines of Man is that God has given man the power of choice. This is a singular fact when one considers that the Almighty God Who made man also made everything else that is in the universe. Such a mighty God could easily compel a mere human being to do and act just as He wished, much the same as the circus performer operates "Punch" and "Judy." But the God of all creation decided to let man choose for himself in the affairs of life. God's only part is to place before man suggestions and indications of His will. The choice is left to man.

The first man on the earth is one of the best examples of this important fact. Adam was not forced to yield to the serpent's testing. Adam knew what God's command was and made the wrong choice. The New Testament points out this consciousness of sin on Adam's part in the words, "Adam was not deceive . . . in the transgression" (I Tim. 2:14). Joshua in his famous charge to Israel summed up the proposition in the words, "choose you this day whom ye will serve."

In the realm of fellowship the principle still applies. Christ will not force His communion on any of His children. He wants the companionship and fellowship of every believer and that is why He stand at the door and knocks. A striking incident illustrating the profound respect of Christ for man's powe of choice is seen in Luke twenty-four. Christ had jus met the two disciples of Emmaus on their way home They were greatly disturbed over the disappearance o Christ's body and were telling their troubles to thi "stranger," for Christ concealed His identity. He com forted their hearts by expounding the Scriptures to them Then we are told as they reached their home, "H made as though He would have gone further." Her was the test. They could let Him go on down th highway or invite Him in to sup with them. The chose the latter.

How many times do we let our blessed Lord g on down the road instead of asking Him to come i and abide with us. He is knocking—let us invite Hi in. —E. E. I

THE CRITIC

THE self-appointed critic is a pest. He regards him self as always right and holds himself far above th slightest correction. The writer of the book of Pro erbs knows these objectionable persons quite thoroughl He uses, in speaking of them, a word which is tran lated "scorner." It means scorner, or scoffer, or criti The idea of sneering is in the word. The rounded o thought is, one who criticizes in such clever fashi

(CONTINUED ON PAGE 205)

SPECIAL THANKS

Pledges to the amount of $1550.00 have just come in on our Men's Dormitory. We thank God for this provision.

Pray for the special letter of appeal that is being sent to friends concerning this very urgent need.

DON'T STOP PRAYING

"HIM THERE"

(Stenographically reported, unrevised)

Dr. Scroggie of Edinburg, Scotland, recently held a series of meetings in Denver under the auspices of The World Dominion Movement. They were held in the Twenty-third Avenue Presbyterian Church, Dr. Stanley Bailes, Pastor. This message which so beautifully magnifies our Lord was preached by Dr. Scroggie as a part of a series on Christ. We are deeply indebted to him for this message and also for an inspirational address given to the D. B. I. students and faculty at the Campus.

BY W. GRAHAM SCROGGIE

"And sitting down they watched Him there." I do not know two more important or impressive words in conjunction in the whole realm of language. You may contemplate these two words through time and through eternity, but you can never exhaust their meaning, never apprehend all that is there, and we take them tonight for our meditation for a while.

HIM THERE

My text is at once simple and difficult. Simple because the words in a way explain themselves; and difficult because of the magnitude of the theme. There are just three things that I would bring to your notice and we will consider them in this order. First *HIM*, second *THERE*, and third, *HIM THERE*.

First of all *HIM*. Who is He? Who is referred to and what do we know about Him? Throughout these days, we are contemplating Christ—HIM. Of course, were we to speak on this theme for a lifetime we could only approach to the great meaning, but we must put ourselves within very severe limits, because of the limits of time this evening, and there are just one or two things suggested by any careful reading of the Gospel records, that we will use for our present purpose: what He said, what He did, what He was. That is really what the records are about. There is nothing in them outside the scope of those thoughts—what Jesus said, and what He did, and what He was. Think with me for a moment or two about each of these and for our estimate we go to the records ourselves as to what He said.

We are told that "never man spake like this man." I suppose we are quite familiar with that statement and estimate, but I wonder if we have ever considered it in the largest possible setting, the setting of thousands of years of the time before Christ came, and what is true of that is true of all the time since He came. "Never man spake like this man." Now, we never do any good to anyone by exalting him at the other people's expense, by underrating others to magnify somebody, and we should consider that before Christ came and at the time that He was here, there were many great teachers and preachers. We think of the preachers of the old covenant, but we go beyond that and think of any teacher and of all the teachers of any and of all the world before Christ came. Confucius had taught. Before Christ came Plato had spoken. Socrates had spoken and Aristotle had spoken. There had been great Hebrew prophets and great pagan teachers, and we are studying their literature down to this day in most colleges and universities. Do not let us underrate anything of greatness or goodness in the teaching of the world in order to magnify the teaching of Christ. It does not need that for its magnification. Let us give to all others the credit that is due, recognizing worth where it exists, but when that has been done, done fairly and done to the uttermost, this still remains true, "Never man spake like this man."

Then, how is that statement to be accounted for? Well, in several ways; and again we put ourselves within severe limits for our present purpose. It is true of Jesus with reference to His themes, the subjects about which He spoke—He always spoke profoundly. Now that is not true of any other. Socrates and Jesus have often been compared, and there are certain lines of comparison between the old Grecian pagan teacher and the Hebrew Teacher, but the contrasts are more and greater than the comparisons, and in this regard Socrates at times did speak profoundly, but not always. He did at times treat of themes beyond the current thought of his day, but not always. But it is true of Christ that He *always* spoke profoundly. He treated on the biggest things. What were the themes of Jesus teaching? God, Man, Righteousness, Sin, Regeneration, Forgiveness, Salvation, Love, Truth, Judgment. These are all big themes and Jesus was handling these themes all the time. He never came down to a level of triviality. It was never small talk, breakfast table talk—never. Go through the records bearing the names of Matthew, Mark, Luke, and John, simply to read what is there of what Jesus said, and you will find in his least utterance, profoundness. I commend that to you as a line to pursue. It is not true of any other who has spoken. Others have risen to fine heights, but those same men have often dropped to their intellectual deaths, but never Christ. He spoke profoundly as no other had ever done. His teaching was startlingly new, revolutionary. It was a revelation. Outside of Judaism the world was perishing in despair. All the intelligence of ancient Greece had not saved it from despair. The mighty power of Rome had not saved the people from despair. The only ray of hope when Jesus came was in Judaism, in the nation of which He was humanly a son, and that was by revelation. When Christ came He did not follow traditions, did not repeat His predecessors. He came with messages fresh, pert, startling, and they could not understand them. He spoke profoundly, but it is true in another manner that "never man spake like this man," in that He spoke authoritatively.

Here we get again in the Gospel records the estimate that He spoke authoritatively and not as the scribes. Now the scribes were religious teachers, and it clearly implied that they did not speak with authority. Then what is the good of a religious teacher, if he does not speak authoritatively? He spoke with authority and not as the scribes. Of course, they had no right to speak with authority saying what they did, but Jesus had,

saying what He did. Read again what He said, all that He said, and running through it all, you get the note of authority, of security.

I was at pains some time ago to run through a book that created a sensation all over the world. Darwin's *Origin of the Species*. I had a certain object in reading it, and that was to mark carefully where Darwin was guessing and where he used expressions that indicated his own hesitation and doubt touching the things of which he was speaking, and I marked 600 passages in which there were words or places, expressions of doubt: "I surmise," "I submit," "let us assume," "let us suppose," "hypothetical," "probably." Now, here is a scientist who believes he has made a great discovery toward evolution, and yet in this work setting forth that theory, I marked 600 such expressions. Run through the teachings of Jesus. You will not come across one such expression. He never submitted for our consideration. He never assumed anything tentatively. He never said, "Let us suppose"; He never expressed an opinion. Never. "He spoke as one that had authority and not as the scribes." Whether you believe what He said or not, He spoke with authority, and because He did that and does that and never anything else, it is true that "never man spake like this man." Jesus the supreme Teacher, Expounder of God. He has expounded Him. John says, "The only begotten of the Father." He expounded God. Nobody else did that before Him, nobody has done it since. "Never man spake like this man." Will you make a mental note of that in checking over what is to follow?

Then again, what He did; and again I take it from the record: "He went about doing good." And again do not let us underrate other people in order to magnify Him. He does not need it. Give all others all the credit possible for what they have done and this still remains true—He still is above all. "He went about doing good." Well, I suppose everybody in this church tonight has done good. Everybody. But I would like to ask a question. Is it true of anybody in this church that he or she has never done anything but good? You may have time and time again made it easier for some to tread the path of life, but haven't you often made it difficult? Time and time again vou may have lifted a load a little, but haven't you at times made it heavier? There is no one here or anywhere who can say, "I have never done anything but good; I have been a benediction all the time wherever I have gone." No, with all good-doing much has been mixed that hasn't been good. Read these records. They are pretty full, too. Jesus never did anything but good. As He never said anything that was not right, so He never did anything that was wrong. Never. His ministry always, everywhere, was a ministry of blessing. What did He do? He gave sight to the blind people, hearing to deaf people, and speech to dumb people. He gave the use of their faculties to those whose faculties were impaired, and He raised the dead to life. He put His mantle of protection around those who were in need of it. He blessed little children, He protected women. When He spoke with a sting in the speech it was to those who were hypocrites and who were doing evil to cover their mission. With these He was scathing, but it was not the utterances of human anger or temper, but of justice and of righteousness, and the motive of His good doing was simple. It was love. Now, you know perfectly well that a person could do quite a lot of good from a wrong motive. A person could head a subscription list as an advertisement for his business, something that would bring him into the limelight. The deed is good, the motive is bad. But all the good that Jesus ever did had one simple, clear, strong, undying motive, and that was love. Love for all men. Love simply exuded from Him. Looking upon the multitudes He had compassion. His heart melted toward them. Love, *love*, LOVE. So it is true that "never man spake like this man," that He went about doing good and nothing but good. What He said, what He did.

Now, look for a moment at what He was and Who He was. And here I would say quite truly and simply, He was truly human and He was truly divine. Now, take each of these. Jesus was human. One of the earliest controversies of the Christian church hinges on this very matter. There were so many Christians convinced that Jesus was divine that they denied the reality of His humanity, that He was human. He was born into this world. He had a mother. He was a baby with a capacity of only a baby. He grew into babyhood, to childhood, to youth, to manhood. He learned His lessons. He attended school. I have no doubt He played. Nothing is said about that. Those years of Nazareth are largely concealed, but we do know that He grew simply, naturally, humanly. He shared our infirmities. Infirmity is not sin. He shared our infirmities. He grew hungry and ate, thirsty and drank, tired and slept. Now tiredness and thirst and hunger are infirmities. There is a day coming when we will be no longer tired, or hungry, or thirsty. "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat," but, while we are here, we are subject to these infirmities, and Jesus shared them. He was compassionate, He grieved and wept. He rejoiced. He was swayed by the agonies that sway the human soul. He was really human. Then you say, "Wherein did He differ from us, if at all?" In this, that He was perfectly human and we are imperfect humans. What is human nature? Not what we see in ourselves and in others. That is a distortion of human nature. Human nature is of God and if we want to know what it is, look at Christ. There is perfect human nature. What we see all about us and in ourselves is not human nature as God intended it to be. We look at Christ and here we find one truly human, perfectly human. Never sinning in thought, in word, in deed, never even in motive sinning. Perfect human nature. There He was, a historical Character. "Which of you convicteth Me of sin?" No one here dare say anything. "Which of you convicteth Me of sin?" Nobody answered, and the apostle who lived with Him talked with Him, and traveled with Him for over two

(Continued on page 205)

The Christian possesses victory because all his enemies were defeated at the cross. Our editor has presented these facts from the Christian victory standpoint in this helpful study. —E. E. L.

THE POWER OF THE CROSS

BY THE EDITOR

It is in Titus 2:14 that Paul pronounces that glorious truth,

> Who gave Himself for us, that He might redeem us from all iniquity.

Redemption took place at Calvary. Christ wrought redemption by the shedding of His blood on the cross. It was on "the old rugged cross" that the giving of Himself took place. The cross is the climax of the history of God's dealing with man. It is not only the climax of God's dealing, but that which Christ accomplished at the cross becomes the *basis* upon which God is enabled to deal in astounding grace with sin-drenched and hell-deserving man.

The work of Christ on Calvary anticipates every need of man in the realm of the salvation of the soul. If man is to be saved, he must be released from the power of worldliness. Thank God the power of the world was broken at Calvary. If man is to be saved, the carnal nature, called by Paul the "old man," must have his authority and influence destroyed. It is a blessed fact that the old man is "crucified with Christ." If man is to be saved, the power of the demons must be brought into subjugation. This, our Lord victoriously accomplished at the cross. If man it to be saved, he must have protection from the power of Satan. At the cross, Satan's power is crushed. Every interference, every barrier, every deterrent to salvation, every enemy of the soul is shackled and rendered powerless by the finished work of Christ at Calvary. The secret of the salvation of every soul that is saved is Calvary. Every need of man's soul is fully and finally met in the death of Christ. And there is no other way.

The way of the cross leads home.

We first consider the power of the cross as concerning the world. The Word of God teaches that

I. THE CROSS DISSOLVES THE POWER OF THE WORLD

The world and worldliness have a death grip upon the souls of men. Men who profess faith in Christ and yet continue to indulge in worldliness and endorse those whose lives are dominated by the world are, alas, the common order of the day. The Holy Spirit has clearly defined what the world is: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Worldliness, consequently, is the sin of going after the sights, sounds, and experiences which stand connected with the lust of the flesh, the lust of the eyes, and the pride of life. All unbelievers and many Christians are devoted to these things. The inspired condemnation of worldliness is a sweeping one. In James stands the startling ultimatum: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."

In spite of these "orders from heaven" which command us to turn away from every phase and form of worldliness, there are thousands of God's children who are today bringing shame upon the cause of Christ, grief to the heart of God, spiritual atrophy upon their own lives, and cause of stumbling into the lives of others by affiliation and participation in the things of this world.

Such defeat need not be. The victory has already been wrought by Christ at Calvary. The complete dissolving of the power of the world has been accomplished at the cross. In order for this blessed victory to become experientially ours, all that God asks is the simple step of faith—the appropriating of that which Christ hath done.

But some one may rightly ask, "What has Christ actually done at Calvary concerning the world?" The answer of the Scripture is exceedingly plain:

> But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world (Gal. 6:14).

The mighty and astounding thing is already done! The world is crucified! And furthermore, I am also crucified (hence dead) unto the world. It is not a thing *yet* to be accomplished. It is a thing *already* accomplished. Through Calvary's sacrifice the miracle has been wrought. By the cross the power of the world has been dissolved, done away, devastated.

Such is the mighty power of the cross as pertaining to the world.

Second, we observe the power of the cross in reference to the "old man." On this subject the Bible teaches that

II. THE CROSS DEMOLISHES THE POWER OF THE OLD MAN

Every human being, saved or lost, has an "old man." The "old man" has several other names. "Sin" and "flesh" are perhaps the most familiar among them The "old man" is the corrupt and carnal nature which dwells within every soul, and under whose dominance every soul enters the world. The "old man" functions

like a separate and distinct entity or personality. He is always wicked, in fact, cannot be otherwise. He constantly and unfailingly seeks to deceive and delude and harrass and mislead the soul. His ways are ways of cleverness, cunning, subtilty, and adroitness. By means of his sophistries, philosophies, hyprocrisies, and deceptions, he continually cooperates with Satan in seeking to prevent the lost man from accepting Christ and the saved man from living for Him. The "old man" is the changeless and implacable enemy of the soul.

It is God's plan, yea, more than *plan*, it is God's orders that we (believers) walk in the Spirit and not in the "flesh" (the old man). But, alas, the "works of the flesh" are frequently in evidence where the fruit of the Spirit should be.

But this condition of defeat need not continue. God has made blessed revelation showing that the Lord Jesus Christ accomplished a full and complete victory over the "old man" at Calvary. The declaration concerning it occurs at Romans 6:6:

> Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.

What marvelous thing is this? Here, surely, is hope for discouraged souls. "Our old man is crucified with Him." No matter how fully we may have been kept under the power of the flesh, yet in the last analysis, the glorious truth is borne in on the soul, "Our old man is crucified with Him." It is not future, it is past. The mighty deed is not unfinished, it is finished. It is not an uncertainty, it is a certainty. "Thanks be unto God for His unspeakable gift. And the record is clear that this amazing thing was brought about through our Lord's crucifixion.

Here is another one of the evidences of the power of the cross—the cross works the demolition of the power of the old man.

Third, we contemplate the power of the cross in the realm of the demons. On this subject we learn that

III. THE CROSS DESPOILS THE POWER OF THE DEMONS

Few Christians realize the number, or the power of the evil or unclean spirits, which are called in Scripture, demons. We find definite Old Testament laws forbidding God's people having anything to do with them. We find them in Old Testament history always working some evil and sinister purpose. We find them appearing in the life of Christ, but His power always subdues them instantly. We find from the writings of Paul that their special activity in the closing days of the age in which we live is to produce false religions. This is clearly stated in I Timothy 4:1: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils (Gr. demons)." The teaching is inescapably clear. Toward the end of the age, the demons will grow more crafty. Instead of confining themselves to knockings, and rappings, and table tippings, and ghostly materializations, they will produce "doctrines." In other words, they will devise new and wicked religions. That they are busy at the task which God has predicted, is demonstrated by the very existence of such unscriptural doctrines as Christian Science, Rutherfordism, Father Divineism, Universal Restitutionism, Pentecostalism, and a host of others. Many souls are consequently being led astray by "the doctrines of demons." It is one of the indubitable marks of the end of the age.

What shame that such appalling deception should be able to carry on successfully. But the success of the large family of demon's religious is only temporary. The Bible clearly avers that our Lord Jesus has gained the victory over the demons, and that their defeat by Him is final and complete. It is an accomplished thing. This truth is taught in Colossians 2:15, where the apostle Paul, speaking directly of the cross of Christ, says,

> . . . having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it.

It is a subject for real thanksgiving that God has given us this wondrously valuable revelation. He lets us know in language that cannot be gainsaid that the "principalities and powers"—the demons (see Eph. 6:12) were triumphed over, and made a shew of at the cross. Jesus defeated the demons at Calvary, broke their power forever, and demonstrated His own steadfast and lasting supremacy. It is not exaggeration nor hyperbole to say that our Lord Jesus Christ is Lord of lords, for such He is.

And we have once more seen a thrilling demonstration of the power of the cross. The cross despoils the power of the demons. They, too, are "crucified with Him."

Fourth, we view the power of the cross as concerning the devil himself. On this subject we find that

IV. THE CROSS DESTROYS THE POWER OF SATAN

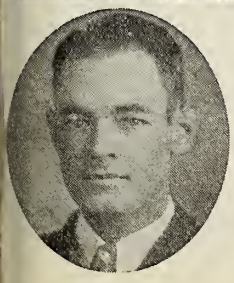
Both the world and the church have become blinded to the reality of the devil. His very existence is frequently questioned. But the Lord met him during those forty days of testing in the wilderness and in the Holy Spirit's description of that encounter it becomes evident that the devil is a person, a grim reality, malevolent, wicked, malicious, determined to ruin souls and to overthrow God. It is well for us to recognize that Satan is back of many of the attacks, problems, and perplexities which befall our lives. He is assailing us to weaken our faith and to crush our steadfastness. In fact, we do not really begin to see things in their true inwardness until we recognize that because Satan is God's enemy, he is back of all sin, and all rebellion all rejection of truth, and all lawlessness. Always always standing in the shadows is the arch plotter, the soul-wrecker, the God-hater—the Adversary.

And did Jesus succeed in doing anything with the wicked being at the cross? The answer of God's Word is delightfully clear. We find the answer in Hebrews 2:14b:

(Continued on page 206)

THE CROSS IN TYPE AND PROPHECY

BY ERNEST E. LOTT



Mr. Lott sets forth in a perspicuous manner God's great redemptive plan as revealed in the Old Testament. Do not deprive yourself of a blessing by failing to read this article.

THAT which we lovingly call God's Word, the Bible, is indeed the most remarkable piece of literature ever produced. Remarkable, yes, but more than that—it is miraculous. The person and work of Jesus Christ is harmoniously presented by forty-four writers over a period of twenty centuries and but for the Holy Spirit's guidance, this unity and harmony would have been impossible.

The Saviour Himself leads the way in going to the Old Testament to find teaching concerning Himself. To the two disciples of Emmaus, "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke 24:27).

For our brief study of the cross in type and prophecy in the Old Testament we are going to use four examples referred to by New Testament writers. Two of these are found in Genesis, one in Isaiah, and the last one in the Psalms.

I. THE CROSS IN TYPE

A TYPE is a picture thrown on the screen of history which reveals some of the details of a future event. Sometimes the type is a clear photograph, other times it is just a snapshot. In any event, the spiritual eye will catch the details and be thrilled and blessed.

The writer of Hebrews refers to a familiar event in man's early history—one with which all are familiar. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous" (Heb. 11:4). Turning to the narrative in Genesis we soon discover what that "excellent sacrifice" was. "Abel, he also brought of the firstlings of his flock" (Gen 4:4). Abel's offering was a bloody sacrifice, a lamb, and it pointed to the bloody sacrifice of Christ on Calvary, the perfect Lamb of God.

Another beautiful picture of the cross alluded to by the writer of Hebrews is the offering of Isaac by Abraham. God planned a test for the old patriarch to see if his faith was sincere. The order was that Abraham offer Isaac on the altar of sacrifice. The father obeyed to the extent that his knife was raised in preparation to killing his son, but God stayed his hand. There are really three pictures in this type. Isaac is a type of Christ "obedient unto death" (Phil. 2:5-8), the ram is a type of Christ as the sinner's substitute (Heb. 10:5-10), and Abraham is a type of the Father Who "spared not His own Son, but delivered Him up for us all" (Rom. 8:32).

We now turn to two prophecies about the cross also alluded to in the New Testament.

II. THE CROSS IN PROPHECY

PERHAPS the clearest prophetic utterance to be found on this subject is made by the prophet Isaiah. "He was wounded for our transgressions, . . . the Lord hath laid on Him the iniquity of us all . . . He is brought as a lamb to the slaughter" (Isa. 53:5-7). It is the same portion that the eunuch was reading when Philip stopped him on the desert and led him to the Lord (Acts 8). The entire fifty-third chapter of Isaiah together with the last three verses of chapter fifty-two is a detailed description of our blessed Lord's experience as He hung upon the cruel cross, suffering nameless anguish for you and me. The eunuch saw Jesus in these verses and said to Philip, "I believe that Jesus Christ is the Son of God" (Acts 8:37). Many others have likewise found their Saviour in these prophetic verses. Since God does not lie, the prophetic statements in the Word are as reliable as the historical records.

Our last Scripture takes us to another phase of the cross. This time we study Christ on Calvary from the standpoint of His rejection. It was Peter who referred to this prophecy and, of course, its fulfilment. He was pleading his own case before the Jewish Sanhedrin after being indicted for preaching the resurrection of the dead. On that occasion he said, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, Whom ye crucified, Whom God raised from the dead, even by Him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner" (Acts 4:10-11). The Scripture which Peter quoted was Psalm 118:22. The prophecy was that Jesus would be rejected by His own people. John refers to this sad fact in his gospel: "He came unto His own, and His own received Him not" John 1:11). The Jewish mob cried, "Away with this man, crucify Him," and the Roman soldiers did so.

Thank God there have been a few who have received Him as their Saviour. He has not been rejected by all. To those who "received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12).

Just as the scarlet thread runs through the rope of the British navy so does the Scarlet Line of Redemption run through our Bible. One carefully reading his Bible will find Jesus in every part of the Sacred Canon.

In The Harvest Field

Conducted by Ralph E. Obitts

Again we are in the summer vacation time. Most of the students are scattered, having gone home for the summer. Soon they will be coming back for another year of blessed study of the Old Book. In the meantime, they will have many opportunities of witnessing for the wondrous Saviour Who loved us and gave Himself for us.

The D. B. I. Campus is a busy place these days as there is much to be done before the beginning of another school year. The Lord has blessed us with more than usual rainfall this year, so from all indications we are going to have a good harvest of garden stuff as well as small grains and feed which will mean much in helping meet the need of our school this coming school year. For this we give Him thanks.

Miss Rose Encinas, '27, on vacation in Tucson, Arizona, writes, "I am surely going to be busy. So far I have six speaking appointments—got five of them on Sunday."

We have just completed a two week's evangelistic campaign conducted by Rev. Carl C. Harwood (who graduated with this year's class, making arrangements to finish his work, after being out in pastoral and evangelistic work for several years). The meetings were conducted at the Berean Fundamental Church (formerly Church of the Open Bible), of which the editor of this magazine is pastor. Many precious souls found the Saviour under the earnest, forceful, and Gospel-full preaching of our dear Brother Harwood. Music for the services was in charge of Rev. Jesse Roy Jones, '23, Director of Music at D. B. I.

In the forenoon a Daily Vacation Bible School was conducted by Mr. Harwood, assisted by Rev. and Mrs. J. R. Jones, Mrs. H. J. Johnson, '29, and several D. B I. students

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On Monday evening, June 22, Rev. H. A. Wilson, '18, for many years on the Faculty of D. B. I. and assistant editor of "Grace and Truth," and now Dean of the Omaha Bible Institute, on his way to visit his parents in Utah, was in the service. It sounded good to hear his voice again as he lead in prayer at the beginning of the service.

Lester Lehmuth, formerly a D. B. I. student, now laboring in Islam-dominated Morocco, North Africa, writes, "Although preaching the Gospel to Mohammedans is for the most part very discouraging as to results, I have seen some things to greatly encourage anyone. I definitely feel that Morroco is passing through a transitional period, not only politically but also spiritually. Many here are becoming tired of the yoke of Islam. This is especially true of the young Moslems. But the sad part is that many of these are turning to the spirit of the age—Atheism and Communism. It is truly said that 'the soul of a great people is aroused, and for its possession there contends the anarchy of Russia, the materialism of the West, and the life-giving mission of Christianity.' Our hearts are burdened for a real Spirit revival in Morocco and for a great harvest of souls from the seed which has been so faithfully sown for over a half century.

"I am thankful for the Lord's blessing upon me in my study of the Arabic. I am now able to read and understand the four Gospels in Arabic. I am now able to have our morning Bible reading and prayers in Arabic with our cook and Musa, the native Christian living with us. Fatema the cook seems interested in the Gospel and I believe is under conviction but thus far has not broken with Islam. Do pray for her and her family and her old mother who is very near eternity without Christ, that they may be saved. Musa is growing in grace. He has nothing to give him joy so far as this world is concerned, but he rejoices in his Saviour and especially in the Second Coming of Christ. This is a living hope to him. The other day the Sultan of Morocco passed through Meknes, but Musa wasn't interested in seeing him because he said he was waiting for the True Sultan, the Lord Jesus Christ, the King of kings, to come from heaven.

"I would like very much to go into some neglected district in the mountains this summer, probably during July and August. There seems to be a possibility of another missionary and I going together to a place about 50 miles from Meknes. I would greatly appreciate your prayers in this connection."

Due to uncertainty of the mails and the loss of some mail sent to Brother Lehmuth, a friend has offered to forward all gifts to him through the Bank. The address is: Mrs. Edwin B. Young, Wayne, Nebraska.

Nelson J. Gerhart, '27, and his wife, Helen, formerly Helen Wartburg, '23, who were for several years in Mobile, Alabama, are now laboring in California. They are working with the Fundamental Evangelistic Association, assisting in Bible teaching and Gospel music as well as in the industrial departments. They write, "Your prayers that we might be strengthened in body and spirit to serve the Lord Jesus, are coveted as we also pray that our Alma Mater shall continue to triumph in all things."

Ernest Fowler, '33, laboring together with Harvey and Georgiena Hammond (former D. B. I. students) in Columbia, S. A., writes, "We have been noting with interest all the D. B. I. news, and while we are sorry to hear of such setbacks as the loss of Mueller (our men's dormitory which was destroyed by fire), we praise the Lord for the way He has met each new need, and it is not at all impossible that even such apparent misfortunes may turn out in such a way as to have contributed to the progress of D. B. I. rather than being a hindrance. Perhaps out of the destruction of Mueller, for example, there may come the much sooner supplying of the great need of a men's dormitory building. We pray that it may be so, and that the work of getting out the precious message and the training of others to do so may be increasingly blessed there. We know you will enlist the prayers of D. B. I. for us in this field, too. There are many needs, many obstacles, and we have only well begun to reach one tribe of the race to whom we are especially sent, with a little itinerary work in two other tribes. There are dozens of tribes, though they are all smaller than this Goajira tribe. It is a challenge, and we need your prayer help there at home."

Anna Thorell, '25, is another of our Alumni working in South America. She is at Cumana, Venezuela. "We had a most precious conference in Quiriezquiria and enjoyed happy fellowship with missionaries and native Christians from all over eastern Venezuela. There were about forty-five who accepted the Lord at the evangelistic meetings which were held sometimes in the chapel and sometimes in the tent, and a number returned from backsliding. Thirty people were baptized and a number of babies were dedicated . . . In Cumana we are now planning a ten year jubilee. July 10 will be ten years since the Orinoco River Mission took over this field and the church was organized." Miss Thorell asks prayer for their medical fund.

Rev. Norman Renn, '34, who is pastor of a church in Holyoke, Colorado, writes of a recent visit he and his wife (formerly Maude Cooper, a D. B. I. student) made to Mr. Renn's relatives in North Dakota. Brother Norman writes "I praise the Lord for the opportunity of having a part in reaching two young men and an uncle of Maude's for Christ during the vacation.

"We start a two week's Daily Vacation Bible School Monday. This is surely a fine opportunity in any community to reach not only the children but unsaved parents. We would appreciate your prayers.

"The work is quite encouraging. We have been enjoying nearly three years of happy fellowship with these people. We hope to be a greater blessing during the coming months."

"HIM THERE"

(CONTINUED FROM PAGE 200)

years, said, "He was One Who did no sin." He was human. But that is only half the story.

If you take out of the Gospel records everything that applies to His humanity, there is much left, and what does that refer to? It refers to something else—His divinity. Now this is a profound mystery. How could two natures be together in the union of one personality? I do not know, you do not know. If you think it is impossible because you do not understand, well, you tell me the relation in yourself of mind and body. Yet you do not discredit your being because you cannot explain it. Mind and body interact the one upon the other. What is the relation of these to one another? We cannot tell. It is a mystery. So, here are two natures in the union of one personality. Jesus is human and He is divine; and sometimes He speaks out of human experiences, and sometimes out of divine. Sometimes He acts as man and sometimes He acts as God, but He is both. The early controversy in the Christian Church centered around that fact. There were so many convinced of His humanity that they denied His divinity. My dears, do you realize that the liberties and privileges that are ours today, your fathers fought for and bled for and died for? We would not be here today but for the heroism of our forbears, and so we have these great truths stated in human language and with such simplicity. Jesus was human and He was divine. Call up the witnesses to His divinity. Even the demons said, "We know that Thou art the holy One of God." "Have you come to torment us before our time?" The Father said, "This is My beloved Son, in Whom I am well pleased." Peter said, "Thou art the Christ, the Son of the living God." What witnesses! Some are Jews and some Gentiles, believers and unbelievers, devils and angels, and the Father—all the voices harmonize touching Christ. He was truly man, He was very God.

There you have what He said, what He did, what He was. I have only introduced the matter, but I hope with sufficient clearness and fullness to indicate the truth of the passage we are considering. Now, we will leave the person for a moment, Him, and we will go to the place.

THERE

THERE, Where? Outside ancient Jerusalem's city walls there is mound, a hill, called Calvary. Golgotha. THERE. What happened there? It was made a place of execution and of killing by crucifixion—I suppose the most awful form of death. We will go there for a moment, only for a moment or two, and see that it was a place of abject sin. Leaving Shechem some years ago in the early morning and coming down into the plain on the way to Jerusalem, with others in the party, we saw an awful sight. Men and women sitting in the roadside, even at an early hour of the day. They were beggars, and they were all lepers, and as we came near to them, they just uncovered, removed what rags they had upon them to cover themselves, to show these horrible, running sores, and that was to move us to pity. There they were. What we saw there in their bodies we can see here in the realm of the moral. Sores, sin. Could you go to any spot at any moment in human history and see so much sin as was to be seen there in this case—the separating sores of sin? It was a place of cruelty. It is awful to think that to this very day people will pay to see somebody killed, yet that was done only the other day. Some four thousand people turned out to see some man hanged. They made a holiday of it—cruelty, gloating over the sufferings of other people. Well, hanging is bad enough, but nothing to be compared with crucifixion. A holiday to see men crucified. Great strong Roman soldiers, doing, remember, what they were told. They had no choice. There is wood, the victims are laid upon it. These men with hammer and nails drive the nails through all the nerves into the wood—hands, feet. The victims screech with agony, rending the air, the people are gathered around to watch. Then these crosses are raised, holes already dug. They are dropped with a thud into the hole, and the whole form of the victim quivers on the cross and blood drips freely from hands and feet. Cries rending the air. A holiday, a crowd. Such is the day, to watch the agony. THERE. That is what Golgotha meant. That is what Calvary meant. There were three there. Two of them were murderers, and they acknowledged that they were receiving the due punishment for their own crimes. Even so, there was no pity. But who is the other in the center? "Sitting down they watched Him there." Who? The One Who spake as no other had ever spoken, Who wrought as no other had ever wrought, Who was what no other had ever been, and "sitting down they watched Him there." What is He doing there? I will try and tell you what He was doing there. He was declaring the heinousness of sin. There are some would-be religious teachers who tell you that sin is just the shadow where the light should be, who tell us that sin is a tumble up, not down, it is part of man's moral education. Is that what Calvary teaches? Was it necessary for Him to be there to teach us that? He was there to declare the heinousness of sin. Sin—dark, degrading, dying. Sin. Not infirmity, sin. And He was there to declare it. That is what sin can do. Sin can put on the cross the Man that spake as none other had ever spoken, wrought as none other had ever wrought, Who was perfect man and very God. Human nature could not stand that. He was too good. He was there to reveal the inflexibility of righteousness. There are some people who think that God could be manipulated, but there is a principle of righteousness at work. What is righteousness? It is moral uprightness. It is moral plumbness, and that is inflexibility. God never deviates from the line of righteousness. Never compromises, never yields, never gives in. Right is right and wrong is wrong. You can cover up wrong with beautiful names, but it is still wrong all the same, and right is right and nothing that we can do can alter it, and he was THERE to reveal the inflexibility of righteousness, and if I am ever to look on the face of God, and if I am

AS THE EDITOR SEES IT

(CONTINUED FROM PAGE 198)

as to stir up derision and laughter. God lets us catch an instructive glimpse of the bigoted character of the critic in Proverbs 9:8:

> Reprove not a scorner (critic), lest he hate thee. Rebuke a wise man and he will love thee.

Men who arrogate to themselves the right to sit in judgment on anything that does not suit their fancy are so unacquainted with humility and meekness that they cannot see their own weakness.

The Proverbs say of such men,

> A scorner (critic) heareth not rebuke (Prov. 13:1).
>
> A scorner (critic) loveth not one that reproveth him (Prov. 15:12).

The inspired instruction as to how to treat the scorner is so definite, it is startling:

> Cast out the scorner (the critic), and contention will go out; yea, strife and reproach will cease (Prov. 22:10).

That men themselves despise the ways of the man who indulges in this unwholesome practice among his brethren is most plainly declared.

> The scorner (critic) is an abomination to men (Prov. 24:9).

And God himself makes it clear that the scorner shall suffer for his iniquity, for he says,

> Judgments are prepared for scorners, and stripes for the back of fools (Prov. 19:29).

But the scorner himself is quite blind to his own shortcomings for the Scriptures declare:

> Scorners delight in their scorning (Prov. 1:22).

The trouble with such men is conceit. The apostle Paul warns us to avoid thinking more highly of ourselves than we ought to think. It is usually he who is the most faulty, who finds the most fault.

ever to enter the gates of heaven, it will not be because God will have compromised with righteousness, to let me in. Why was He there? Yes, to declare the heinousness of sin and the inflexibility of righteousness, but He was there to show a God of love.

> See from His head, His hands, His feet, sorrow
> and love flow mingled down,
> Did ere such live and sorrow meet, or thorns
> compose so rich a crown?

That was why He was there. Sin, righteousness, love. All expressed, declared, revealed in their fulness on that middle cross.

Then, what did He do there? Does it end with that? It could not end with that. What did He do there? He redeemed the world. Whatever attitude man may assume toward it, we are living under the exegesis of redemption. Redemption is accomplished whether it is believed or not, whether you profit from it or not. He was there to redeem the world and He did it. How is it then that the world is not right with God if He redeemed the world? I said redemption is a work of God, but in order to have salvation the individual, the man, the woman, must exercise faith in what is accomplished. There are differences between redemption and salvation. Few are saved, but all are redeemed. When the British government sent word to Jamacia that slavery was at an end, that was the act of a government speaking for a nation. Slavery in Jamacia was at an end. Every slave had the right to go free. I doubt not that there were slaves who did not believe it and went on with their slavery. They did not take the government's action as inviolate. They did not accept the fact that slavery in Jamacia had been abolished; those who did believe it, got rid of their shackles and were free, and I am here to say that every man and every woman and every child in this church tonight is redeemed. Is every man, woman, and child in the church saved? That depends upon your attitude toward the finished work. So He was there to be the Redeemer of the world and the Saviour of the soul, the believing soul. And one of those that was crucified with Him was saved, by his request, "Remember me when Thou comest into Thy kingdom." "This day shalt thou be with Me in paradise." So you have the first convert of the Christian era, a bleeding convict, on a cross. And "sitting down they watched Him there." The Redeemer of men and the Saviour of the soul up there the Bearer of sin's load, the accumulated sin of all the ages before and after. Sin on Him, not in Him, but all sin on Him. I helped to put Him there, you helped to put Him there. He was there the Bearer of sin, yours, mine, everybody's, and "sitting down they watched Him there."

What does that mean to you? Doesn't it mean anything to you? Has it any bearing upon your life, on your conduct? Does it not matter to you that He was there?

> Oh, why was He there as the bearer of sin,
> If thy guilt on Him was not laid,
> Or why from His side flowed the sin cleansing stream,
> If His dying thy debt has not paid?

I do not come here with any gospel or talk about our having within ourselves all the power that we need. We only need to think aright, exert ourselves aright in all the circumstances of our lives in order to work out our own salvation. No! That is a straight denial of the Gospel, and it makes His being there a farce, it makes God a fool. God said there was only one way of dealing with the moral problem of sin and that was by His being there. Did God know, and if He did, then you are under moral obligation to that historical event, an event in history, the most momentous event in all history—God upon a cross; and I am not using language without thought. I will give you words from the Bible backing that statement—God upon a cross. Paul, preaching, spoke of the Church of God, which He, God, purchased with His own blood. Creator, Sustainer of all world and of ourselves, divine and human, dying upon a cross. What for? To save you and to save me from sin and its penalty. To make us like Himself, to reconcile us to Himself. To bring us back home, to restore fellowship. To open up an eternity of blessedness. That is why He was there. Has it ever meant anything to you, and does it matter any to you tonight? Are you saved? My friends, if it does not matter to you now, it will some day. There was a day when Jesus was before Pilate. There is a day coming when Pilate will be before Him. He is before us tonight. We are going to be before Him some day. The things that loom large in your view tonight will fade out of the picture. They will become dull and the things that maybe you never give a thought to, the big things, the invisible, immortal, spiritual, eternal, divine, that you never think about now, will occupy all your thought in a day when we will get some decent sense of values; but are you going to take a chance of waiting for that day to relate yourself to this matter? And "sitting down they watched Him there." And you have been sitting down tonight and watching Him there. How are you going away from the cross? The Pharisees went away with glee, rubbing their hands with delight, "Now we have got rid of Him. We have got rid of Him." Mary swooned and was carried away. One of those murderers died a lingering death, but in the knowledge of salvation. All sorts of attitudes toward Him there; and in thought we have been sitting down watching Him there. How are you going away? When you get out of these doors and down these steps, along the streets, will you pass remarks about the preacher, or the size of the congregation, or the singing of the choir, or the weather, or about some business transaction? The angels are weeping, the angels are weeping to think that men and women, made in God's image, after His likeness, could sink so low. Can you contemplate without a tremor, without a tear, the Creator, Redeemer, bleeding, dying there for you, without a thought except that you have been to church? You have done your duty. You go on as you did. Is that all? Then there is a day coming when as a normal being we will have to tell God why we turned our backs on Him there.

THE POWER OF THE CROSS

(Continued from page 202)

> That through death He (Christ) might destroy
> him that had the power of death, that is the devil.

And there stands the record of another one of the mighty feats which Jesus Christ wrought at Calvary. He destroyed the devil!

Man's terrible need is met. The enemies are all overthrown. "Calvary covered it all." The power of the world is dissolved, the power of the old man is demolished, the power of the demons is despoiled, and the power of Satan is destroyed. The record is plain. The mighty victories were all gained just as the Bible declares—by Christ at Calvary. But Christians continue to live lives of defeat. The world is catered to, the old man is given recognition, the demon doctrines are believed, and Satan is given place in the life. And yet these foes are defeated foes.

What is the trouble? What is the difficulty?

The reason for a believer's defeat when Christ has already secured the victory is failure to appropriate our Lord's finished work. The Lord has provided a completed victory for every believer in his STANDING before God. But walking in the beauty of that victory in his STATE is another thing. Victory in the Standing and victory in the State must not be confused. Victory in the STANDING becomes the believer's possession the moment he believes. But victory in the STATE may be only in its beginnings, and is dependent upon the extent of yieldedness and the fullness of the appropriation of that which Christ hath wrought. Victory in the Standing is God's love-gift to every believer in the hour of his conversion. But victory in the State is a life-long process of growing in grace and in the knowledge of our Lord and Saviour Jesus Christ.

The child of God may enjoy the full sweep of the power of the cross in his daily life. He can delight in the fact that God has given grace for him to be more than conqueror through Him that loved us. The Christian can walk in happy separation from the world, in blessed freedom from the dominion of the flesh, and in full release from demonic interference. In fact, he can know the joy of having God bruise Satan under his feet. All that is needed is a larger appropriation of that which God has already finished at Calvary. The power is in the cross. The willingness and yieldness and faith must be in us.

THE BEREAN AFRICAN MISSION

The Foreign Missions Department of the Denver Bible Institute

IRVING LINDQUIST, SECRETARY

LINDQUIST DEPUTATION TRIP

After a brief honeymoon spent in the mountains of Colorado, Mr. and Mrs. Irving Lindquist started on their deputation trip through the western states. Their first stop was in Raton, New Mexico on June 22, where they were given a very gracious hearing through the kindly efforts of Mr. and Mrs. A. J. Keith, members of the "Grace and Truth" family. Their second stop was at Santa Fe, New Mexico, where Rev. Terrell Butler, a graduate of D. B. I. is pastor of the Berean Baptist Church. It happened that union meetings were being held in that city, so Mr. Lindquist was privileged to present the work of the B. A. M. to a larger hearing than he would have had otherwise. Their third stop was with the First Baptist Church of Duncan, Arizona, of which Rev. W. Gayel Bender, a former student of D. B. I., is pastor. While the group at Duncan was small, they gave our missionaries a warm hearing and seemed interested in the work of the B. A. M. and in D. B. I. Then Mr. and Mrs. Lindquist spent three days in Tucson, Arizona. While there Dr. Richard S. Beal, pastor of the First Baptist Church, graciously gave them the privilege of presenting the work of B. A. M. at his mid-week prayer service and Mr. and Mrs. Lindquist were much encouraged by the warm interest shown there. From Tucson Mr. and Mrs. Lindquist left for California where they have several openings already scheduled. From there they go to points in Oregon and Washington, returning to Denver by way of Montana and Wyoming. We bespeak the prayer backing of every member of the "Grace and Truth" family for these messengers of the cross that the Lord shall give them journeying mercies, and many open doors, and that He shall use them mightily in making known the work of the B. A. M.

NEWS FROM THE FRONT LINES

Mrs. Beulah MacMillan Amie and Miss Amanda Johnson report steady progress in their language study in Belgium. They are now located in a missionary home where only French is spoken, and they find the new arrangement most satisfactory and helpful. They are still under the tutelage of a retired missionary who had many years of experience in the Congo and is therefore especially qualified to teach them as well as to give them pointers in several matters that will be invaluable to them in their work in the Congo.

Another cause for thanksgiving is the steady, although necessarily slow, progress that our missionaries are making in their negotiations with the Belgium Government with reference to our securing entrance and allocation in the Congo.

In addition to their other responsibilities, our missionaries are planning a deputation trip into England and Scotland. Inasmuch as our work is new to those parts we ask special prayer that their trip shall be signally blessed of God and that many new friends shall be raised up to stand by the B. A. M. as it seeks to press forward with the message of Jesus and His love to dying souls in the Congo.

Mr. Jansen

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3		
		8		10		
13		15		17		19
20				24		
	28					

Mr. Parcel

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3	4	
					11	
13			16			

Mr. Lindquist

SUN	MON	TUE	WED	THU	FRI	SAT
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			9		11	
	14	15				
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				31		

Mrs. Lindquist

SUN	MON	TUE	WED	THU	FRI	SAT
		1				
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			23			
			30			

THE DAY-A-MONTH PLAN

We feel that a special prayer burden concerning the Day-a-month plan should be placed upon the hearts of those in our "Grace and Truth" family who have been deeply interested in the progress of the B. A. M. As has been mentioned on this page several times before, the Day-a-month plan for the support of our missionaries makes it possible for thirty-one individuals or groups to have a part in a missionary's support by simply paying the small amount of $2.25 each month for a period of five years. Of this amount 60 cents is set aside each month to accumulate for passage to and from the field, and $1.65 is applied on the missionary's salary. As can readily be seen by these figures, the salary and passage of our missionaries are figured at such a narrow margin that it requires one hundred percent faithfulness on the part of every pledger in order to properly support the missionary. To default in any payment means that the missionary gets that much less salary on that particular month because the Mission does not have other available funds on which to draw when the payments do not come in. We are deeply regretful that on account of financial reverses some of our faithful pledgers have either been forced to default or to cancel their pledges, so that both Mrs. Amie and Miss Johnson have some cancelled days. It is therefore imperative that others shall be raised up of God to fill in the breach and thus maintain the missionaries who are already in Belgium. This is a wonderful opportunity for someone who is burdened for the Congo but cannot go, to send a representative in his or her place. If the Lord has placed such a precious burden upon some member of the family, we will be glad to assign to that person a cancelled day either for Mrs. Amie or Miss Johnson. But the King's business requireth haste, so let us hear from you at once, signifying your intention to cooperate in sending the Gospel of Light "to them that sit in darkness and in the shadow of death."

I would not cross the street to give India a new theology; India has more theology than it can understand. I would not cross the street to give China a new code of ethics; China has a vastly better ethical code than ethical life. I would not cross the street to give Japan a new religious literature, for Japan has a better religious literature than a religious life. But I would go around the world again, and yet again, if it pleased God, to tell India and China and Africa and the rest of the world—

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

—W. F. McDowell

THE DAYS OF YOUTH

CONDUCTED BY HAZEL N. JOHNSON

"LENA, it was truly the loveliest church service I've ever attended. The evangelist, Rev. R. E. Cane, was so earnest, you just knew he loved the Lord, and he plead so logically for us to accept Christ. I am so glad I did. It was awfully hard to leave my seat and go down front, but after I started I just couldn't get there fast enough. Of course, it isn't going forward that saves you but accepting Christ as your Saviour. As soon as I had said 'yes' to Jesus I thought of you, Lena, and I could hardly wait until after breakfast to come and tell you about it."

"That's nice of you, Mary, but why should you think of me, am I such a heathen?"

"No, not any more than I was, but I thought of you because I love you . . . well, Lena, will you come with me tonight?"

"To church?"

"Um hum. To church," said Mary, with a new light and happiness upon her face.

"Well," said Lena thoughtedly, "I guess I can; of course you know John is a Catholic, but—"

"Yes, but you both need Jesus. I'll be here for you at 7:15," she said, preparing to leave.

"Okey, Mary, I'll be ready; goodby."

"'Bye," said Mary as she tripped down the back steps, happier in her new-found joy than she had been for many days.

That night Lena Baker listened with rapt attention as Mr. Cane told of Jesus' sacrifice for her, and when the invitation was given she was the first one to the front. On the way home her heart was filled with joy, but she couldn't help wondering what John would say. He had been so good to her. She loved him dearly. They had been so happy. "There was just one thing," she said to herself, "he has that one terrible habit of chewing. How I wish he would stop. If he . . . Oh!" she stopped for a moment at the front gate, her lips were parted and her eyes happy with a new thought. "If he would accept Jesus as his Saviour, he might stop chewing." She determined to go right in and tell him what she had done.

He was seated in the kitchen by the stove reading his paper. The spittoon was in its customary place at his side, and Lena noticed that little Janet's clothes had been left on a chair nearby, for it was way past her bedtime.

"John," she said quietly.

"Yes, Lena," he answered, laying down his paper.

"John, I am a Christian. I accepted Jesus as my Saviour tonight and I am so happy."

"Hum," said he disgustedly.

"And John, the evangelist, Mr. Cane, is wonderful. Will . . . won't . . . John—"

"No, I won't," said he with a tone of finality. "I'm not going to hear any fool evangelist preach a lot of tommyrot that he doesn't know anything about, so there."

"But John, he does know about that which he is preaching. He knows the One about Whom he is preaching, and I now know Him too."

"Shucks, you make me sick. I'm not going. Catholicism is good enough for me, you can be a Christian, as you call it, if you want to, but don't bother me with that stuff. Janet's not going to be taught it, either."

Mrs. Baker knew her husband meant what he said and that there was no use of further argument. She had found out long ago that when he once made up his mind, nothing could change him. Before they were married, he had decided he was going to have her and tenaciously he had planned and waited until she realized that she really did love this dark-haired youth whom she had known for so long. But tonight, even though she stopped trying to persuade him, for the present, yet she determined that this time she was going to win, for she now had on her side One stronger than the strong one.

That night she prayed. It was new to her, but it seemed so good to be talking to the Saviour and asking Him to show her some way to induce John to go to church and hear the evangelist.

The next morning as she was washing dishes, after John had gone to work, she had a happy thought. "I know," she said with a bright smile, "since I can't get John to go hear the evangelist, I'll see if I can get the evangelist to come to John. So as soon as her morning's work was finished, she got herself and Janet ready to make a call on Mr. Cane.

The evangelist was enthusiastic about her suggestion that he visit Mr. Baker, for he loved to talk to folks about his Saviour. As Mrs. Baker left he gave final instructions, "Now you stay home tonight, a friend of mine who is a much better speaker than I am is in town and I have already asked him to speak for me, so I will be over about 7:30. See that your husband stays home, and above all else, pray. God answers prayer, so petition earnestly that your husband will tonight accept the Lord as his Saviour."

"Thank you so much, Mr. Cane. You have already done much for me, I have been so very happy since I became a Christian last night, and if John becomes one, too, my joy will overflow."

"God is faithful," he reminded her as she left.

The doorbell rang promptly at 7:30. Mrs. Baker answered it and Mr. Cane, removing his hat, stepped inside. He looked almost boyish tonight, for a slight rain had caused his brown hair to curl, and his blue eyes sparkled from the exercise of walking.

"Good evening, Mrs. Baker, what a cozy place this is. Is Mr. Baker at home?"

"Yes, he is in the kitchen. Let me take your coat and hat and I will call him."

Going to the kitchen she said, "John, Mr. Cane has come to call on us. He asked for you." She trembled a little, not knowing what to expect.

"Let him ask, I didn't invite him to come," he said with a healthy spit into the spittoon.

"But John, that is no way to treat company; come and be sociable any way," she said in a hushed voice.

"You go and talk if you want to. Preachers like to gossip with ladies," said John loud enough to be heard in the front room.

"John, that's not fair."

"I'm not coming, Lena," he said quietly but definitely.

She went back with a sad smile on her face to tell Mr. Cane that John refused to come.

But the evangelist was not discouraged. He talked cheerily for a while, then rising, said, "I must go, but I am going out in the kitchen to meet your husband first." Before she could offer a protest he had started toward the door.

"Mr. Baker," said Mr. Cane, going up to him and holding out his hand, "I am that terrible evangelist for whom you have no use."

"How do you do," he said, without looking up from his paper. Lena had never seen him so rude to anyone, and especially to a guest in their home. Usually he was so friendly and talkative.

"Mr. Baker," began Mr. Cane, in a pleasant voice, "as you know, my business is saving souls, and I am interested in—"

"Didn't ask you to be," said John in a surly voice.

"No, you did not, but God has, and I have obeyed His call. I am interested in your soul. Without the Saviour you are bound for a Christless eternity. You are a sinner and—"

Mr. Baker could stand no more. Jumping up and waving his paper frantically in the air, he shouted, "Get out of here, you—you. If you dare ever come back to my house I'll, I'll—. Horsewhipping is too good for you. Call me a sinner, will you? I—I—get out!" and he stamped out the door himself. With a smile that revealed no discouragement, the evangelist turned and held out his hand to Mrs. Baker and said, "God is working, keep praying."

"I am so sorry he—" began Mrs. Baker.

"Don't feel sorry, I am not one bit disheartened, you keep praying."

"But you won't come back, will you? He might—" she said.

"Don't be afraid, that was just threat. The Lord is working and your husband is fighting, but I believe he is under conviction."

All the next day Mrs. Baker kept praying as she worked. As she was making John's coffee she breathed a prayer. As John ate in silence, which she thought was partly because he was ashamed of the way he had treated their guest, she prayed. As he kissed her goodby and started down the street to work she prayed. Before washing her dishes she knelt in prayer and poured out her heart to the Lord for the one whom she loved most on earth. Just as she finished praying, she heard Janet's bare feet on the floor of the bedroom above and she called for her to come down and get dressed.

"Muvver, I heard you talking, is daddy here yet?" asked the child.

"No, dear, he is gone," said Lena as she pulled on one shoe.

"But Muvver, who were you talking to? Is Mary here?"

"No, child, I was talking to the Lord."

"The Lord. Where is He? I don't see anybody," insisted the child.

"You cannot see Him, Janet. He is God," replied the mother, realizing for the first time how in her own unbelief she had prevented her child from knowing anything about the Saviour.

"But, Muvver . . . How can you talk to anyone you can't see? How can He hear you?"

"He is here, dear, here in this room. He is everywhere. He hears and sees us even though we do not see Him."

"That's funny, but it's nice to know God is here. I never heard you talk to Him before. Have you always been talking to Him before I get up?"

"No, dear," the mother admitted with shame. "I just began today. Janet, I wonder," she said thoughtedly, "I wonder if you could understand. You're only five years old—"

"But I can count: one, two, three, four, five, seven, ten," began the child proudly.

"Janet dear, I should have been sending you to Sunday-school for several years now and you would have heard what I am about to tell you. But I didn't, because—because—" she paused.

"Oh!" broke in Janet enthusiastically, "are you going to tell me a story?"

"Yes, dear. Once upon a time, about two thousand years ago, God in heaven looked down upon this earth and saw that all men were bad, wicked."

"O my," sighed the child.

"He knew there was no way that man could be good enough to ever come up to heaven and live with Him, for everything in heaven is so good, it is perfect."

"Um hum," agreed Janet, nodding her little head with her bright curls.

"So God decided that He must do the thing that He knew He was going to have to do when He first made this earth. He had a Son and He loved Him dearly. He decided he would have to send that Son, Jesus, down to this earth, and let Him be punished for our sins."

"Oh! poor man," said the child, her eyes big with sympathy.

"So God gave His only Son and sent Him down here He came as a little baby. Was born in a manger."

"Oh, I wish I could see Him," cried the child.

"You will some day, darling. He grew up on this earth like any other boy grows, only He never did anything wrong. He was never naughty."

"I've been naughty, haven't I, Muvver?" asked the child.

"Yes, dear, many times. But Jesus was perfect. When He was about thirty years old, and it became known that He was the Saviour, and that by believing on Him they could be saved, men began to hate Him. Many did not believe in Him and they nailed Him to a cross. They drove nails through the palms of His hands," said the mother, placing her finger in the palm of her daughter's tiny hand.

"Oh! Muvver, that wasn't nice. Didn't it hurt Jesus terribly?" said Janet, as a tear stole down her cheek.

"Yes, terribly. But that did not hurt as much as His other suffering. For while He hung there on the cross, God in heaven placed all of all men's sin upon Him. Our sins hurt Him so much. For God Who cannot look upon sin had to turn His back upon Jesus because He had our sins on Him."

"Oh, Oh, I feel so sorry for Jesus."

"Then Jesus died. And when the soldier came and thrust a sword in his side, He was already dead, and blood and water came out His side, showing that He died of a broken heart, Janet, for you and for me. They put Him in a grave—"

"Oh," tears choked her voice and she layed her head on Mrs. Baker's shoulder and cried. Finally she asked, "Did they put Him in the cold earth?"

"Yes, Janet, but He did not stay there. In three days they came to the grave and it was empty. He was gone!"

"Gone? Did He go back to heaven?" Her face brightened.

"Yes, several men saw Him here on earth after He came forth from the grave. Then He went to heaven and Janet, since He has paid for our sins we are saved by saying, 'Jesus, I want you as my Saviour.' He—"

"Jesus, I want you—" broke in the child.

"Just a minute, dear. Do you really want Him? Do you know that He is God? That He loves you?"

"Oh, He must love me if He died for me," said the child simply and logically.

"Do you believe, Janet, that He is God?" said Mrs. Baker, searching her daughter's face and wondering if she were too young to understand.

"You said He was, Muvver, isn't He?" she asked in childish faith.

"Yes, dear, He is. Then Janet, do you honestly want Him for your own Saviour?"

"O yes, Muvver, just like you are my own muvver and daddy is my own daddy."

"Then Janet, let's get down on our knees and you tell Jesus that you do take Him as your own Saviour." Together they knelt and Janet watched as her mother bowed her head and closed her eyes, then she lowered her own head and squinted her eyes tight as she asked,

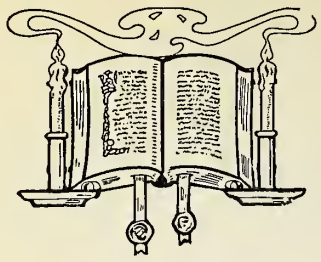
"Are you s'posed to close your eyes when you talk to Jesus, Muvver?"

"It's better to, dear. Now I'll pray first, Janet, then you pray. Dear Jesus, I thank You for dying on the cross for us. I do thank You that You love us and are willing to save us. Lord Jesus, again I pray for John," she forgot that her daughter was there as she petitioned for her husband, about whom she was concerned.

"But muvver, daddy . . . daddy has his cross, I saw it once, and he prays."

"Yes, dear," said the mother, realizing that perhaps she had not been wise in praying for the father before the child. She continued, "Lord, I thank You that Janet is now going to accept You as her Saviour." Then placing her arm round her daughter she said, "Now Janet, you pray."

(Concluded in August issue)



Expositions by Ernest E. Lott
Illustrations by Albert Mygatt
Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

LIGHT ON THE LESSON

International Sunday School Lessons

Third Quarter, Lesson 5 **Sunday, August 1, 19**

GOD LEADS A PEOPLE

Lesson Text: Exod. 13:17—15:21
Devotional Reading: Ps. 37:1-7

Golden Text:
"And the Lord shall guide thee continually" (Isa. 58: 11).

This lesson is concerning the get-away of Israel from her Egyptian bondage. Not long after she had departed from the home which had been her bitter lot for so many years, she met a terrific testing. How God wrought victory in the face of insurmountable obstacles is the theme of this lesson The outline is: I. The Lord Guides His People (Exod. 13:17—14:12); II. The Lord Delivers His People (Exod. 14:13—15:21).

I. THE LORD GUIDES HIS PEOPLE

Verses 17-18. Upon leaving Egypt the first impulse of the people would be to go directly to Palestine which was the promised land, but God knew better than to lead them in a direct line to their coveted destination for the reason that they were not yet ready to engage in war with any enemies, and these verses tell us specifically that the Philistines lived in the direct line of travel between Egypt and Palestine. God knew that His people needed to be seasoned before engaging in any conflict, and so He led them in a more southerly direction with Sinai as their first goal.

Verse 19. In spite of the testings and handicaps that had overtaken the Jews since Joseph's death, they had evidently retained their faith in Jehovah and in the promises which Joseph passed on to them concerning deliverance from the land. Joseph, upon his death, made his people promise that they would take his bones with them when they journeyed to the promised land. The people kept the promise, for "Moses took the bones of Joseph with him." It is true enough that it matters little what happens to our bodies, because our soul is the important thing about us, for it is the soul that is responsible to God, not only the body. Yet it is gratifying, indeed, to see their profound respect for a great leader and God's promises which caused them to keep Joseph's dying request.

Verses 21-22. That which will always remain significant about the journeyings of the Israelites in the wilderness is the unique guide which God gave them both night and day. The guide was really God Himself manifested in a pillar of cloud by day and a pillar of fire by night. These were not two different signs but rather the same sign with a different appearance for night and day. God Himself was the leader, for verse 21 says, "The Lord went before them by day in a pillar of cloud." Clouds are sy bolical of God's presence (Rev. 1:7) and likewise fire spea of His presence (Exod. 3:2). God has enjoined you a me to walk by faith when He says that "where two three are gathered together in My name, there am I the midst." We cannot see God under such circumstanc there is no pillar of cloud or fire to prove His presen we rely on our faith in the inspired Word of God as guarantee of it. However, in the days of the Israeli they not only walked by faith but God sometimes let th walk by sight. This was a case of the latter. Each d as the Israelites journeyed with their faces forward, th eyes were riveted upon a pillar of cloud guiding th safely across the burning desert. This cloud was G Himself. At night, in the pillar of fire, they again w reminded of the fact that God was with them. Later in the story we are told that when they would camp cloud would settle down over the tabernacle. Within tabernacle was the holy of holies and there God dw Whenever the cloud stopped they were to pitch th tents around the tabernacle.

Verses 1-9. After the people had been gone for t or three days, Pharaoh regained his senses and decided pursue the fleeing host. Perhaps he began to think t God, while being a God of power, demonstrated in plagues, was not a God of war. A little later we see s of the enemies of Israel, thinking that God was a God the hills but not of the valleys (I Kings 20:23-28). I God is a God of the valleys and is a God of war. In v He is quite able to fight His own battles independent any outside help. In the future days, in the battle of Ar ageddon, we will find that God shall speak and by word of His mouth slay the Antichrist and the two h dred million horsemen who will be His allies (Joel 2: Rev. 19:15). We see Pharaoh seeking to fight agai Israel but in reality he is fighting against Jehovah, he cannot win.

Verses 10-12. We are both amused and saddened we read these three verses concerning Israel's unbel There is a definite hint of sarcasm in Israel's tone she says to Moses, "Because there were no graves Egypt, hast thou taken us away to die in the wildernes Israel is chiding Moses for bringing them out in the de to bury them. They really believe that they are ab to perish because they see Pharaoh's host coming over horizon. Our hearts are saddened to see this lack

ıith on the part of Israel. Here they had witnessed for bout ten months, the marvelous power of God in connec- on with the plagues in Egypt. They had partaken of ıe Passover Lamb and were being led by the pillar of oud and fire and yet they did not have enough faith ı God to believe that He could deliver them out of this rcumstance. What if they were hemmed in by a desert n one side, mountains on another, a sea on the other, ıd the powerful enemies on the remaining side, God had solution. He guides men one step at a time and does ot always permit them to see what is going to happen ext.

I cannot see beyond today,
But I can trust.
Though trials may come across my way,
Still I can trust.

II. THE LORD DELIVERS HIS PEOPLE

Verses 13-18. In spite of Israel's unbelief and lack of ıith God continued to work on their behalf. The first ıing that they were ordered to do was to "stand still, ıd see the salvation of the Lord." This carries the same ıeaning as the other verse in the Psalms which says, "Be ill, and know that I am God" (Ps. 46:10). It does not ean that Israel was not to march forward, but rather ıat she should quit her own human efforts and watch the ord work. This thought is clearly brought out in verse ı: "The Lord shall fight for you, and ye shall hold your eace." This is a significant picture of salvation, because ıere, too, God fights for us on the cross and we are to old our peace, doing nothing but accepting and believing. he proof that the expression "stand still" is figurative ıd not to be taken literally by Israel is that in verse fteen God commands them to move forward toward the a. He instructs Moses to lift up his rod over the sea ıd divide it. The promise was that the sea would be arted and that Israel should go through on dry ground. he assurance was also given that the Egyptians would e destroyed by the very thing that was the salvation for ıe Jews.

Verses 19-20. The cloud which had been Israel's guide travel and which stood still over the tabernacle when ıey camped, now became a protecting bulwark against ıe enemy. We are told that the angel of God, in the llar of cloud, "went from before their face, and stood be- nd them: and it came between the camp of the Egyptians ıd the camp of Israel" (verse 19-20). The cloud was ght to the Israelites on the one side and darkness to e Egyptians on the other. This becomes a perfect pic- re of God in His justice and mercy. To unbelieving gypt He was justice; to believing Israel He was mercy. e find this thought in John 3:36: "He that believeth on e Son hath everlasting life: and he that believeth not e Son shall not see life; but the wrath of God abideth him." Israel believed and had LIGHT and LIFE; Egypt lieved not and was not permitted to have either light life.

Verses 21-22. There is no possible way by which we can curately determine where the Israelites crossed the Red a; this much we are certain of, it was not the marshy rt of the Red Sea. A marsh, for one thing, is never lled a sea and there would not be sufficient water in marsh to drown an army such as the Egyptians had. his theory advanced by some Modernists is entirely un- asonable and not worthy of further consideration. The pth of the sea at the point where God caused them to oss must have been at least over the heads of the horses. ıe water was like a wall on either side. The width must ve been between five and ten miles, or that which the aelites could cross in about two hours. Remember that e parting of the waters and the salvation of Israel oc- rred all in the same night. This is as far as we can go in termining the width of the sea and its depth. God saw to have an east wind blow all night to pile up the waters on either side, forming a path of dry ground on which e Israelites marched. God did not need all night to clear e way for His children, but this was merely the method e chose. The proof that He can do things instantan- ısly if He wishes, is demonstrated in the raising of zarus; all He said to Lazarus was, "Come forth," and zuras walked forth. When the waters were piled on her side Israel marched through on dry ground and was ved from certain destruction.

Verses 23-28. We cannot understand why Pharaoh would be so foolish, but the record is that Pharaoh's army went into the midst of the sea, pursuing the Israelites. They were walking into God's hands. The Egyptians, after pursuing the Israelites part way through the sea, began to see defeat staring them in the face and they decided to retreat. They said, "Let us flee from the face of Israel: for the Lord fighteth for them against the Egyptians." It is almost certain that it had begun to dawn upon the Egyptian leaders that God had wrought a miracle in piling the waters on either side. But it was too late. God told Moses to stretch out his hand over the waters that they might drown the Egyptians. In a few moments the sea returned to its strength, drowning the hosts of Pharaoh so that "there remained not so much as one of them" (vs. 28). God is a God of war when it is necessary and there is no one who can stand before Him.

Verses 1-21. Here we have the song of Moses and Miriam, praising the Lord for His wonderful deliverance from the hand of Pharaoh. The most important thing to note about this song is the testimony to God's single-handed deliverance of Israel. This last thought is especially emphatic when we remember that in the victory of Jael, Jael received praise, in the victory over Goliath, David received praise, in the victory over the Philistines, Saul received praise, for in each one of these instances man had played some part. God alone operated, however, in the dividing of the water of the Red Sea.

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

My garden at home has around the lawn a fishing net with a very fine mesh. One day my daughter came to me, and said, "Father, there is a thrush caught in the tennis net." I went out to liberate the thrush, and I found it was so entangled in the net that I could not get it out. It had been trying to get free by its own efforts, and not only had it entangled its claws, but its beak and its head as well. The only way to free it was for me to sacrifice the net. I took the scissors I had in my pocket and cut a bit of the net out. I had got the net off the bird's beak and head and was proceeding to get it off its body and legs and claws, when suddenly it squawked as I never thought a singing bird could squawk, and turned around and bit my thumb so savagely that I had to let go. It went off with a bit of the net hanging to it.

I was sorry that it was not a bit patient until I had finished, so that I could have taken the last remnant of the net off and made it perfectly free. Let us be patient with God. He is going to give us perfect liberty. Do not try to fly before you renounce the last bit of your confidence in the flesh, before you learn to worship God by the Spirit of God, and all the while to rejoice in Christ Jesus.

—The "Life of Faith"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Why did God lead Israel in a round about way from Egypt to the promised land? (Exod. 13:17-18; Num. 33:3)
2. What prophecy of Joseph was fulfilled by Moses? (Gen. 50:25; Exod. 13:19)
3. By what means did God guide the children of Israel through the wilderness? (Exod. 13:21-22; 14:19-24; 40:38; Ps. 78:14; I Cor. 10:1)
4. What did Pharaoh do when he heard that the Israelites had fled? (Exod. 14:5-9; Ps. 105:25)
5. What did the children of Israel say to Moses when they learned that Pharaoh and his host were pursuing them? (Exod. 14:10-12; Joshua 24:5-7; Ps. 34:17; 107:4-7)
6. Did the pillar of fire aid the Egyptians in locating the Israelites? (Exod. 14:19-20)
7. What miracle did God perform at the Red Sea? (Exod. 14:16, 21-22, 29; Ps. 66:6)
8. What did God do to the chariots of the Egyptians to hinder their flight from the midst of the Red Sea? (Exod. 14:24-25).
9. Did the Israelites take any credit to themselves for their mighty deliverance from the enemy? (Exod. 15:1-21)
10. Do man's works have any place in God's plan of salvation? (Eph. 2:8-9; Tit. 3:5; Gal. 2:16; John 3:16)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

After King Pharaoh let the children of Israel go from their bondage, the Lord did an unusual thing. Instead of leading them straight north to Canaan, which was the shortest way, He led them in a round about way. He knew the enemies that were in the land north of them, so in His far-seeing judgment He guided them in the right path.

In Exodus 13:21 we are told how God led His people into their promised land. "The Lord went before them by day in a pillar of cloud, to lead them in the way; and by night in a pillar of fire, to give them light; to go by day and night." Today when we travel, we are fully equipped with lights to see with at night, but the children of Israel did not have to think about taking a light with them. The Lord was the One Who guided them, and He furnished all the illumination necessary.

During those days there were no paved roads to travel on, such as we have today. The children of Israel went across the desert under the burning sun, and the Lord led them in the daytime by a cloud. The cloud went before them in guidance and between them and their enemies in protection. When night came, they still continued their journey, for the cloud which led them through the day, was turned into a pillar of fire, and it lighted up their path as they journeyed in the night. God always provides us with just what we need. To Israel He was a protection as well as a guide.

After the children of Israel were well on their way to the promised land, King Pharaoh regretted the fact that he had let them go, and learning of their route of escape, he decided to send his armies and trap them just as they would approach the Red Sea. He thought that at last he had them at his mercy. Pharaoh forgot that God was with His people, and that He never loses a battle.

The children of Israel were marching toward the Red Sea and on either side of them were mountains. They went along through the valley, and behind them came the army of Pharaoh. It looked as though the poor children of Israel were caught by the enemy. As they approached the Red Sea, the Lord gave them orders to go ahead and they did. As they stepped into the Red Sea, the sea parted its waters, and a path was made for them. In the meantime the pillar of cloud stood between Pharaoh and the Israelites. Israel crossed to the other side in safety even though the enemy was close at hand. Pharaoh started through the same path made between the waters, and while in the midst of this path through the sea, the waters closed in on them and they were all drowned. What a rejoicing must have been in the heart of the children of Israel as they saw God's wondrous miracle in their behalf. Yes, He led them in the right path. He never makes a mistake.

May we learn that lesson of obedience to our Saviour. When we know what He wants us to do, let us do it quickly, and not question His leading. He knows what is best for us.

Yours in His love,
Aunt Anna

Third Quarter, Lesson 8 **Sunday, August 8, 1937**

GOD FEEDS A PEOPLE

Lesson Text: Exod. 16:1—17:7
Devotional Reading: John 6:32-40

Golden Text:
"Every good gift and every perfect gift is from above, and cometh down from the Father of Light" (James 1:17).

One of the first things that a man thinks of in this work-a-day world is his stomach. Israel did not forget that most important part of her anatomy. Almost as soon as she had gotten through singing with Moses and Miriam concerning the wonderful works of Jehovah she began to murmur for something to eat. Therefore this lesson today has to do with some of the most ordinary things of life. Our outline is: I. God gives Food to the Hungry (Exod. 16:1-22, 31-36); II. God Gives Rest to the Weary (Exod. 16:23-30); III. God Gives Drink to the Thirsty (Exod. 17:1-7).

I. GOD GIVES FOOD TO THE HUNGRY

At this stage in the journey, which at the best was no more than six weeks after their departure from Egypt, they began to murmur and to criticize God and Moses on the food question. It is not possible, at this point, that all of the cattle and sheep could have been consumed, so Israel was not starving; but as she faced the wilderness of Sin she began to doubt the ability of God to provide enough food for the coming days. She was quite willing to trust God for the past and present, but not for the future. For the moment she had forgotten the pit from which she had been digged. Her song should have been,

How good is the God we adore,
Our faithful unchangeable Friend
Whose love is as great as His power
And knows neither measure nor end.
'Tis Jesus, the First and the Last,
Whose spirit shall guide us safe home.
We'll praise Him for all that is past
And trust Him for all that shall come.

And then in connection with her complaining, Israel did a singular thing. It is a trick of the old nature which has followed mankind down through the years, even until the present hour. Israel chided Moses for taking her away from the fleshpots of Egypt. This was as much as to say that everything had been rosy and pleasant back in Egypt. But this was a lie. Israel's lot had been anything but pleasant under the slave drivers of Pharaoh. So for the moment, Israel, in her desire to play with the flesh, misrepresented the true state of affairs. Our old nature lie to us just like that. They try to point out to us the pleasures of sin and seek to hide the bitterness that accompanies worldliness (Heb. 11:25).

The Lord knew that Israel would need more food than the cattle and sheep, and so again, in spite of the murmuring of His unbelieving people, He provided for their daily need of bread. He caused to rain down upon them once a day a small round thing which was called manna. Certain specific orders were given as to the gathering of it and the Lord expected the orders to be obeyed. The different families were to gather only as much as they needed for one day, and if they gathered too much, it spoiled and bred worms and stank (Exod. 16:20). Everyone who disobeyed the Lord on this point paid the penalty for disobedience. It becomes a photograph of everyone who disobeys God, for God spanks His children (Heb. 12:6). Further orders were that on Friday, the day before the Sabbath, enough was to be gathered for two days and it would not spoil over the Sabbath. God was gracious so that He even sent quails, giving them meat along with the bread (Exod. 16:13). The manna was provided throughout the forty years of the journeyings of the children of Israel (Exod. 16:35), but God intended that Israel should never forget His provision, and so He ordered that an omer of manna be kept in the ark of the covenant as a permanent memorial to His faithfulness.

We must not fail to see the types represented in these Old Testament incidents. The manna is a perfect type of the Lord Jesus. The Lord Jesus Himself, in speaking to the people of the Bread of life, said of Himself, "This is the Bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this Bread shall live forever" (John 6:58). Therefore the manna was a picture of the divine Manna which should also come down from heaven and which would be everlasting food to all who ate of it. The manna in the wilderness was free for the taking and so is the Lord Jesus free for those who will believe. The contrast is seen in that the Israelites had to gather their manna every day, whereas, once a soul has eaten of that heavenly Manna, Jesus Christ, he need never eat again (John 6:35; 10:28-29).

II. GOD GIVES REST FOR THE WEARY

In connection with the provision of manna, it was necessary for God to give directions concerning the Sabbath. The Lord did not want any manna gathered on the Sabbath because the Sabbath was to be kept as a day of rest. God Himself inaugurated the Sabbath in the recreative days of Genesis: "On the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it: because that in it He had rested from all His work which God created and made" (Gen. 2:2-3). The Sabbath was an institution with Israel and later on we find it as one of the ten commandments. Up until the resurrection of Jesus Christ it was to be kept exactly as God had carefully outlined in different portions of the law. However, we must say that God Himself never intended that the Sabbath should be kept so legalistically as the Pharisees who forbade the Lord to heal on the Sabbath (Matt. 12:11).

It is a well known fact that a certain false religion has capitalized on this Old Testament commandment, carrying it over into the present dispensation. One of the assertions of the Seventh Day Advent writers is, "One of the conditions of salvation and having our names retained in the book of Life is to keep the Sabbath" (Johnson's Bible Textbook," p. 36). We quote this merely as a proof of their unscripturalness. You and I are to worship God, not on Saturday, but on some other day of the week, and we have chosen Sunday. No specific command is given, we merely have the example of the apostles (Acts 20:7) who worshipped upon the first day of the week and the reason that they did so was because our Lord rose on that day (Matt. 28:1, 5-6).

The Sabbath or seventh day of rest, becomes a type of the believer's rest in a perfect work of redemption (Heb. 4:9). To Israel it is a type of the coming millennium or seventh dispensation. It is significant to note that the seventh day and the seventh dispensation correspond in number (Heb. 4:7-8). And then to all individuals who will honor Him and follow Him He says, "Come unto Me, all ye that labor and are heavy laden, and I will give you REST" (Matt. 11:28).

III. GOD GIVES DRINK TO THE THIRSTY

As we read the story of Israel's journeys, we marvel at the grace of God in remaining faithful to them though they were unfaithful (II Tim. 2:13). As the people moved on, under the direction of God, they came to a place where there was apparently no water to drink. Again, forgetting the deliverance of the Red Sea and the provision of the manna and quail and their own song of praise to Jehovah, they began to chide Moses and to murmur even to the extent of stoning him, for Moses said to God, "What shall I do unto this people? they be almost ready to stone me" (vs. 4).

God again comes to their rescue and He says to Moses to take his rod and strike the rock in Horeb, and as he did so water gushed forth out of the rock. God had a short time before transformed the bitter water of Marah into sweet waters. This time when there is no water to transform He causes water to gush forth from a barren rock.

While is it true that God forgives man's sins, yet in the flesh there is often a mark or reminder of the sin. The reminder in this case was that the name of this place was called Massah, meaning temptation or proving, because the children of Israel chided Moses and tempted the Lord in doubt, saying, "Is the Lord among us, or not?" Just as the burning of Sodom and Gomorrah was a testimony to Israel of the sin of worldliness and ungodliness, so this would be a testimony to all future generations of the sin of unbelief in God's power.

It has been a puzzle to some as to why we say that Jesus Christ was there in the wilderness with the Israelites. We arrive at this conclusion because of the definite statement of the apostle Paul when he said, "And did all drink the same spiritual drink: for they drank of that spiritual rock that followed them: AND THAT ROCK WAS CHRIST" (I Cor. 10:4). Just as Jesus told the woman of Samaria at the well, the water which Israel drank satisfied only for time, "whosoever drinketh of this water shall thirst again" (John 4:13). Jesus gives the water of life which lasts not only for time but for eternity. "But whosoever drinketh of the water that I shall give him shall never thirst" (John 4:14).

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

As pastor and wife, we depended on the weekly envelope offerings. One Sunday it rained, and we had but seventy-five cents for the week. We had covenanted always to pay cash, never to run in debt (this we have faithfully kept these years). Thursday morning wife said, "Nothing but one cup of oatmeal in the house, husband; what shall we do?" We used it for breakfast, and fasted for dinner. Then I went out calling, and wife went to the closet of prayer. On the street a man turned after passing me, moved by a sudden impulse, and handed me a ten-dollar bill, something he never did before or since. I ran all the way home. Wife was not downstairs. I went up the stairs two steps at a time, waving the bill in my hand. "Here it is!" I exclaimed. And she arose from her knees with joy shining in her face. It was the Lord's bread. And many times since, we have proved that He still feeds His people. —Pastor S. V. Williams

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Why did Israel regret their leaving Egypt? (Exod. 16:2-3; 17:1-3)
2. How did God provide food and water for the Israelites in the wilderness? (Exod. 16:4-5, 10-15; Neh. 9:15; Ps. 105::40-41)
3. Was the manna provided because of Israel's worthiness or because of God's faithfulness? (Neh. 9:15-21; Ps. 78:17-29, 38-40; 105:40-42; Exod. 16:2, 7, 9, 11-12)
4. For how many years did God send the manna? (Exod. 16:35; Deut. 8:2-3; Neh. 9:21)
5. What was God seeking to teach Israel in feeding them with manna? (Exod. 16:4; Deut. 8:2-3, 15-16)
6. What were God's instructions concerning the gathering of the manna, and what happened when they were not observed? (Exod. 16:4-5, 16-18, 20-21, 23-27)
7. What was the manna like? (Exod. 16:14, 31; Num. 11:7-9)
8. What is the symbolic meaning of manna? (John 6:31-35, 48, 51, 58)
9. What did the water from the smitten rock typify? (Exod. 17:6; I Cor. 10:4)
10. What is the outstanding difference between the life-giving power of the manna which God gave to Israel and the bread of life which God offers to the world? (John 6:35, 48-50, 47-58)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

After all the wonderful things which God had done for His people, we find that they murmured and complained about the everyday problems of life. They were dissatisfied because they did not have the same kind of food they enjoyed when in Egypt. However, their complaint was not against Moses, but against the Lord.

Again the Lord performed a miracle. He sent them bread from heaven. Every day the ground was covered with this bread, and Moses told them they should gather each day all they needed for that one day. Some of the people in their selfishness gathered more than they could eat in one day and decided to save it for the next, but when the next day came it was no good. It had become moldy, and they had to throw it away. Their selfishness did not help them. God gave them orders not to gather more than they needed for the day, and so when they disobeyed, they gained nothing.

At the close of each week, just before their Sabbath day, which was Saturday, the Lord told them to gather enough bread for two days because on the Sabbath there would be no bread sent. Over the Sabbath the bread did not spoil because God planned that they should gather

for two days. If some of them failed to gather for two days, they had to do without on the Sabbath, for the Lord did not send them bread on that day.

So the children of Israel gathered bread daily, and God fed them all through those days. When we read the Saviour's words in the New Testament, where He teaches His disciples how to pray, He says, "Give us this day our daily bread." Truly the Lord provides today for us and gives us our daily bread. He does not send it from heaven as He did for the children of Israel, but through ou mothers and father, or those that love us. Thus our dail bread is provided, and we should thank the Lord for i

Let us stop murmuring and complaining because we d not have all we want, but let us rather praise the Saviou for His goodness to us.

Yours in One Who hears and answers prayer,

Aunt Anna

Third Quarter, Lesson 7 **Sunday, August 13, 1937**

GOD GIVES LAWS TO A NATION

Lesson Text: Exod. 19:1—20:17
Devotional Reading: Ps. 19:7-14

Golden Text:
"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . thou shalt love thy neighbor as thyself" (Matt. 22:37-39).

God's attitude toward Israel at this point is that she is saved, her redemption having taken place in the call of Abraham (Gen 12:1-3). The rules or laws carefully laid down in chapters 20, 21, 22, etc., become standards of living rather than a means or aid to redemption. It is important that we see this because the ten commandments have been construed as being part of the plan of salvation. The real purpose in the giving of the law was to demonstrate to Israel her unworthiness and sinfulness.

This lesson about the law falls into three divisions: I. The People's Preparation (Exod. 19:1-13); II. The Divine Manifestation (Exod. 19:16-25); III. The Divine Revelation (Exod. 20:1-17).

II. THE PEOPLE'S PREPARATION

Three months of travel found the Israelites at the southern tip of the Sinaitic peninsula. God had led them here and becomes the most important place in Jewish history outside of Palestine.

Careful study of the geography of that peninsula corresponds accurately with that given here in Exodus. A mount now known as Jebel-Mousa is accepted by nearly all scholars as the mount Sinai also known as Horeb. It is over seven thousand feet high and rises abruptly from the plains. Two level plains in front of the mount could have easily accommodated the two million Jews and all their possessions. A low range of hills which surrounds the mount is undoubtedly the "border" which God told the Israelites not to touch (Exod. 19:12). The mount itself is very majestic and imposing, thus it is a fitting pulpit for Jehovah's message to a nation.

Moses made several visits upon the mount to talk with God. On his first visit God reminded him and the children of Israel of their miraculous deliverance from the Egyptians. The picture is given of God protecting Israel on her journey as a mother eagle protects her young: "Ye have seen what I did unto the Egyptians, how I bare you on eagles' wings" (Exod. 19:4). This figure is again used in the song of Moses in Deuteronomy 32: "As an eagle stir reth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, bareth them on her wings: so the Lord alone did lead him" (vss. 11-12). If anyone has ever watched the eagle they will understand what is meant by this beatiful illustration. The mother eagle, when alarmed, causes the little eaglets to cling to her body and she carries them to safety. This is exactly what God did for the two million Israelites.

In view of this deliverance God in turn asks what might be looked upon as a favor from those whom He has so recently delivered. He asks them to obey His voice. In turn for obedience He promises them that they shall be "a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation" (vss. 5 and 6). Notice that the reward for obedience is not eternal life in heaven, but rather an earthly inheritance. With one voice they say, "All that the Lord hath spoken we will do" (vs. 8).

God then told the Israelites through Moses that He would speak to them; but that before He could do so they must be sanctified from all uncleanness. They were to wash their clothes, which was a picture of inward purification. In addition to a cleansing of the body an their garments they were not to touch the mountain o even the borders of it. This corresponds to the burnin bush incident, when God spoke to Moses, telling him tha the place whereon he stood was holy ground. God, in for bidding them to touch the mount or come near, was try ing to impress upon them His unapproachable holines This holiness is so great that we are told in Job that eve "the heavens are not clean in His sight" (Job 15:15).

II. THE DIVINE MANIFESTATION

As He had promised, God manifested Himself in mighty way on the morning of the third day. Ther were thunderings, lightnings, earthquakes, fire, smoke, thick cloud, and a trumpet call. The people were exceed ing afraid.

The trumpet call especially has to do with announ cing a gathering. It was used to assemble the Israelite in their wilderness wanderings and will be used at th Rapture: "For the Lord Himself shall descend from hea ven with a shout, with the voice of the archangel, and wit the TRUMP OF GOD: and the dead in Christ shall ris first" (I Thess. 4:16).

Thunders, lightnings, and earthquakes are connecte with judgment: "And there were voices, and thunders, an lightnings; and there was a great eathquake, such as wa not since men were upon the earth, so mighty an earth quake, and so great. And the great city was divided int three parts, and the cities of the nations fell" (Rev. 16:18 19). Here in Revelation the manifestation of God is see in judgment. In the case of Sinai it was a demonstratio of how He looks at sin. God was about to deal with sin i the daily lives of the people by giving them a perfect se of laws. The heavenly and seismic disturbances woul impress upon the Israelites the fact of the divine presenc and the divine displeasure at sin.

Fire and smoke also speak of the presence of Go Here at Mount Sinai God was surely present for He spok of bringing the Israelites from Egypt 'unto Myself" (Exo 19:4). Also "Mount Sinai was altogether a smoke becaus the Lord descended upon it in fire" (Exod. 19:18). Th meaning of fire and smoke is brought out in other Scrip tures as well: "Our God is a consuming fire" (Heb. 12 29). Isaiah saw the throne room of God in His wonderfi vision and said, "The house was filled with smoke" (Is 6:4).

As we have seen before, the clouds speak of God's pres cnce (Rev. 1:7). Here at Sinai the cloud hid God's fac from the people for it was certain death for any man t look upon that face. "Thou canst not see My face: fo there shall no man see Me, and live" (Exod. 33:20). Go the Father has never been seen by anyone for "no ma hath seen God at any time." Man has, however, been pe mitted to see the Son of God, the Second Person of th Trinity. It was the Son Who lived and was crucified her upon the earth.

III. THE DIVINE REVELATION

After the impressive manifestations, God called Mos to come up and receive the law. The law was given to hi verbally this time (later, on two tables of stone. Exo 24:12).

The ten commandments are absolutely perfect. "Wher fore the law is holy, and the commandments holy, an just, and good" (Rom. 7:12). A perfect God could be th Author of no less than a perfect law. But in the ver

perfection of the law lay the condemnation of all who ought to keep it. Any who would watch their efforts with this perfect law would see at once how far short they were of God's demands. Because of man's depravity it is impossible for the perfect Law of God to save him. All the Law can do is to cast man back on God for salvation. All the Law can do is to reveal to man his own utter helpessness. The Law itself is powerless to save but it can and does show man his need and casts him upon the Lord Jesus Christ Who can save him. The whole story is summarized by Paul: "Wherefore the Law was our childleader (Gr.) to bring us unto Christ, that we might be justified by faith" (Gal. 3:24).

The Lord Jesus Himself divided the law into two parts, man's obligation to God, and his obligation to society, or his fellow-man. Jesus said in response to a question as to which was the greater commandment in the law, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matt. 22: 37-40). We will place the four commandments on the Godward tablet and the last six on the manward tablet.

The commandments have caused quite a stir down through the centuries as to their divisions. One group makes two laws of our tenth commandment and combines numbers one and two. The other group divides the law in the manner that we shall use it. All of the early Christian Fathers for the first four centuries took this latter position and it looks to us to be the most logical. Now let us make a list of the Decalogue:

1. Thou shalt have no other gods before Me.
2. Thou shalt not make unto thee any graven images.
3. Thou shalt not take the name of the Lord thy God in vain.
4. Remember the Sabbath day to keep it holy.
5. Honor thy father and thy mother.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bare false witness against thy neighbor.
10. Thou shalt not covet.

The first two commandments have to do with our worship of God. The first is more sweeping in its scope than the second because it includes any and all things that would be used as a substitute for God. Anyone who puts money, friends, pleasure, desire, etc., in the place of God would be violating the first commandment. God is a jealous God and demands first place. The second commandment is specific in that graven images so common in those days were forbidden.

The third commandment concerns God's name. This has a general reference to all kinds of swearing, particularly to the taking of the Lord's name in vain.

The fourth and last commandment under the Godward side is one concerning God's Sabbath day. This was discussed in detail last Sunday.

Honor thy father and thy mother; this is a rule that has to do with the home life. God even promised a lengthening of the lives of those who obeyed this commandment. It is one not to be considered lightly, for in the apostasy one of the signs of turning away from God is disobedience to parents (II Tim. 3:2).

The next commandment, "Thou shalt not kill," was not a new one to the children of Israel for even Cain knew that it was a sin to kill his brother. This commandment should be applied only to human beings. We know of a certain false cult, the House of David, which applies this to the killing of animals in order to support their eat-no-meat program.

The seventh commandment concerning adultery should be generally applied to all personal purity; specifically it has to do with protecting woman's honor and the sacredness of the home.

Every man has an acquisitive impulse, but he should not let it take him to the extent that he acquires property which does not belong to him. The commandment says, "Thou shalt not steal."

Lying is one of the most common of sins. A lie, whether white or black, is still a lie. The tongue, says James, is an unruly member and must be controlled (James 3).

This last commandment deals with coveteousness, which is primarily a sin of thought. But covetousness will quickly lead to deeds. The startling fact about the tenth commandment is that it answers to the first commandment. If one covets those things which others have then he is selfish. Selfishness leads to a worship of self. If one has self as his god then he has some other god in the place of God. The Holy Spirit makes this plain in Colossians when He says, "Coveteousness WHICH IS IDOLATRY" (Col 3: 5). The way to make obedience to the tenth commandment easy is by "bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5).

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

On one of my trips after travelling ten or twelve days, we camped on the shores of a lake-like river. While my men were cooking supper I wandered to the top of a well-wooded hill, and was startled to find evidence of degraded paganism. The hill once had been densely covered with trees, but about every third one had been cut out, leaving the stump from four to ten feet high. This had been carved into a rude representation of human form. Scattered around were dog-ovens, and in certain religious ceremonies some of their favorite white dogs were roasted and devoured by the excited crowd.

It was a grotesque place, and in the sadness of my heart I prayed God to hasten the time when these people should know the truth. One day after our morning service I asked a fine-looking old Indian, "What is your religion? Tell me what you believe." His answer was, "We believe in a Good Spirit and a bad spirit." "Why then," I asked, "do you not worship the Good Spirit? I came through your sacred groves and saw that you had cut down some trees. Part you had used as fuel, and out of the rest you had carved an idol to worship. Why do you make and worship idols?"

I shall never forget his impressive, impassioned answer. "Missionary, the Indian's mind is dark, and he cannot grasp the unseen. He hears the Great Spirit's voice in the thunder and storms, he sees evidence of His existence all around, but neither he nor his fathers have ever seen the Great Spirit, and so he does not know what He looks like. Man is the highest creature he knows of, so he makes his idol like a man."

Suddenly there flashed across my mind the request of Philip, and the answer, "He that hath seen Me hath seen the Father." I opened my Bible and unfolded to them this message: how we could see Jesus with the eye of faith, and in Him see God for Whom our hearts craved. "O Indians," I pleaded, "you do not want carved stumps, for the Father has revealed Himself to us through His Son, and we have also the privilege of offering up to Him our petitions in the name of Jesus Christ."

For two weeks I needed no other theme, and as a result they applied these truths to their hearts, burned their idols, and on that spot now stands a little church, while the Indians are transformed by the glorious Gospel of Jesus Christ.

—Egerton R. Young

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. At what place was the law of God given? (Exod. 19:2-3, 11, 18-20)
2. What ceremonial rites were the people of Israel instructed to observe before God descended upon the mount? (Exod. 19:10-14)
3. How was God's presence on the mount made known to Israel? (Exod. 19:16-19a)
4. How many people were permitted to ascend the mount when God gave the law? (Exod. 19:24)
5. Are believers restricted in their access to God in this age? (Eph. 2:11-18; Heb. 4:14-16; 10:19-22; James 4:8a)
6. To whom was the law specifically given? (Exod 19:3-6; 20:2)
7. For what purpose was the law given? (Rom. 3: 19-20; Gal. 3:24)

8. When was the law abolished? (Matt. 5:17; Gal. 3:13, 19; 4:4-5)

9. How long did Israel keep their promise to Moses, "All that the Lord hath spoken we will do"? (Exod. 19: 8; 32:1-8)

10. Is salvation through law-keeping a possibility? (Gal. 3:10-13; Heb. 7:18-19; Rom. 3:10-12, 23-28; 7:7-18; 8: 3-4; Eph. 2:8-9)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

After Moses had finished reading the Book of the Law, a special covenant was made between the Lord and His people. They were to be under God's special care. Moses was told to build a tabernacle where the tables of stone on which the ten commandments were written were to be kept, and a place established for the people to worship. Today we have the church in which we go to worship the Lord. It is God's house, and there we can pray and praise our blessed Saviour.

As soon as the tabernacle was completed and instructions carried out in the building of it (for God gave Moses the instructions, and he was to make it according to the pattern which God planned), they dedicated it to the Lord God. Everything in the tabernacle stood connected with the worship services which would be held in that sacred place. It was in this place that God would be present with them, and it was considered a holy place by all of the children of Israel.

Around this tabernacle, all of the people would gathe They would pitch their tents on four sides, with the plac of worship in the center. There the presence of God wa with them. When they traveled, the cloud would lea them by day, and the fire by night. When the cloud rest ed, the people stopped and rested also. When it move they followed on. That is the way in which the Lord woul lead His people forth.

The people pitched their tents on four sides of th tabernacle and formed the shape of a cross. In its cente was the very presence of God. We are reminded of th cross of Calvary on which the Lord Jesus hung to di for the sins of the world. He was God's blessed Son, an was the center of the cross. The formation of the childre of Israel around the tabernacle is just a picture to us o the cross of Calvary on which our Saviour died. And t the children of Israel, it pointed to that time when Jesu should come as their Messiah.

As a child of God our heart is the abiding place of th Lord Jesus. He is the Center of our being. The tabernacl in which He lives is the human heart. As He guides an directs these lives of ours, may we always keep them spo less from the sinful things so that His tabernacle may b a holy place.

May each boy and girl remember that their heart God's abiding place. May your lives be lived for Hi from day to day, not because you fear Him, but becaus you love Him.

Yours in His love,
Aunt Anna

Third Quarter, Lesson 8 **Sunday, August 22, 19**

RELIGION IN A NATION'S LIFE

Lesson Text: Exod. 25, 26, 37, 38
Devotional Reading: Isaiah 2:2-4

Golden Text:

"Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His own inheritance" (Ps. 33:12).

Worship was an integral part of Jewish life, and since they had had a heathen environment so long it was necessary that complete instructions be given these Israelites concerning the method of worship God desired. The ten commandments so recently given could not take the place of worship or religion for they were a legal code designed to maintain law and order. Therefore a system had to be devised whereby the Jews could communicate with God. This was done through the institution of the tabernacle worship. The portable tabernacle was a temporary structure looking forward to the erection of a permanent temple in the promised land. The tabernacle, its construction, furniture, services, etc., become the theme of this lesson. It will be the topical type of study.

I. The Materials and Furniture of the Tabernacle
II. The Plan of the Tabernacle
III. The Worship of the Tabernacle

I. THE MATERIALS AND FURNITURE OF THE TABERNACLE

A. The Materials

The metals used were gold, silver, and brass. Since the entire tabernacle was typical we should expect to find a spiritual truth in every symbol. Gold, in Scripture, points in its final sense to the Kingdom (Rev. 14:14), but since the Holy Spirit continually identifies the Kingdom with the King, and the coming Kingdom will one day have Diety Himself reigning as King, gold is frequently employed to signfy the Diety of the coming King. Throughout the tabernacle symbology gold is especially accenting the diety of the Lord Jesus (John 10:30. Silver speaks of redemption Exod. 30:12-16). At the tabernacle Jesus in type accomplished the sinner's redemption (I Pet. 1:18-19). Brass symbolizes judgment (Num. 21:6-9). At the cross, of which the tabernacle was a picture, Jesus was judged for our sin, so much so that God turned His face away from His Son for a moment (Mark 15:34).

Other materials used were shittim or acacia wood, linen, ram's skins, and other items. Acacia wood is a dese growth, literally "a root out of dry ground" (Isa. 53:2 Wood in Scripture is that which is prepared for burnin (Gen. 22:7). Because of the fall and the consequent d pravity of the race, humanity is prepared for the burnin judgment of God. Hence, wood in the tabernacle is poin ing to the humanity of our blessed Lord, although in H own humanity He was without sin (II Cor. 5:21). But identification He became one with the corrupted humani of the race and was consequently completely burned the judgment of God at Calvary.

The overlay of gold (Exod. 26:29) reveals Christ's deit The fine linen used in the curtains signified righteousnes the personal sinlessness of Jesus Christ (Rev. 19:8, Cor. 5:21). Some of the curtains were in colors: blue f Christ's heavenly nature (Exod. 24:10), purple for H royalty as heir to David's throne (John 19:1-5), and sca let for His sacrifice (Isa. 1:18-19). The skins used spo of death to animals, which from the time of Abel and Ca has pointed to the sacrifice of God's Son (Heb 11:4).

B. Furniture

As can be seen in the accompanying diagram, the were six pieces of furniture; one for the holy of holi three for the holy place, and two for the outer cou

The ark of the covenant containing the written la Aaron's rod, and a pot of manna (Exod 25:10-22) a covered with the golden Cherubim and mercy-seat w the sole furnishing of the holy of holies. It was made shittim wood and gold. The wood (humanity) and t gold (deity) symbolized the dual personality of Jesus t mediator between God and man (I Tim. 2:5).

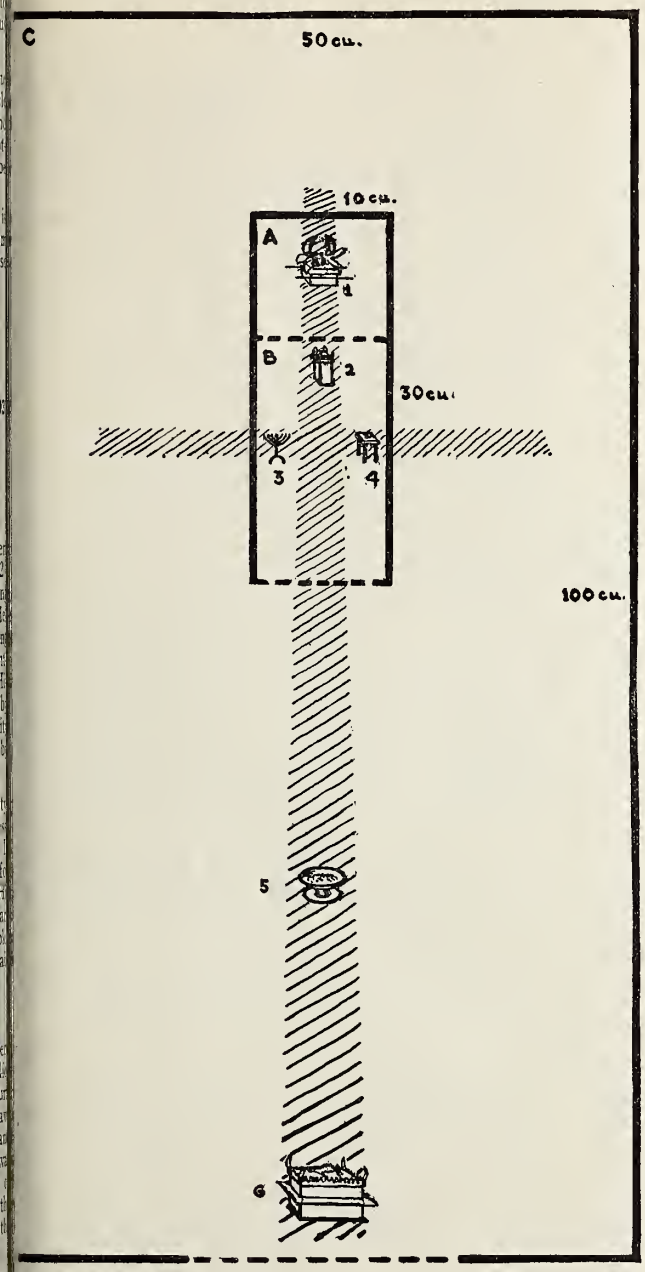
The furniture of the holy place consisted of thr items, the golden candlesticks, the table of shewbread, a the incense altar. The candlestick was a seven-branc affair made of pure gold (Exod. 37:17-24). Seven speal of Christ's perfection (Isa. 53:9; II Cor. 5:21; Gen. 2: 3) and the gold of His deity. The table of shewbread a incense altar were both made after the fashion of the a of the Covenant, shittim wood overlaid with gold (Exo 37:10-16, 25-28). Christ's humanity and deity were typ fied.

The furniture of the outer court, the laver and altar

urnt-offering, were constructed of brass and shittim wood Exod. 38:1-8). The laver was for the ceremonial cleansing of the priests and the brazen altar received the bloody victims of the sacrifices. Judgment is seen clearly as God

The Tabernacle of Witness

ACTS. 7:44



A. Holy of Holies - Most Holy Place.
B. Holy Place.
C. Outer Court.

1. Ark of the Testimony.
2. Golden Altar of Incense.
3. Golden Candlestick.
4. Golden Table of Shewbread.
5. Brazen Laver.
6. Brazen Altar of Sacrifice.

Dimensions are given in cubits; a cubit is approximately 18 inches.
Drawn by Helen Wartburg. Copyright 1924, Clifton L. Fowler

met sin in each sacrifice and condemned it, but also accepted the blood as atonement.

II. THE PLAN OF THE TABERNACLE

Again we use the chart of the tabernacle. The outer court was a rectangle, one hundred cubits by fifty cubits (Exod. 38:9-17). Its gate faced the east. Enclosing the court was a linen curtain five cubits high (about eight feet) (Exod. 27:18). The gate on the east was of fine needle work in blue, purple, and scarlet. The fine linen, as we have seen above, typified the righteousness of Jesus Christ. The blue set forth His heavenly nature, the purple His royalty, and the scarlet symbolized His sacrificial death.

Looking at the diagram we see that the brazen altar barred the sinner's entrance into the court. The sinner cannot come to God except he go through the perfect Lamb of God (John 1:29) whose efficacious blood was shed for him (I Pet. 1:19). The shedding of the blood took place at the brazen altar.

The next thing we meet is the brazen laver where the priests cleansed themselves. This has a twofold significance. The original cleansing of the priest at the laver (Exod. 40:12) included the whole body and represented regeneration (Tit. 3:5). Subsequent to this initial complete washing, the law required the priests to continually visit the laver to cleanse their feet from the defilements of the way (Exod. 30:19). Regeneration occurs but once, the believer's sanctification is a progressive and constant thing and makes it necessary to repair to our Lord over and over again for the blessing of His cleansings (Tit. 3:5). Note in the diagram that the laver is in a direct line with the altar. THE SYMBOL OF THE OUTER COURT IS CHRIST'S DEATH.

Going into the holy place we find our three pieces of furniture, the candlestick, the shewbread, and the altar of incense. The candlestick shows Jesus as the true and perfect Light, giving Holy Spirit (oil) light to His people (II Cor. 4:6; Eph. 5:8-14). The shewbread depicts Him as the nourishing bread (I Cor. 10:16-17). And the incense immediately in front of the door to the holy of holies shows Him as the intercessor, for incense symbolizes prayer (John 17:1-26; Heb. 7:25). Note the growth of the typical cross on our diagram as these pieces of furniture are added. THE HOLY PLACE SYMBOLIZES ANOTHER GLORIOUS FACT—CHRIST AROSE AND LIVES ON HIGH.

The tabernacle proper was situated at the west end of the court and contained the holy place described above, and the holy of holies. The two rooms were separated by the vail. It is significant to note that the white fabric of the tabernacle, boards, curtains, and all, rests on a foundation of silver, representing redemption (Exod. 26:16). Thus our picture is of Christ meeting the world through redemption and redemption alone.

The vail barred entrance to the most holy place and was entered by the priest only once a year (Lev. 16). It was an expressive symbol of the truth that "by the deeds of the law shall no flesh be justified" (Rom. 3:20). It was rent from top to bottom by an unseen hand at Christ's death (Matt. 27:51), thus giving free access to all who would come by faith.

As we have already seen, the ark of the covenant was inside this holy of holies. It completes our typical cross. THE HOLY OF HOLIES SYMBOLIZES OUR LORD'S ASCENSION TO GOD WITH THE BLOOD in fulfilment of the high priest type on the day of atonement (Lev. 16; Matt. 28:9 with John 20:17).

III. THE WORSHIP OF THE TABERNACLE

We cannot take time to consider more than two of the services in the worship. We turn to the first chapter of Leviticus where we study the burnt offering. The offerer brought a bullock, one without blemish, before the tabernacle, identified himself with it by laying his hand upon its head, and then killed it. The priest took the sacrifice, laid it upon the altar, and it was consumed with fire. This offering must be offered daily (Exod. 29:38). It always typified the deity of the Lord Jesus for He was without blemish. In the burnt offering the offerer becomes identified with the absolute perfections in the Saviour's deity. The burnt offering is set forth as being accepted by God, while the sin and

trespass offerings spoken of later in Leviticus are set forth as rejected by God. The difference between the burnt offering of Leviticus one and Jesus' death on the cross was that Jesus as our burnt offering only had to be offered once, "For such an high priest became us, Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for His own sin, and then for the people's; for this He did once, when He offered up Himself" (Heb. 7:26-27). We notice something in these verses: Jesus Christ is not only the Offering but He is the High Priest as well.

The other service we want to consider is the day of atonement which occurred once a year. We cannot study it in detail, but a careful raeding of Leviticus sixteen will familiarize the teacher with the whole procedure. The high priest, once a year, entered the holiest of holies, past the vail, to make atonement for his own sins and those of the people. The vindication of our statement that all tabernacle services were merely typical is found in Hebrews the ninth chapter. There the Holy Spirit refers to the day of atonement in the old Jewish tabernacle, then He makes the spiritual application: "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:11-12). "Having therefore, brethren, boldness to enter into the holies by the blood of Jesus, by a new and living way, which He has consecrated for us, through the vail, that is to say, His flesh" (Heb. 10:19-20).

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

A large part of the American public is at the mercy of the newspaper reporters. These readers are inclined to depend upon the writers for the heavier part of their education. The writers assume to be quite well informed—"in the know"—on all important matter. One of them, writing a story of Mrs. Bruno Hauptmann, described the room in which Mrs. Hauptmann was living, and mentioned two pictures on the wall; one of these is described as "a color print of Christ praying against a rock." Without a doubt it is one of the great masterpieces, depicting the agony of Christ in the garden; and this writer not only does not know the masters, she does not know anything about Christ and Gethsemane. That is the sort of writers being presented as authorities to the American public. Religious illiteracy is the order for the next generation unless the church bestirs itself.

—The "Christian Standard"

Hoffman, the famous German chemist, once related an experience he had. In 1890 he visited Glasgow, arriving in town late Saturday night. The following morning he went to call on Sir William Thompson, afterward Lord Kelvin. The doorbell was answered by a maid, of whom Hoffman asked if Sir William were at home. "Sir, he most certainly is not." "Could you tell me where I might find him?" "You will find him in church, sir," was the reply, "where you ought to be."

—"Sunday School Chronicle"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. According to what pattern was the tabernacle built? (Exod. 25:40; 26:30; Acts 7:44; Heb. 8:5; 9:23)
2. How were the materials for the building of the tabernacle secured? (Exod. 25:1-8; 36:3-7)
3. Why was the tabernacle a portable structure? (Exod. 40:33-38; Num. 9:15-23)
4. What articles of furniture were in the outer court, in the holy place, and in the holy of holies? (Outer Court, Exod. 38:1-8; Holy Place, Exod. 26:35; 37:10:28; 40:22, 24, 26; Heb. 9:2; Holy of Holies, Exod. 25:10-22; 26:33, 34; 40:20, 21; Heb. 9:3-5)
5. Who had complete charge of the tabernacle? (Num. 1:51, 53; 3:9-10; 4:1-3, 15, 25, 31; 8:24; 18:1-5; Heb. 9:6)
6. Why was the tabernacle so sacred to the Jewish people? (Exod. 29:43-46; 40:34-38)
7. Why was the tabernacle worship discontinued? (Heb. 10:1-9)
8. Why is it that today all believers have access to God at any time while in the Law Dispensation only the priests were permitted to enter the holy of holies once a year? (Heb. 9:6-15; 10:19-22)
9. Since there was no power of salvation in the tabernacle worship, how were the people living under the Law saved? (Acts 15:5-11; Heb. 9:6-15; Eph. 2:8-9)
10. Is worshipping God merely a matter of going through a prescribed form? (Ps. 51:16-17; 50:7-14, 23; Prov. 15:8; 21:27; Isa. 1:11-20; Amos 5:21-26; John 4:23-24)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Little Mary Ellen was a Christian. She went to the mission in Chicago where she learned about Jesus, and took Him as her Saviour. Mary Ellen lived with her father and younger brother in one small room in a very poor district in Chicago. Because of the home conditions Mary Ellen could have been a very sad girl. She did not have the nice things that many boys and girls have. Many times she had to go hungry because there was not enough to eat. When there was food, she would always see to it that her baby brother was cared for, and if there was not enough for both of them, she would gladly do without.

Mary Ellen's father was a very sinful man. He never had a steady job, and when he did get some money he would spend it for drink, or would gamble it all away. If there was any money left after he took care of himself, he would give it to Mary Ellen to buy food, and that was not often.

So there was not much at home to make Mary Ellen a happy girl. But she was a happy girl, because her new found Friend, the Lord Jesus, kept her happy. She used to read the passages in John 14:1-3, "In My Father's house are many mansions." She looked forward to the time when Jesus would come to take her to be with Himself in the mansions of heaven, and she did not care how hard it was down here on earth. Jesus meant more than all the world to her. Every day she would read from the Bible and tell her brother about Jesus and His love. The baby soon began to take on Mary Ellen's happy life, and he too took Jesus as his own.

Now that they were Christians, they would spend time every day reading their Bible and praying for others who were not Christians. There were lots of boys and girls in the neighborhood who did not know Jesus and they prayed for them. One day as they knelt in prayer the little boy said to Mary Ellen, "Why don't we pray for daddy? He needs Jesus too." For the first time Mary Ellen thought about her father's need of a Saviour. Never a day passed by after that, without a prayer going to the Heavenly Father for this father. He was lost in sin, and he did not know the way of escape.

When a Christian prays, God hears and works. Little did the father think that two children were praying for him; but something happened.

Although the father never returned home at an early hour, one night he was very restless, and could not be contented in anything which he did so he decided to go home. Upon his arrival, he found two little ones kneeling at the bed-side, with heads bowed and eyes closed, and one of them talking out loud. This was a strange scene for him, and for a moment he stood still to see what was going to happen. Then the words came from those little lips, "My heavenly Father, save my earthly father. Help him to find Jesus while he is out walking around tonight. Send Jesus to him, so he won't get lost. Love him, Father even though he is bad. You love sinners, don't you?" But in the middle of this child's prayer there came a sob from the heart of the father, which for a moment startled the little folks, and as they looked up they saw their father. The only thing they could think of was that Jesus had found their father, and they both ran to him and hugged him, exclaiming in great delight, "Did you find Jesus, while you were out tonight? Jesus knew where you were, didn't He, and He brought you home. I know you will be happy with Jesus, Father, because He makes everybody happy."

The father, touched by the simple faith of his children, ielded to their pleadings and took Jesus as his own per-onal Saviour. And so instead of two kneeling at the bed-ide from then on, there was a tall figure of a man with little child on ei.her side, and Jesus heard and answered heir prayers for others who did not know Him as Sav-our.

The once wayward life of the father changed to a life of love and concern for his children, and although things were made more comfortable at home and they had plenty to eat, they still looked forward to that time when they would enjoy the mansions in heaven, for then they would be with Jesus.

Yours in One Who loves,
Aunt Anna

Third Quarter, Lesson 9 **Sunday, August 29, 1937**

GOD CONDEMNS INTEMPERANCE

Lesson Text: Lev. 10:1-11
Devotional Reading: Isa. 28:1-4, 7

Golden Text:
"Wine is a mocker, strong drink is raging: and whoso-ver is deceived thereby is not wise" (Prov. 20:1).

The lesson today is supposed to be about the social pproach to the drink problem. We shall touch on the sub-ect of temperance somewhere in the exposition, but will ot give all of our time to it. We have chosen to use the ub-topic "God's Attitude Toward Sin"; our Scripture is ne of those selected by the lesson committee, Leviticus 0:1-11. The outline is: I. The Sin of Nadab and Abihu vs. 1); II. The Punishment of Nadab and Abihu (Lev. 10:); III. The Mourning for Nadab and Abihu (Lev. 10:3-); IV. The Warning of a Jealous God (Lev. 10:8-11).

I. THE SIN OF NADAB AND ABIHU

The opening verse of the tenth chapter of Leviticus eveals the sin of these two sons of Aaron: "And Nadab nd Abihu, the sons of Aaron, took either of them his cen-er, and put fire therein, and put incense thereon, and ffered STRANGE FIRE before the Lord, which He com-nanded them not" (vs. 1). We do not know for sure just vhat kind of fire these priests offered to God, but this nuch we know, it was not the fire of God from off the ltar. This fire that consumed the offerings on the brazen ltar was a miraculous fire (Lev. 9:24), being kindled with-ut human effort. God's orders were that the fire for in-ense burning should be taken from the altar (Lev. 16:12).)ne cannot defend these two sons on the ground that they id not know better, for the last phrase says, "which He ommanded them not." They were fully conscious of the isobedience which they were guilty of. Furthermore, God ad previously given a specific order concerning strange ncense. "Ye shall offer no STRANGE INCENSE thereon" Exod. 30:9). The strange fire was undoubtedly just ordi-ary fire but it was the kind that God had not kindled.

The primary sin that Nadab and Abihu were guilty of vas disobeying God in matters of worship. The man who vould worship God should ever seek to do just as God says o do: "What things soever I command you observe to do : thou shalt not add thereto, nor diminish from it" (Deut. 2:32). Like the Word of God, he must not either add to r take from God's commands. In this sin that the two riests committed the subject of prayer or intercession was nvolved, because, as we studied in connection with the abernacle, incense is a symbol of prayer and God gives us pecific orders as to how we should pray. We must pray n the name of God's Son, Jesus Christ: "And whatsoever e shall ask in My name, that will I do, that the Father nay be glorified in the Son" (John 14:13).

We have much "strange fire" today. We have the trange fire of the false religions in substituting Saturday or Sunday as the day of worship. Some of these false rophets add more inspiration to our present Bible, whereas thers delight in cutting out the parts of the Bible concern-ng hell or otherwise mutilating it by taking out that which hey do not believe to be inspired. Most of them deny he grace of God by making salvation through human works. ome of them introduce women preachers and leaders in-tead of men. Others have invented the holiness doctrine f the second blessing experience, and divine healing, and ongues. And still others have communicated with familiar pirits in direct disobedience to God's Word. This is some f the "strange fire" which these so called priests are offer-ng unto God. If He were not withholding His punishment n this day of grace we are sure that many others would be consumed as were Nadab and Abihu by God's con-suming fire.

II. THE PUNISHMENT OF NADAB AND ABIHU

God does not play with sin. In fact, God is so holy that He cannot look upon evil. He hates it. He despises it, and once in a while through the Scriptures we find Him deal-ing with it in the manner that His holiness and justice de-mand: "There went out fire from the Lord, and devoured them, and they died before the Lord" (vs. 2). This fire was from God (Isa 30:33) although it did not consume the men as was the case with the offering, for later on we see them being buried. God used fire in killing Korah and his rebel-lious companions (Num. 16). At another time the fire of God fell upon the enemies of Elijah, killing two companies of fifty each (II Kings 1:10 and 12). In the case of Ananias and Sapphira, they were struck instantly dead, but not of fire (Acts 5:5 and 10).

God had a purpose in visiting the iniquities of these people upon them as He did. Perhaps they were no greater sinners than many others whom God let live, but God wanted them to be examples to all future generations of the seriousness and consequences or sin: "The wages of sin is death" (Rom. 6:23). In connection with the sins of Israel and the consequent punishment, God says of these things, "Now all these things happened unto them for en-samples: and they are written for our admonition, upon whom the ends of the world are come" (I Cor. 10:11). Most folks in using this Scripture in Corinthians apply it to the blessings of Israel, saying that those things happened as examples to us, but let us not forget that the truth also applies to the punishment as well. A Jew the other day in criticizing Gentile preachers made this significant statement: "You Gentiles find a blessing in the Old Testament and say, 'Dat's for me,' dat's for me,' but when you find a pun-ishment or a curse then you say 'dat's for the Jew, 'dat's for the Jew!' " I am afraid that the Jew has analyzed our inconsistency perfectly. God uses another Old Testament punishment of sin as an example and warning to us: "And turning the cities of Sodom and Gomorrha into ashes con-demns them with an overthrow, making them an ensample unto those that after should live ungodly (II Pet. 2:6). Now someone may ask why God does not still visit the iniquities of sinners upon them. To this we must answer that God at the present moment is withholding His judgment. Today He is "not imputing their trespasses unto them" (II Cor. 5:19). There will be a day, however, perhaps not very far in the future, when He shall requite men for their ungod-liness.

THE MOURNING FOR NADAB AND ABIHU

At the death of Aaron's two sons it was quite natural that Aaron should have been very sorrowful, but Aaron, in spite of his former mistakes, was a man of God and really believed God's judgment to be correct. The little phrase at the end of verse three is a very precious one revealing Aaron's abandonment to God's will. "Aaron held his peace."

God did not want the fellow priests of Nadab and Abihu to mourn their departure. The reason for this was perhaps because He wanted to impress upon them the seriousness of the sin which had been committed. He told them not even to cease from their priestly duties, nor to uncover their heads, rend their clothes, or to do anything in the way of mourning. God must have meant what He said, for He said twice to obey His words "lest ye die" (vss. 6 and 7).

God's attitude toward the mourning for these two men

is further seen in His instructions to the people: "Let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled" (vs. 6). Usually when men mourn the passing of someone their remorse is over the LOSS of that loved one or respected one. God does not permit the people to mourn the loss of those men. He tells them to mourn the burning. In other words, God wanted the people to bewail the fact that sin had entered the priestly house and God had been forced to judge it with instant death. These stipulations by God in connection with the mourning must not be interpreted as cruelty on His part in a time of bereavement, for we cannot question God's judgment. God is trying to impress upon the people the seriousness of sin.

IV. THE WARNING OF A JEALOUS GOD

After the terrible sin of Aaron's sons God gave Aaron some more instructions about the conduct of priests. In verse nine the admonition is given against wine and strong drink. It is possible, although not necessarily the case, that the sin of strange fire was caused by Aaron's sons being drunk. The only basis for this assumption is that God gives instructions along temperance lines immediately following the sin and death of Nadab and Abihu. Certainly of all men, spiritual leaders should keep their minds clear so as to "put difference between holy and unholy" things by keeping their bodies free from intoxicating beverages (Num. 6:3; I Tim. 3:23; 5:23).

As a picture of how He feels toward drunkenness, God told Aaron that death was the penalty for transgression of this command (Lev. 10:9). Of course, as stated above, God will not kill offenders in the present age of grace, but His attitude toward sin remains the same.

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

One of the longest trials ever held in the state was coming to a close a few years ago in a Pennsylvania county seat. It had been full of complications. The judge who presided had taken a dram to stimulate him after the strain of the case, and had given the jury a similar privilege. The verdict was rendered, "Guilty." The criminal, only twenty years of age, was asked if he had anything to say. The young man rose to his feet and looking around the room, said, "I am guilty of the charge. I am everything the judge says I am—gambler, forger, and heavy drinker. I see some of my old chums here, and what I say may keep them from stumbling over the rocks that ruined me."

He turned toward the audience, and addressing a man near the door, said, "Dr. Pickets, I took my first lesson in gambling from you. You said there was no harm if I did not go in too heavy. I went in too heavy, it seems." The doctor flushed crimson. "I took my first lesson in forging from you, Mr. Wyatt." One of the jurors started as if shot, then dropped his head. "I took my first drink of brandy from a lady here who serves drinks that sting." A lady in the audience stirred uneasily in her chair.

Four months after the trial, the judge received a letter from the young man. "Judge, I've tried to escape, and am writing this from the hospital ward. I was not quite brave enough to bear the thought that I must pass twenty years in this tomb. I much prefer the one I am about to enter. I feel sure that if you had been sober the last day of my trial, my sentence would not have been twenty long years. I tried to escape and the guards shot me; the doctors say I cannot recover; so you see my term will soon end. Be careful of Clarence. It is pretty hard for young men to resist the temptations that are sanctioned by law and patronized by those in civil power. Boys follow where men lead. I followed the wrong kind of examples, but cannot die without sending this parting message: be careful of Clarence." Clarence was the judge's son. The message of that letter led the judge into a better life and made him an ardent teetotaller. How pertinent is the prayer, "Keep me from the snares which they have laid for me."

—"Arnold's Commentary"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. For what purpose did the Holy Spirit record in the Old Testament the sins of the Israelites and God's judgment upon them? (I Cor. 10:11; II Pet. 2:6)

2. Why did God bring judgment upon Nadab and Abihu? (Lev. 10:1b; Isa. 1:19-20; I Sam. 15:22-23: Deut. 12:32)

3. Why does God permit men to continue in outbreaking sin today? (II Cor. 5:19-20; II Pet. 3:8-9)

4. What greater judgment than physical death will finally come upon all unbelievers? (Mark 9:43-44; Matt. 25:41; Luke 16:19-31; John 3:18, 36)

5. Does the truth of eternal security mean that believers can sin with impunity? (Gal. 6:7-8; I Cor. 3:11-15)

6. Does strong drink lead to righteousness or unrighteousness? (Gal. 5:19-21; Isa. 28:7; Prov. 23:29-32; Rom. 13:13; Dan. 5:1-4)

7. For what special reason should Christians abstain from drinking that which is injurious to the body? (I Cor. 6:19-20)

8. Why should ministers of the Gospel be temperate? (I Pet. 5:2-3; Lev. 10:1-3; I Tim. 3:1-12)

9. What faculty is employed in differentiating between the holy and unholy, the clean and unclean? (Lev. 10:10; Acts 24:16; Rom. 2:15)

10. Is a godly life a prerequisite to prevailing prayer? (Lev. 10:3; James 4:8; Heb. 10:22)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Today we are going to talk about rules. Everyone of us need someone to tell us what is best for our lives. We have rulers over our land today but Israel did not have an earthly king as the other nations did. The Lord ruled over her and directed the children of Israel in the paths that were best for them. The Lord Jesus used Moses to give His instructions to the people.

Sometimes we forget all the things that we are supposed to do, so God took Moses upon the mountain and wrote out ten rules for His people on two large pieces of stone. These rules are called the ten commandments.

Now the children of Israel had said to Moses just before he went up on the mountain that they would do all that the Lord said for them to do. Did you ever promise your mother and daddy that you would do what they wanted you to do and then when they had called you to help them you had said, "I don't want to," or "I can't?" Well Israel failed to do all that God wanted her to do.

But what were these ten commandments, and why couldn't she keep them? Let us turn in our Bibles to Exodus twenty and read them. They do not sound hard to keep, do they? It is easy though to think of some or all of the things we want and plan to do and forget the Lord, thus we break the fifth commandment. We forget about our friends and neighbors when something good comes to us, and all the time we fail to keep these ten rules that God gave as a pattern for a perfect life.

The Israelite children failed just as we do. They made themselves idols of wood and stone and worshipped them instead of God. They grumbled and complained when things didn't suit them. They didn't love one another but were selfish and always looking out for "me." They forgot to live for the Lord. His commandments were to give Jesus first place and to love one another. What they needed was to turn to their coming Messiah, Jesus Christ, to let Him be their Saviour and to let Him change their hearts.

This Messiah of Israel came from heaven's glory and He kept God's ten commandments fully. But He did more than that, He died on the cruel cross for everyone of us. He suffered for all our sins so that in Him we are accepted in the Father's sight.

The heart that has received Jesus as his Saviour has One with him Who will help him to be obedient. When we forget, Jesus reminds us that we are failing to live as He desires. He gives us a love for those about us and He helps us all the time if we will let Him.

Let Jesus be your Saviour and then He will help you live for Him.

Yours in the Crucified One,
Aunt Anna

READING TIME

We may live thousands of miles apart but we all read. Perhaps not at the same moment or for the same reason, but we do all read. What do we read? How do we read? Is there a purpose in our reading? These are essential questions.

Naturally, as you will have already guessed, we are suggesting that you read *"Grace and Truth."* Read it as this subscriber does whom we now quote, "Your magazine is the one which I read from cover to cover. It is FIRST among the Christian publications." Such words inspire us to write this copy.

Here at the *"Grace and Truth"* home base the officers and staff work hard that you may read. Here they plan, create, and produce reading matter, with but one steadfast purpose in mind: to give you the best for your reading time. We believe *"Grace and Truth"* merits your reading it from *cover to cover.*

For your own Bible study purpose be sure to use the articles published in *"Grace and Truth."* They are exclusively Bible study material.

The Sunday School Lesson expositions are exceedingly helpful for the Bible teaching Sunday School teacher. And the "Children's Talks"; use them regularly in your children's department. You will find them stimulating to the mind of the child. Or when at home with the children use them for an evening of reading and meditation.

The "Youth's Department" with its monthly stories. You'll like the enjoyable stories which always gleam with the gospel message of salvation . . . and not only are these stories a good time for the children but for us older folk as well.

In times like these it is the part of wisdom to consistently read that which will stimulate spiritually. May we urge you to become an active, regular reader of *"Grace and Truth."* Use *"Grace and Truth"* with your daily Scripture reading. Use *"Grace and Truth"* to help you lead some soul to Christ today.

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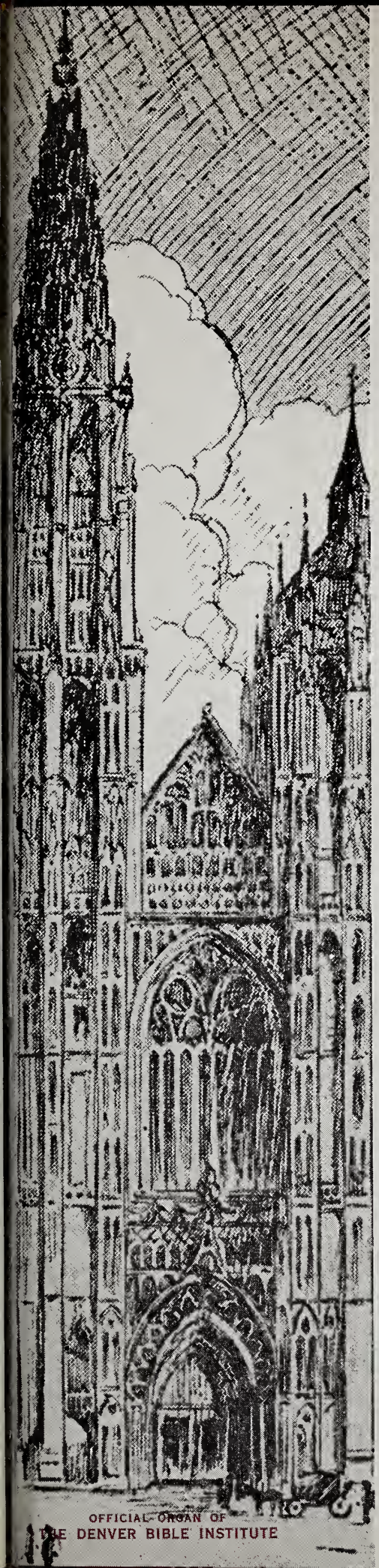
Who His own self
bare our sins in His own
body on the tree, that we,
being dead to sins, should
live unto righteousness:
by Whose stripes ye
were healed.
1 Peter 2:24



OFFICIAL ORGAN OF
THE DENVER BIBLE INSTITUTE

Death Number

GRACE AND TRUTH

CLIFTON L. FOWLER : EDITOR

August . . . 1937

WHAT

WOULD YOU DO ?

If you were facing the opening of another school year with inadequate housing facilities to accommodate even the students who are planning to return to school this fall to resume their course of study?

If you were receiving applications and inquiries from prospective students desiring to enter training for Christian service and you realized that you were not able to provide dormitory space for them?

This is the two-fold problem confronting the officers and staff of the Denver Bible Institute at this time.

Three pledges, just recently received, one in the amount of $1000.00, another for $450, (the estimated cost of constructing one room) and the third for $100.00, together with the amount which has already been received in pledges and cash gifts makes a total of $2350.00 toward the building the new men's dormitory.

But this is just a good beginning. Others must be burdened of the Lord to give and to give generously if provision is to be made soon.

WHAT WILL YOU DO ?

The need is great and the time is short. Confident that God will continue to move upon hearts to make the needed provision, we press on. We believe that all who love God's Word and who are eager to see young men and women trained to go forth with the life giving message will not permit this urgent need to pass by unheeded.

THE DENVER BIBLE INSTITUTE
2047 Glenarm Place Denver, Colorado

"GRACE AND TRUTH"

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DOCTRINAL STATEMENT

of the Denver Bible Institute
and of *"Grace and Truth"*

THE TRINITY
The triune God, Father—Gen. 1:1, Son—John :30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men nature—Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan—Job 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ—ike 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ the only atone-ent for sins—Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith the shed blood of Jesus Christ—Acts 13:38-39.

ERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts e world of sin, and regenerates, indwells, en-htens, and guides the believer—John 16:8; I r. 3:16.

ETERNAL SECURITY
The eternal security of all believers—John 10: -29.

SECOND COMING OF CHRIST
The personal, premillennial, and imminent re-n of our Lord Jesus Christ—Acts 1:11; I ess. 4:16-17.

HELL
The eternal, conscious punishment of all un-ved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH
All believers in this dispensation are members the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation m all worldly and sinful practices—James 4:4; m. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS
The obligation of the believer to witness by ed and word to these truths and to proclaim Gospel to all the world—Acts 1:8.

AT THE HELM

CLIFTON L. FOWLER, *Editor-in-chief*

IN THE DEATH NUMBER

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AS THE EDITOR SEES IT

DEATH NUMBER

THERE is one experience in the game of life that no one can dodge. It is the final chapter—the exit. Of course all are interested in this subject, so we have prepared several articles on little-discussed but often-pondered subjects in the realm of death. The man of God must not be deceived by the many false voices that promise new information concerning the other side. The clairvoyant spiritist can make your hair stand on end but he can not fulfil his claim to acquaint one with the other side. Only God's Book gives the true information and no man should think above that which is written. Let's stay with the Book. Our prayer is that you shall be helped through our humble efforts to be faithful to His Word.

MONKEY CLAWS

DR. GUSTAVUS ADOLPHUS EISEN, scientist, on his ninetieth birthday a few days ago, made the following comment on modern women: "Ancient women dyed their fingernails, but nothing like the modern fashion. No women of ancient times ever colored her nails a deep red as seen today. It makes women's fingers look like monkey claws—horrible!"

Modern women, not satisfied with the looks God gave them, must daily find new ways of making themselves look more unnatural. One cannot look at the painted specimens seen on our streets today without being struck with the artificiality of modern women, and which cannot help but leave the impression of lack of depth of character and real womanly virtues that, when possessed, make women truly beautiful.

Of all the artificialities that women have taken on to attract attention, there is none so unreal as that of the deep scarlet fingernails seen everywhere. The professor's comments on this practice are graphic enough to require no elaboration or further comment.

God calls Christians to noble standards. How it must grieve Him when the Christian woman practices these things which even disgust non-Christians with no standards at all.

The apostle Paul's instructions to the Christian women of his time are as applicable today:

> That women adorn themselves in modest apparel, with shamefacedness and sobriety, not with . . . costly array but (which becometh women professing godliness) with good works.

This does not for a moment condemn the Christian woman dressing attractively. The attractively, and at the same time modestly and naturally attired Christian woman, instead of being a stumbling block to others, will by her very dress be a testimony, and will possess the kind of beauty God gave to woman. —E. G. L.

"THEY REASONED WITH THEMSELVES"

THE art of reasoning is a good exercise of the mental faculty and certainly has the approval of society and endorsement of God. In fact, God encourges it. He says, "Come now, and let us reason together" (Isa. 1: 18). But He never intended that man should begin to think independently, becoming ungodly and God-hating. While God purposed that man should use his reasoning powers to figure out all sorts of problems, He did not want to be eliminated from man's thoughts.

The phrase used in the title is found frequently in the Gospels and reveals the self-reliance of the scribes and Pharisees. When they wanted to persecute our Lord they "reasoned with themselves." When they wished to challenge one of His doctrines or miracles "they reasoned with themselves." The trouble was that they had forgotten God's Son. They did not wish to reason with Him.

The only sensible and scriptural attitude for a man to take is that taken by Paul, "Our sufficiency is of God." Another angle is brought out by the writer of Proverbs "Lean not unto thine own understanding. In all thy ways acknowledge Him." The Psalmist carries the thought still further: "Through Thy precepts I get understanding"; "the entrance of Thy words giveth light"; "it giveth understanding unto the simple." God's invitation in Isaiah to reason with Him when applied to you and me means to read His Word and be transformed thereby. He speaks to us through the pages of that Book. The Psalmist's prayer should be ours "Give me understanding according to Thy Word."

NAZIISM

RECENT *Associated Press* reports published in newspapers all over the United States carry the most appalling information concerning Nazi teaching on the subject of the Jewish God.

The teaching referred to is an anti-Jewish handbook sponsored by German leaders and placed in the hands

the school teachers of Germany. The vindictiveness this handbook against the Jew was bad enough, but becomes particularly sinister when there is made a btle attack against our Lord and Saviour Jesus Christ.

The authors of this book, according to the *Associed Press*, particularly counsel the teachers of Germany make a "sharp distinction between Christ and Jaheh."

As every Bible student knows, the Jahweh of the ld Testament and the Christ of the New are one and e same person. To deny Jahweh is to deny Christ. o spurn Jahweh is to spurn Christ. They cannot be parated. They are one. This handbook informs the erman teachers that men can expect "no mercy from y Jewish God" and that "Jahweh is unjust." If Jaheh is unjust then Christ is unjust, for the two words e simply different names for the same glorious person.

This is a most subtle form of blasphemy and should stantly open the eyes of God's people everywhere to e terrible and satanic attack which, in most clever d adroit fashion, is being made by Naziism upon the effable and blessed person of our Lord and Saviour sus Christ.

The most awful thing about our new political ovements all over the world is that when we get to e heart of them they turn out to be really religious inad of political, and the religious in every case speak e language of the Antichrist and breathe the very eath of hell.

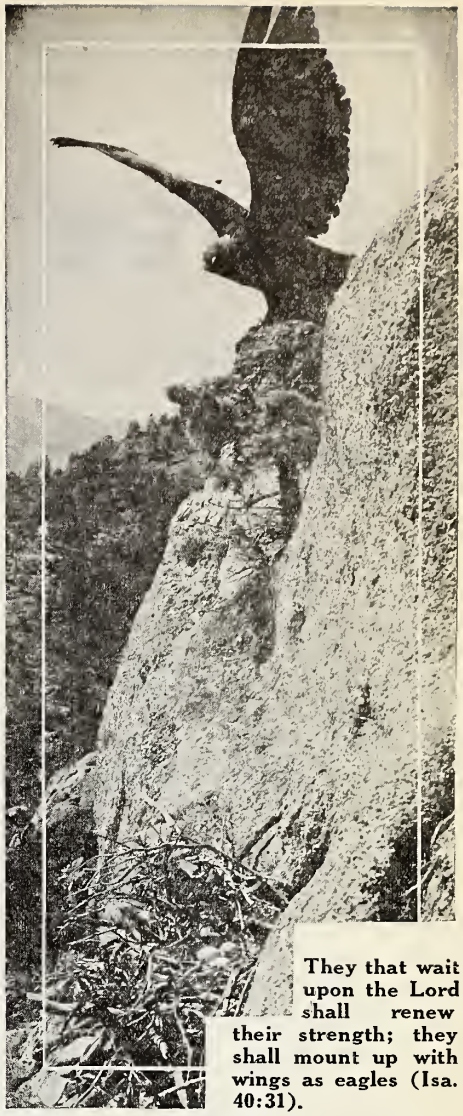
SPECIAL LABOR DAY SERVICE

As a special feature of the Second Annual Bible nference sponsored by the Institute, plans are now der way to combine the services of the closing day the conference with a day of outing at Institute rk. If the weather permits, the entire conference gram will be transferred to this beautiful mountain rk, located some twenty-six miles from the Institute mpus. The schedule for the day will include a rning outdoor service at 11:00 o'clock with Rev. ctor C. Kelford of Waterloo, Iowa, bringing the essage. Then at 1:00 o'clock an old-fashioned basket ner will be served, everyone bringing their lunches. e afternoon will be left open for recreation, hikes, mes, and Christian fellowship. At 6:00 o'clock lunch ll be served, followed by a campfire devotional ser-e, and the concluding message of the conference by r. Kelford.

Drivers will be provided for anyone unaccusned to driving in the mountains. Arrangements for nsportation from the Institute Campus to the Park uld be made with Rev. Joseph Edwards, Transporion Manager. Cars will leave the Campus not later n 8:30 A.M. Anyone desiring to enjoy a day of creation and Christian fellowship is most cordially ited to attend. —C. R. L.

D. B. I. RALLY DAY

On Sunday, August 15, graduates, students, forr students, and friends of the Denver Bible Institute, coming from Canada, Illinois, Indiana, Wisconsin, and Michigan, gathered for a day of fellowship at the Bible Church of Three Rivers, Michigan. Rev. Elmer Seger, class of '33, of Embarrass, Wisconsin, was the speaker of the morning, delivering his message at 11:00 o'clock. A fellowship dinner was served at noon. At 2:30 P.M. a service featuring testimonies of graduates and students laboring in various fields was arranged. The special speakers on this program were Rev. Elton Crowell, a former student, and pastor of the Memorial Baptist Church of Jackson, Michigan, and Rev. Ralph E. Obitts, '30, a member of the Institute faculty, who, together with Rev. Henry Dahl, '35, have been engaged in deputation work this summer. At 6:30 P.M. the motion pictures of the Institute activities were shown, followed by the concluding service of the day with a message by Rev. P. J. Clifford, '33, pastor of the Bible Church. The following telegram tells of God's blessing upon the day of fellowship:



They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles (Isa. 40:31).

AUG 15 PM 9:42

NL - KALAMAZOO MICH
DENVER BIBLE INSTITUTE

GREETINGS IN THE NAME OF THE LORD FROM THIRTY TWO STUDENTS AND FORMER STUDENTS AND MANY FRIENDS STOP YOUR MESSAGE RECEIVED JOYFULLY STOP WE HAVE HAD A WONDERFUL TIME OF FELLOWSHIP STOP LIKE OLD TIMES STOP PICTURES VERY GOOD FIRST THESSALONIANS 3:12

D B I RALLY

We urge graduates and students in other localities to follow the example of our Michigan representatives. —C. R. L.

(Continued on page 243)

Death is a subject that man, with all his knowledge, knows little about. But God's Word throws much light on it. In fact, all we know about death is found in the Bible. Our Editor gives us an exceedingly helpful study on this little-understood theme. —E. G. L.

Three Ways to Die

BY THE EDITOR

THE Bible presents several ways to die. In this brief study we wish to set forth three of them. We first discuss:

I. THE DEATH OF THE BODY

THIS is the most familiar kind of death. In fact, when men use the word "dead," or "die," or "death" in ordinary conversation, this is the sort of death they are speaking of. They have in mind the death of the body. The newspapers regard death as news. Consequently, when a man shoots his brains out, or a leading citizen is struck by a giant spike dropped from a painter's scaffold seventeen stories above, or a child is mangled by a Streamliner—all such cases find their way into the newspaper. The death of the body is looked upon as interesting news. Or if a bunch of workers is sent to the undertaker's by the fury of the picketing strikers, or Moscow executes eighteen more "comrades," or a couple thousand more refugees are demolished by an air raid in Spain—all these instances are rushed into the headlines, because everybody seems interested in the death of the body. And the newspaper editor may use the word death as frequently as he wishes and never explain which kind of death he is talking about, for every one knows that the various news items have to do with physical death—the death of the body.

The Bible has much to say about physical death, but since the word death is used in biblical writings with several other meanings, it is necessary to carefully observe the context in order to make sure that physical death is the kind of death being spoken of in any given passage. Indeed, the only method to determine which death is meant in any passage where the word "death," or cognate words and expressions, occurs, is by the employment of the Context Principle.

This is by no means difficult. The veriest tyro at Bible study could quickly and easily discover the passages of Scripture referring to the death of the body. Let us glance at a few of the large number of occurrences to be found in the Bible.

In Revelation 1:18 the text is speaking of our Lord Jesus. The words are:

> He that liveth and was DEAD.

This passage can only be speaking of the death of the body. It refers to the death of Jesus Himself, and the reference to Him as the One that *"liveth"* points to the resurrection. The context plainly indicates that we have here a passage which speaks of physical death.

Hebrews 11:35 is equally as definite:

> Women received their dead raised to life again.

The language of the immediate context leaves no doubt as to what realm the word death is to be applied. It is another reference to the death of the body.

Throughout Paul's writings are discussions employing the word death. A striking example is I Corinthians 15:16:

> If the dead rise not, then is not Christ raised.

Here, again, the context inescapably indicates that the Apostle is speaking of the death of the body.

In unfolding the truth about the death of the body, the Holy Spirit brings forth certain facts which are worthy of consideration.

It is the death of the body which brings about the separation of the soul from its flesh residence. This is clearly taught in II Corinthians 5:8. In this passage the word "death" does not occur, but the remarkable expression "absent from the body" is employed to mean death. The passage reads,

> We are confident, I say, and willing rather to be absent from the body and present with the Lord.

The teaching of this statement is too clear to require elucidation. It only needs faith. The great Apostle shows clearly that for a believer in Christ to be absent from the body (which is death and is called being "dissolved" in verse one) is to be present with the Lord. Hence we see that the Holy Spirit, speaking through Paul, is asserting with startling clarity in II Corinthians 5 that the death of the body involves the separation of the body from the soul which has dwel in that body during the period we call our "lifetime."

The Scriptures also teach that the death of the body is that death which puts an end to our earth experience This fact is taught in the same passage we have just observed in II Corinthians 5, while it says, "and present with the Lord." This is in fullest agreement with human experience. All men know that death cuts of their earth activities and their earth experiences.

In the sixteenth of Luke, the Saviour tells the story of the rich man and Lazarus. In this story both

men die. The rich man, being an unbeliever, goes to hades. Lazarus, being a believer, goes to Paradise. The point, so clearly shown, is that, for believer and unbeliever alike, death takes the soul from the earth, ends the activities of life, and necessitates the quick laying away of the body from which the soul has departed.

It is also important to observe that the death of the body does not end consciousness. The Scriptures do not teach soul-sleep.

The Saviour's story of the rich man and Lazarus demonstrates this truth most satisfactorily. Both of the men are dead, and have left these earthly scenes, but both of them are fully conscious. Although dead, they could see, for it says, "In hades he lifted up his eyes and seeth . . . " Although dead, they could feel, for it says, one is in "torments" and the other "comforted." Although dead and the body buried, they possessed spiritual attributes or elements which answer to the members of the physical body, for it says, "Let Lazarus dip the tip of his finger in water and cool my tongue." Both of the dead men have spiritual members, for one has fingers and the other has a tongue. Although dead, they could exercise memory, for Abraham is definitely quoted by our Lord as saying to one of the dead men, "Son, remember." Although dead, they are capable of mental activity and argumentation, for when Abraham makes a definite statement, one of them answers back with impudent contradiction, "Nay, Father Abraham." And although dead, they can hear, for they effortlessly conduct a protracted conversation. Although dead, they are capable of deepest emotion, as is shown by the fear and love of the one who wanted a warning message borne to the members of his family who were still living upon the earth.

Our Lord could scarcely have made His teaching more clear. Death does not end consciousness, but rather it is the entrance into a new and enlarged experience of consciousness in the spiritual state beyond the grave. The old familiar definition which says that "death is the cessation of being" is shown to be false, by the words of the Saviour Himself.

Thus it is seen that God's Word teaches that the death of the body brings about the separation of the soul from the body, ends this present earthly experience, and leads into a thoroughly conscious state.

Such facts should awaken men to the seriousness of meeting death without the protection of the Saviour.

We turn to the consideration of another kind of death.

II. THE DEATH OF UNBELIEF

THE man who has not accepted Jesus Christ as his personal Saviour is said by the Word of God to be dead. It is in I John 5:12 that the Spirit of God declares unto us, "He that hath the Son hath life and he that hath not the Son of God hath not life." When it is remembered that the Scriptures everywhere teach that the way to have the Son is by faith, it instantly becomes evident that when the Holy Spirit says, "He that hath the Son hath life" it is tantamount to saying that "he that believes hath life, and he that believes not hath not life." Hence the truth which appears throughout Scripture, that the man who has not accepted Christ is dead—dead in unbelief, is dead in his sins.

This astounding spiritual fact is reiterated by the apostle Paul in Ephesians two where he says,

> God . . . even when we were dead in sins, hath quickened us together with Christ . . . for by grace are ye saved through faith.

Thus we see, the saved have their salvation through faith, consequently, the unsaved have their lack of salvation through unbelief. And those who do not possess salvation but are still in their sins are dead—dead in sins. Life is by faith, death is by unbelief. It is truly amazing that any man would persist in unbelief when there is so much at stake. Why should any man remain dead when there is life for a look at the Crucified? Now is the accepted time.

And there is another kind of death set forth in Scripture.

III. THE DEATH OF BACKSLIDING

ONLY a Christian can experience the death of backsliding. When a Christian drifts away from his Lord, that is backsliding and that is spiritual death. When the apostle Paul would speak of this particular kind of death he used language which could not easily be misunderstood.

> For if ye live after the flesh ye shall die.

The context is speaking of believers only. The entire passage is a discussion concerning believers. The statement can have nothing to do with unbelievers. The words "to be carnally minded is death" are an awful admission that Christians may drift into carnal mindedness, and give us the appalling result—death. Since Paul so clearly teaches in this very chapter of Romans the Eternal Security of the believer (Rom. 8:1, 38-39), the death here spoken of in no wise involves or affects the salvation of God's child. His salvation remains intact, but he becomes "carnally minded" and *dies*. The death which befalls the carnally minded Christian is the death of backsliding. Instead of involving his salvation, this kind of death involves his rewards. When a believer becomes carnally minded, his prayer life breaks down, his communion with his Heavenly Father suffers an interference, and the fruits of the Spirit disappear. He is not lost, but he is dead—it is the death of backsliding.

Paul speaks of it again in this same chapter. The message is strikingly similar to that which is found in Romans 8:6. This passage is 8:13.

> For to be carnally minded is death, but to be spiritually minded is life and peace (Rom. 8:6).

It is an ultimatum concerning the Christian life. Paul is emphatically declaring, You can't follow carnal, or fleshly, practices and escape spiritual death. When carnality controls, death follows as night the day. It is the death of backsliding.

(CONTINUED ON PAGE 242)

You may have been one of those who has asked the question below. The answer given here by Mr. Lindquist is a good sound one, supported firmly by Scripture.

IS CAPITAL PUNISHMENT SCRIPTURAL?

BY E. GLEN LINDQUIST

Not long ago the daily papers contained the account of the campaign of a wealthy society woman in England against Capital Punishment. She sought to prevent the execution of a certain murderer by appealing to the authorities and by seeking to sway public opinion. To accomplish this end she hired aeroplanes to fly over the city of London and over the prison where the execution was to take place, dropping literature against Capital Punishment. When the time arrived for the execution to take place, she had a car equipped with a public address system at the gates of the prison blaring out its protest against the taking of a human life by the law.

Is the shedding of blood either by an individual or a government ever justifiable? The Englishwoman mentioned above is one of the many today who are strongly opposed to Capital Punishment. Are they right or are they wrong in their position? That they are conscientious in their convictions on the subject no one can gainsay. The subject before us is indeed one of vital interest.

In deciding the position he is to take in this controversy, the earnest Christian need only determine the position of the Word of God on the subject. If it is possible to find teaching on Capital Punishment in the Scripture, then the right side of the argument is the biblical side. Surely the Word of God is a more dependable standard on which to base our convictions on the issues of life than human opinion, no matter how well meaning it might be.

Is Capital Punishment scriptural? In seeking the answer to our question we will trace the subject through the dispensations, beginning with the first murder, which is a logical place to begin.

CAPITAL PUNISHMENT AND THE AGE OF CONSCIENCE

The history of man is not very old before the crimson blot of the first murder appears to splotch almost its very first page. A young man murdered his own brother. You remember the story. Cain was furious at what he wrongly thought was favoritism on God's part toward his brother Abel. His wrath was so great that in his blind fury he slew his own brother. God, in pronouncing judgment on Cain, decreed that he should be a vagabond and fugitive on the earth. Cain, like many a cowardly killer of the present day, though he showed no mercy himself, pleaded for mercy. Ar God granted him his request. God put a mark on hi lest anyone finding him should kill him. We fi that in the dispensation of Conscience, at least in Cain case, Capital Punishment was not demanded. Is t the position of the Bible in every dispensation? Ar if not, why not? Having found God's position on ar subject, will not that position always remain the same Yes and no. Individual spiritual truth is the same every age; but God does change His governmental ar national policies in different dispensations.

The dispensations are periods in which God is te ing out seven of man's different theories of gover ment. Consequently, it is natural that God's politic governmental, and national policies should change wi the dispensations.

For proof of this statement we might take f example the teaching concerning the Sabbath. T Sabbath was given during the Law dispensation to nation—Israel. The keeping of the Sabbath was n an individual proposition for it was given to a natio But now, in the present dispensation, the Sabbath h been done away with. The Bible says to the believer this age concerning the Sabbath (which was given be a type of the rest that we have in Christ and whi was fulfilled when Christ came), "Let no man jud you . . . in respect of the Sabbath" (Col. 2:16). He is an instance of a national truth changing with t coming of a new dispensation. It is a fundament principle in Bible study that individual truths nev change; dispensational and governmental truths do.

CAPITAL PUNISHMENT AND HUMAN AUTHORITY

The flood marked the end of the Conscience d pensation and the beginning of the dispensation Human Authority. At the very outset of the dispen tion, God, in giving instructions to the human ra making a fresh start, lays down the ultimatum: "Wh so sheddeth man's blood, by man shall his blood shed" (Gen. 9:6). Here we have a complete rever of the policy concerning Capital Punishment. In t old dispensation it was forbidden; in the new dispen tion it is commanded. Is it not significant that with t institution of human government and human author in a more complete sense than it had ever been know

(Continued on page 241)

DO SUICIDES GO TO HELL?

BY ERNEST E. LOTT

This old, puzzling question should be settled once for all, in the minds of those who read this article. Mr. Lott gets his information from the only reliable source—God's Word.

SUICIDE always has been a gruesome way to die and is revolting to one's finer sensibilities. It seems to be the coward's way out of difficulty. However, in spite of its repulsiveness, it has grown in popularity until the number who choose this way to die has grown quite alarming. Legislation has even been passed to curb its influence. In America alone the number in one year (1933) was 25,000. "Do these unfortunates go to hell?" someone asks. We shall seek to answer the question by raising four more questions.

WHAT CONSTITUTES A HELL-DESERVING SIN?

BEFORE we can hope to satisfy our own minds on the subject we must determine what makes man deserving of punishment in hell. After careful study we must say that degrees of sin do not enter into the question when God considers man's case. "The wages of sin is death" says Paul in Romans 6:23, and he makes no differentiation in sin. "The soul that sinneth, it shall die" warns the prophet with the same terrible finality. A sin before God is just a sin, and whether big or little, will send a man to his eternal death.

But the story does not end there, for Jesus came into the picture and "tasted death for every man" (Heb. 2:9). So, since the sins are paid for, man does not go to hell because of sin. He goes to hell BECAUSE OF REJECTING JESUS CHRIST. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). The hell-deserving sin is UNBELIEF.

WHAT CAUSES SUICIDES?

THERE are a lot of outward reasons for suicide such as business failure, marital shipwreck, disappointment in love, dope, liquor, despondency, jealousy, and "the expression of profound personal dignity" (Japanese). But down beneath the outer shell we see the real cause—*failure to believe in Christ and a hereafter.* A very popular secular magazine found on every magazine stand says of the Japanese suicide problem, "One factor in Oriental suicide is the lack of a belief in a hell of the Christian type in after life." This testimony of a secular magazine puts to shame the skepticism of present day Modernism which has the audacity to call itself Christian, has given us the correct answer.

America does not have an organization like that of Japan called the "Let Us Die League," but the number who take the so called easy way out is appalling. Between 1929 and 1933 over 100,000 Americans chose this method. Belief in Christ would have cut this number to two figures or less. Our reason for not cutting the figure to zero is because some Christians have taken their lives. Japan has been cursed with a Suicide Island where thousands have leaped to their death into a burning volcano, a warrior class (with 2,000,000 members when abolished by law) which committed hara-kiri (honorable suicide), and a "Let Us Die League" which is a Buddhist offshoot. Such wholesale movements would be an impossibility if Christ were honored and worshipped. This is heathenism in the raw.

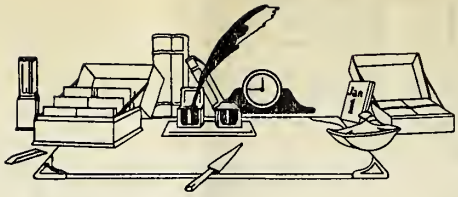
WHAT HAS CAUSED THE BELIEF THAT SUICIDES GO TO HELL?

PERHAPS the one single incident responsible for the uncertainty in people's minds in regard to this subject is that of Judas' suicide. That Judas hanged himself is undeniable (Matt. 27:5). That he was lost and went to hell is inescapable in view of the plain statements of the Word, "Judas by transgression fell, that he might go to his own place" (Acts 1:25). It is evident from this that a decision was made by Judas concerning his future state. Jesus Himself gave a statement about Judas' salvation. "While I was with them in the world, I kept them in Thy name: those that Thou gavest Me I have kept, and none of them is *lost,* but the *son of perdition*" (John 17:12). The evidence is convincing. Judas was a lost man. But Judas' method of death does not enter the consideration of this question any more than does his betrayal of Jesus. Neither one sent him to hell. They may add to his punishment in hell but his decision to *believe not* in Jesus (John 6:64) guaranteed his residence in the devil's lake of fire.

WHAT IS A SUICIDE'S FATE?

OUR answer to this must of course be in principle rather than in specific cases. The way a man dies has nothing whatsoever to do with his eternal destiny. The question, instead of being "How did you die?" will be "What did you do with Christ?" If we were to take the other position we would be guilty of letting human deeds decide a man's fate. Then if his method of death had something to do with his final abode, his character of life would also have the same consideration. But

(CONTINUED ON PAGE 242)



THE EDITOR'S MAIL BAG

During the past few weeks we have been encouraged by the words of appreciation received from old and new subscribers alike. It is of special blessing to note that regardless of whether they have been subscribers for a short or long time, their enthusiastic testimony concerning the blessing received from the magazine is the same.

A new subscriber from Wisconsin writes,

> "Grace and Truth" has come to me for three months now. How eagerly I look forward to each copy of it, and what blessing I received from the message on the yielded life.

And an old subscriber living in Montana writes,

> I believe I have taken "Grace and Truth" for nearly ten years—haven't looked it up to see for sure—but this much I do know, that I cannot get along without it.

It is our earnest prayer that the message set forth each month shall continue to bring rich fruitage in the life of each and every member of our "Grace and Truth" family.

The Montana subscriber quoted from is not the only one who finds he cannot get along without "Grace and Truth." Two other testimonies of similar character were received in the mails recently.

From Iowa:

> I would hate to be without this magazine in my home.

From Georgia:

> I am enclosing $1.50 for renewal of "Grace and Truth" magazine. It is so helpful, a source of much joy. I feel I cannot get along without it.

We are especially gratified by such testimonies for we have sought in every way possible to make the magazine indispensable to Sunday-school teachers, pastors, and Bible-loving men and women everywhere. From cover to cover it is designed to fill the need of those who desire a strictly Bible study magazine.

A pastor from Tennessee writes:

> I am on the train going to Oklahoma for meetings. Am reading "Grace and Truth," the greatest magazine to me in the world.

An enthusiastic subscriber from Colorado pens these words:

> I thought when you brought out the "False Religions" number of "Grace and Truth" in November, 1935, and a little later the "Soul" number and other numbers equally good, that you were setting up a dangerous standard—one so high that it would be difficult to attain to it in future issues. But number after number continued to bring scriptural teaching and blessing. The magazine should be better known.

A subscriber in Pennsylvania also is of the same opi ion, for he says,

> I think your magazine is better every month.

Praise the Lord! He has answered our prayer, for ea issue is prayerfully prepared and every effort is put for to make each issue just a little better than the previo one.

You will be blessed by the words of a mission secr tary receiving the magazine:

> May God continue to richly bless your faithful ministry in these needy days which in one sense appear to be growing darker, but in another sensc brighter and brighter in view of His imminent coming.

We are deeply grateful for our God-given privile of sending forth the clear message of the grace of G in a day when there are so many "isms" that would co fuse and perplex. "Grace and Truth" is fundamental fr cover to cover. From California comes this corroborati testimony:

> It is a sound and fundamental magazine and we enjoy it immensely.

Two mothers have written in expressing their appr ciation for the Days of Youth Page for children. You w be interested in what they have to say.

From New York:

> I enjoy "Grace and Truth" a lot. My little girl can hardly wait for the magazine to come. She loves the Days of Youth.

From Pennsylvania:

> We enjoy "Grace and Truth." The children enjoy it very much too. Thank God we can have good, clean stories such as the Days of Youth in this magazine instead of some of the devil's magazines for them to read in our home.

Would to God that more parents had such high co victions concerning the kind of books and stories th children read. It is because the editorial staff realized t need of good, wholesome stories for children that t Days of Youth Page was inaugurated in our magazi While this page was designed especially for children, have learned of many men and women who read t stories from month to month and have been richly bless thereby.

It has been interesting to learn of the different s tions of the magazine which different subscribers turn first. Some read the Harvest Field first. Others turn the Days of Youth Page immediately upon receiving magazine. Many begin with the editorials and read straig through. We shall be interested to learn which port

(Continued on page 242)

BOOK  REVIEWS

CONDUCTED BY THE EDITOR

PERILS OF THE LATTER DAYS

We do not look upon Dr. Patmont as a "calamity howler" as some would dub him even though he points the warning finger at present world affairs. He has the Scripture as his backing and that is enough to satisfy any believer.

As stated in the Foreward, Dr. Patmont used some previously published material bringing it up to date and adding new chapters of recently acquired information. His observations on Communism, Socialism, "Father Divine," Evolution, and Foreign Aggression are most illuminating and instructive. He may put too much credence in heavenly or atmospheric phenomena but his great bulk of evidence is interesting, to say the least.

The book is worth while reading and should cause every Christian to look up, for His coming is at hand.

"PERILS OF THE LATTER DAYS," by Dr. Louis Richard Patmont, price $1.00 cloth. Published by Fundamental Truth Publishers, Findlay, Ohio.

LOOKING INTO LIFE

The author makes some keen observations as he complies his analysis of Life. He shows real soundness of Bible study in making note of such vital doctrines as "Standing and State," "The Old and New Natures," and "The Security of the Believer." How our souls are helped to find straight teaching in a day of error. All "looks" in these days bring heartache and despair except the "Upward Look." It alone comforts the soul, allays fears, and revives the faint spark of hope. The last chapter of this book dwells on that "Upward Look." Instructive and inspirational, this book deserves a wide circulation.

"LOOKING INTO LIFE," by Paul M. Tharp, price, cloth, 75 cents. Bible Institute Colportage Association, Chicago, Illinois.

FIGHTING THE GOOD FIGHT

Here is a wholesome book for the boys and girls. Though the plot is not so exciting as one might desire, yet he finds himself gripped by it till he must finish it before he lays it aside. If ever there was a book that taught boys and girls the importance of doing what one believed was right, and the fact that doing right always pays in the end, this one does. If the reader does not finish the book with tears in his eyes, we are very much mistaken. We feel that the book would be stronger if it made the way of salvation plainer, through faith in Christ as Saviour. One might get the implication that salvation was by "fighting the good fight." Otherwise we can give the book our hearty endorsement as a good book to put in the hands of boys and girls, for it not only entertains, but it teaches exceedingly worthwhile standards, while telling a gripping story.

"FIGHTING THE GOOD FIGHT," by H. F. Ellison. Published by Pickering and Inglis, 14 Paternoster Row E.C.4, London. Also Edinburgh and Glasgow. Price, $1.00.

IF THE MINISTER IS TO SUCCEED

Do you yearn to be a successful minister of the Gospel? You will find this book exceedingly helpful. After wide experience as a pastor himself and after observing the successes and failures of other ministers, the writer concluded that a successful ministry is never an accident, but that there are certain common causes of effective spiritual leadership. The book is loaded with valuable suggestions and cautions offered by 43 outstanding church leaders in correspondence and interviews with Dr. Brown. In the well rounded out discussion, the book is divided in chapters as follows: If the Minister is to Succeed: (1) He Must Make the Right Use of Time; (2) He Should Be a Life-Long Student; (3) A Pleasing and Forceful Personality Will Be an Asset; (4) Financial Integrity Is Essential; (5) A Challenging Pulpit Message Is Indispensable; (6) Diplomatic Leadership Will Help; (7) Efficient Pastoral Work Is Important; (8) His Major Emphasis Must Be on Evangelism. It is truly a valuable book. However, we feel that the book would find great acceptance with Fundamentalists if a certain organization of churches which is known to be outstandingly Modernistic were not so highly commended and if well know Modernists were not quoted right along with those who preach the fundamentals of the faith that we love. Ministers will find thi book exceedingly helpful, nevertheless.

"IF THE MINISTER IS TO SUCCEED," by U. S Brown, D. D. Wm. B. Eerdmans, publishers. Price, $1.50

ROSES IN DECEMBER AND OTHER SERMONS

Another refreshing book from the pen of Herbert Lockyer. The book contains twelve sermons, "Roses in December" being the name of the first one. The titles of the other eleven sermons are as follows: "The Terrible Crystal"; "The Lonely Morsel"; "In the Beginning"; "Justification by Faith"; Christmas Every Day"; "Love that Constrains"; "The Secret of a Cheerful life"; "The Blazing Lamp"; "A Rock in a Weary Land"; "Things that God Cannot Do"; "Preparing to Meet God." Herbert Lockyer's messages are always fundamental and scriptural, and never fail to exalt Christ. His sermons are refreshingly new in their presentation of the old, old Story. If you want to give a good book to a friend, give this one. It will bring real blessing.

"ROSES IN DECEMBER AND OTHER SERMONS," by Herbert Lockyer. William B. Eerdmans, Grand Rapids, Michigan, Publishers. Price, $1.00.

WILLIAM QUARRIER AND THE ORPHAN HOMES OF SCOTLAND

If you are looking for a real stimulating biography, read this one. It is the story of the founding of the Orphan Homes of Scotland. William Quarrier, like George Mueller of Bristol, was a man of remarkable faith. His father died when he was but a child so he was forced to begin work at a very early age to help support the family. His own hardships as a child resulted in a determination to help unfortunate children when he became a man. We quote his own words: "When a little boy I stood in the Street of Glasgow, barefooted, bareheaded, cold, and hungry, having tasted no food for a day and a half, and, as I gazed at each passer-by, wondering why they did not help such as I, a thought passed through my mind that I would not do as they when I would get the means to help others." This resolve of childhood was never forgotten. His work is a monument to the faithfulness of God to provide in answer to prayer. Since the beginning of the work in 1871, 20,591 children were received into the home up to October, 1936 and the total amount of money received was 2,731,431 pounds. If you want to have your own faith greatly stimulated, be sure to read this book.

"WILLIAM QUARRIER AND THE ORPHAN HOMES OF SCOTLAND," by Alexander Gammie. Published by Pickering and Inglis, 14 Paternoster Row, E. C.4, London. Also Edinburgh and Glasgow. Price, $1.25.

(CONTINUED ON PAGE 243)

THE BEREAN AFRICAN MISSION

The Foreign Missions Department of the Denver Bible Institute

IRVING LINDQUIST, SECRETARY

A WORD FROM MRS. AMIE AND MISS JOHNSON

The following are extracts from letters recently received from our missionaries now in Belgium. We felt that our "Grace and Truth" family would enjoy them as much as we have here at the home base.

> Am wondering how warm it is over there. The last few days have been lovely. Belgium is so foggy, damp, and cold that it seems so good to have the sunshine. Don't believe I have been really comfortable since being here until these last few days.
>
> Belgium is such a small country that no land goes to waste. Every vacant space in the city is full of flowers. The tulip season is just about over. You NEVER in your lives saw anything so beautiful. Every house in Belgium has three things if possible—a flower garden at the back of the house, or flowers in the house, and all have dogs, cats, and birds. You see every one out with their dog on a leash. There are many children also, but you hardly ever see children on the streets here except as they go to and from school. They play in their back yards or go to the parks under the care of a chaperon. And they surely obey better than we are used to seeing children obey at home. They are pale little things, and thin. One wonders if it is the lack of sun over here that makes them so or what it is. They are a well dressed people and love the arts.
>
> We in America take life too fast. Here in Belgium everybody shuts up shop and goes home at noon. And they do not open until 2:00 P.M. Then they have tea at 4:00. Even the steamship companies and everything else closes. And there are two things here that are most commendable: one is respect for law. There is hardly any crime. The other is the mail service. We have four mail deliveries a day and two on Sunday! Another thing that you would all notice here is the way they scrub the sidewalks and the outside of houses, etc. . . .
>
> We appreciate the faithfulness of the donors who have stood by us through the formative period of the Mission. Most folks would rather support a work that has big reports to make and all things going full force. The getting of legal recognition and territory seems so material to some that they lose interest. But those who have given for the founding of the work will have greater joy when the work really gets under way in Congo. On my second term in Congo I helped to open a new work and I do not know of any work anywhere that gives the joy that primitive work in Africa gives. To see those native boys and girls come out of darkest heathenism and change under the power of the Holy Spirit into fine upright Christians, able to read the Word and lead others to Him, brings joy beyond expression or comparison. So encourage our supporters to be faithful in their prayers and in their giving and He will greatly reward them.

Mrs. Amie and Miss Johnson are spending hours each day in the study of French. Mrs. Amie says that she has studied several other languages before but she finds the pronunciation of French to be the hardest of them all. But despite their busy program both in study and in attending to various duties in connection with the work of the Mission, they find time to be patriotic. They say,

> We are going to the service in memory of our boys who fell here in Belgium during the World War. There are 348 buried on the French Border just three hours drive from here. There will be busses to take us FREE, so of course all the American missionaries are going. It will be a real privilege, we feel. They are doing the same thing in France and we hear that General Pershing will be at the service in France. Wish he were to be here too.

Let us pray much for these missionaries of the cross. They are faithfully representing us on the front lines and it is our privilege to bear them before the throne of grace. And please do not forget to pray about their regular support. There has been a beautiful response on the part of a large number of their donors, but there is still need in their salary accounts.

LINDQUIST DEPUTATION TRIP

Mr. and Mrs. Irving Lindquist spent a period of over three weeks in California which they felt was very profitable. They were privileged to present the work of the Mission at various churches, both in Los Angeles and vicinity, their Sundays and Wednesdays being quite crowded, and having several week-day engagements.

Their stay in California was made especially enjoyable by the fellowship of several relatives and friends, among them being Rev. and Mrs. Harry A. Sprague of Upland, California, who at present are on leave of absence from D. B. I. They also had a happy time of fellowship with Rev. and Mrs. Archie Yetter at Pomona, California where Mr. Yetter is pastor of the Grace Fundamental Church.

Mr. and Mrs. Lindquist are now in Oregon where they have been given several openings to present the work. Please bear these young people before the throne of grace that the Lord shall continue to give them open doors and that God's people shall be stirred to give and to pray for the furtherance of His work in Congo.

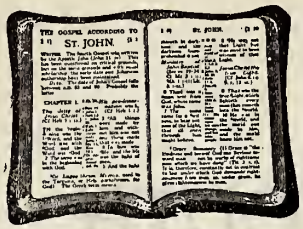
MR. LOUIS ARKEMA

"God leads in marvelous ways. I praise Him for leading me to go to the Congo under B. A. M."

Mr. Arkema's clear-cut testimony concerning his guidance to the Congo under the Berean African Mission appeared in the May issue of "Grace and Truth." He is a choice young man, utterly devoted to the Lord Jesus, and eager to go forth bearing the story of Jesus and His love. Mr. Arkema graduated from the Day School of the Denver Bible Institute (an intensive four year course) and is planning to take a special medical missionary course before going to the field. Pray for this young man and for the other young people that have applied to the B. A. M. that their support may soon come in so that they may take the Message of Life to dying souls.

BIBLE SEED THOUGHTS

CONDUCTED BY JOSEPH J. EDWARDS



"THE WAGES OF SIN"

II Cor. 1:3-4

I. THE SOURCE OF ALL TRUE COMFORT—God
"The God of all comfort"

II. THE TIME OF COMFORT—The Time of Need
"Who comforteth us in all our tribulation"

III. THE PURPOSE OF COMFORT—That We May Comfort Others
"That we may be able to comfort them which are in any trouble"

IV. THE CHARACTER OF COMFORT—That Which Comforts Us
"By the comfort wherewith we ourselves are comforted of God"

—C. L. F.

THE SEVEN OPENINGS OF REVELATION

I. A DOOR IS OPENED IN HEAVEN
Rev. 4:1

II. THE SEALS ARE OPENED
Rev. 6:1-9

III. THE ABYSS IS OPENED
Rev. 9:2

IV. THE TEMPLE OF GOD IS OPENED
Rev. 11:19

V. THE TABERNACLE OF TESTIMONY IS OPENED
Rev. 15:5

VI. THE HEAVEN IS OPENED
Rev. 19:11

VII. THE BOOKS ARE OPENED
Rev. 20:12

—Unknown

JEW AND GENTILE "TOGETHER"

I. DEAD IN SIN "TOGETHER"
Eph. 2:1-3

II. RAISED UP "TOGETHER"
Eph. 2:6

III. SEATED "TOGETHER"
Eph. 2:6

IV. FRAMED "TOGETHER"
Eph. 2:21

V. BUILDED "TOGETHER"
Eph. 2:22

Conclusion: "For a habitation of God" —W. L. T.

DIVINE DELIGHTS

I. DIVINE POSSESSIONS—"Thou art mine"
Isa. 43:1

II. DIVINE CONSOLATION—"Fear not"
Isa. 43:5

III. DIVINE COMPANIONSHIP—"I will be with thee"
Isa. 43:2

IV. DIVINE DESIGNATION—"Witnesses, servants"
Isa. 43:10

V. DIVINE ESTIMATION—"Who loved us"
Gal. 2:20

VI. DIVINE REVELATION—"Your Holy One, your King"
Isa. 43:15 —F. H. P.(ickford)

COMFORT

Romans 6:23

I. THOSE WHO ARE DEAD IN SIN—Unbelievers
Eph. 2:1-5

II. HE WHO DIED FOR SIN—Christ
Heb. 10:10
II Cor. 5:21
John 1:29
I Pet. 3:18
I Pet. 2:24

III. THOSE WHO SHOULD BE DEAD UNTO SIN—Believers
Romans 6
I Pet. 4:1-2
I Pet. 2:9

—C. R. L.

PAUL'S PRAYER

Eph. 1:18-19

I. THE "WHAT" OF CALLING
Eph. 1:3
Eph. 6:12
Eph. 3:10

II. THE "WHAT" OF HIS INHERITANCE
Heb. 1:2
Isa. 53:11

III. THE "WHAT" OF HIS POWER
Isa. 11:16
Eph. 1:19-21
I Cor. 15:3, Eph. 2:5-6

—W. L. T.

RESTORATION

I. THE NEED OF RESTORATION
John 15:5
Rom. 8:13
Gal. 6:8

II. THE CONDITION OF RESTORATION
II Chron. 30:6
Isa. 1:19
I John 1:9

III. THE GROUND OF RESTORATION
Isa. 1:18
Heb. 10:19-22
Eph. 2:13

IV. THE BLESSING OF RESTORATION
Joy and Gladness
Ps. 16:11
Isa. 35:10

—H. A. W.

THE ABSURDITY OF ATHEISM

Ps. 14:1—"The fool hath said in his heart, There is no God"

I. BECAUSE IT ASSERTS THAT CREATION IS WITHOUT A CAUSE
Isa. 45:6
Neh. 9:6

II. BECAUSE IT CONTRADICTS THE UNIVERSAL CONSCIOUSNESS OF MAN
John 12:32
Phil. 2:10

III. BECAUSE IT IS THE UTTERANCE OF THE HEART (NOT THE JUDGMENT) EVEN OF FOOLS
Ps. 14:1
Prov. 28:26

—D. P. K.

THE DAYS OF YOUTH

CONDUCTED BY HAZEL N. JOHNSON

CAN A CHILD UNDERSTAND?

(Concluded in this issue)

"Dear Jesus," began the childish voice, and to the mother's ears the voice had never been so sweet and appealing. "I thank You for dying for mother and me, and —and—did He die for daddy too?" she asked looking up.

"Yes, dear, He did," replied the mother.

"And daddy, and I guess you must have died for everybody, Jesus. I—I—want you, Jesus—I—Help me mother," she appealed.

"Just tell Him you love Him and want Him for your Saviour," said the mother.

"I do love you, Jesus. You died for me. I want you for my Saviour. And, Jesus, will you save daddy too? I love him but he chews dirty tobacco. Jesus make him stop, so Muvver and me won't have to clean that old spittoon.

Amen."

Smothering a laugh, the mother took the child in her arms and held her tightly. "Dearest, you do love Jesus, don't you?"

"Um hum," nodded the child.

"Now, we must pray that daddy will accept Jesus too," said Mrs. Baker.

"But—but he goes to church and goes to see the priest, and the priest prays for him, he told me so."

"Yes, darling," said Mrs. Baker, surprised that Janet had understood so much, "but the church we are going to doesn't have a priest, it has a preacher, and we don't need to go to a priest, we can go right to Jesus in prayer."

"Oh, Muvver, I like that," said Janet with one of her bright, happy smiles.

That evening Mr. Baker came home and washed up without saying anything; then sheepishly he grinned at Lena and said, "Well, I got kinda hot last night, didn't I?"

With relief his wife said jokingly, "Yes, you bad man, aren't you ashamed of yourself?" and with that she kissed him.

"Well, I got mad," he replied, but he was not angry now and Lena was glad.

After supper the dishes were done; Mr. Baker sat in his usual place in the kitchen, his feet on a footstool, and his spittoon by his side. He was reading when the door bell rang.

With fear Mrs. Baker opened the door; she was sure Mr. Cane would come again even though he had not said that he would. There he stood, smiling, hat in hand, and with a cheery greeting, he came in.

"Well, hasn't it been lovely today? You can feel spring coming. Makes me want to get out on a farm and smell fresh-turned sod again."

"Yes, it has been. Have you lived on a farm, Mr. Cane?" asked Mrs. Baker.

"Yes, when I was just a youngster I used to get out at five o'clock in the morning, milk cows, feed hogs, come in to breakfast, then work alongside of my father in the field until dark. I loved it, even though every muscle in my body would be so tired when I came in at night that I'd fall asleep as soon as I would touch the bed."

A rustle of Mr. Baker's newspaper in the kitchen told them that he was there and that perhaps he was listening.

"So you have known hard work too, Mr. Cane?"

"Yes, and I still know it. So many people think all a preacher has to do is sit around and gossip with the women. We do have to do some talking with the women, and that in itself is hard work for a man who loves the outdoors, who likes the feel of a plough handle, who has been used to long hours in the saddle. A preacher's work is just as trying, just as wearing to the body, as any farm work I've ever done, and it's a lot more nerve racking," he said loud enough to be heard in the kitchen.

"Well, after saying that, Mr. Cane, I cannot ask you to sit down and talk—" began Mrs. Baker.

"Oh, yes, you can. Talking about the Lord is always a pleasure and blessing. Nor is that gossip, which I hate." Sitting down in an easy chair he continued, "I hear you have a small daughter, Mrs. Baker. How old is she?"

"Just five this month. She has gone to bed already. She loves the Lord, and only this morning in her sweet childish way she took Jesus as her Saviour. Do you think she was too young?"

"Not a bit."

And so they talked for a while. At last rising, Mr. Cane said, "I must be going, but first I want to tell your husband good night."

The time that Lena had been dreading, yet hoping for, had come. She followed the evangelist into the kitchen. He approached Mr. Baker again with outstretched hand.

To her amazement, John rose and took the preacher's hand as he said, "Good evening," even in a friendly voice.

"Good evening, Mr. Baker, do you have that horsewhip ready?" he asked with a smile.

Slowly John's face broke into a smile also and he even managed a little chuckle. "You weren't much afraid of me, I see," he said.

"No, I wasn't, Mr. Baker. I have learned long ago that if I let folks scare me out as easily as that I would not amount to two hoops as a preacher," he said, seating himself in one of the chairs Mrs. Baker had placed near her husband.

"Maybe you learned that when you were following a plow all day or from long hours spent in the saddle."

"Oh!" thought Mr. Cane, "so he had heard, and so that was why he was more friendly." Aloud he said, "Yes, I learned many valuable lessons on the farm. I wish every boy could live on the farm. It makes real men out of them and God needs men today. Men who are not afraid of hard work, men who are willing to be ridiculed and not retort back, men who are brave, and good, and strong.

wish I qualified better than I do."

This utterly disarmed Mr. Baker, and he said, "Oh, ou're not so bad. Guess you'll pass."

"Thank you, Mr. Baker, but I did not come here to alk about myself. I came for the very reason I came last ight, to talk with you about the Saviour," said Mr. Cane, oming directly to the point.

"Oh!" said Mr. Baker. It was only a word, but it said uch. It intimated that he was not enthusiastic at the rospect but that he would consent to listen.

"Mr. Baker," began the evangelist, "there is only one ay of salvation. 'Jesus is the Way, the Truth, and the ife.' On the cross of Calvary He died for our sins. There as no other way for them to be met. There is only one ay that we can come to Jesus and that is by simple faith n His finished work on the cross. Do you believe He died n the cross?"

"O yes," said Mr. Baker.

"Then do you believe He died on the cross for you?" sked Mr. Cane quietly.

"Yes, I do," answered Mr. Baker just as quietly.

"Now let us go a step farther. Do you believe you eed a Saviour?"

"Certainly," agreed Mr. Baker.

"The logical and reasonable step to take then, Mr. Baker, is to take Him as your Saviour," urged Mr. Cane.

"But I am a Catholic, and we believe—"

"Never mind what you believe, Mr. Baker, God's Word ays, 'There is one Mediator between God and man, the an Christ Jesus,' will you take that One as your Saviour?"

Now that he had approached the moment of decision, e hesitated, his face flushed, his hands clenched, and he aid, "No, sir, I will not." The refusal was flat and sounded nal.

"Mr. Baker, before I go, will you kneel with us in a ord of prayer?"

"Yes, I'll do that," he consented reluctantly.

So together they knelt. Mr. Cane and Mrs. Baker did ot see John as he quietly took the tobacco from his mouth nd placed it in his ever-ready spittoon.

The preacher prayed earnestly but briefly, and Mrs. Baker started to pray. Then a thing happened which had ever happened in that home before. A pitter patter was eard on the floor upstairs, and started down the stairs. They all looked up as a little white robed figure came nto the room, and without a moment's hesitation walked o her father and threw her arms around his neck.

Mr. Cane, fully trusting his Saviour, realized that the ord was taking a hand in this night's conference and he aited and prayed silently.

"Why Janet," Mr. Baker started almost sternly, "what re you doing getting up after you were put to bed?"

"Daddy," she said, and her little arms tightened around is neck, "Daddy, I heard your voice and I couldn't sleep. wanted to tell you something."

"Well, what is it?" he asked.

"Today, Daddy, I've been talking to Jesus about you," e began.

"You've been doing what?" asked the astonished father.

"I've been prayin'—Daddy, Muvver and I love Jesus and e want you to love Him, too. He's nice, Daddy, and not ke that priest you go to see all dressed in black."

"Janet, stop talking and go to bed," ordered the embarrassed father.

"In a minute, Daddy, but I wanted to tell you Jesus oves you, and Muvver loves you, and I love you, Daddy—ill you do—will you love Jesus too?" This child meant uch to Mr. Baker and as she looked into his face pleadngly, it seemed that for the first time he realized what a nner he was, and how he did need Jesus.

He bowed his head and clasped the child to him. She elt a tear fall on her arm. Then all were startled by a eep sob as the man let go of his reserve and pride and aid, "Oh, God, I do need you."

Mr. Baker was at his side instantly, and kneeling, aid, "Mr. Baker, we all need Him. Will you now take him as your Saviour?"

"Yes, yes, yes," he said. Oh, I have been so wrong. I hought all I had to do was to confess to a priest, pray hough to Mary, and all would be right. But now I see that only the Saviour can take away my sin. Oh, how many years I have lost, how many years I have wasted. I see it all now. Oh, God forgive."

"God does forgive, my brother, because He has payed the debt for all those sins. Mr. Baker, let's have another word of prayer, thanking God for the victory gained tonight."

How differently they prayed now, with thanksgiving in their hearts for the salvation of one who had been so long outside the fold. When the evangelist was telling them good night, Mr. Baker said, "I want to thank you, Mr. Cane, for being interested in me. I want to thank you for coming here these two nights and I am sorry I was so rude."

"You are fully forgiven, my friend; our old natures fight a step such as you have taken here tonight. I thank God for your stand for Him."

"Oh!" said Mrs. Baker, as she took Janet in her arms. "I am so happy."

"I am too, Muvver," said the child sleepily.

The next morning for the first time in that home, the Lord was thanked for the food. That day was different from other days, for now the whole family belonged to the Saviour.

They were a happy family, but one dark cloud remained. Mr. Baker, though a Christian, did not see the need of giving up his tobacco. His wife talked and argued. "But John, now that you are a Christian, folks will think it strange that you still hang on to that dirty habit."

"Can't help it, Lena. It's part of me," he had returned.

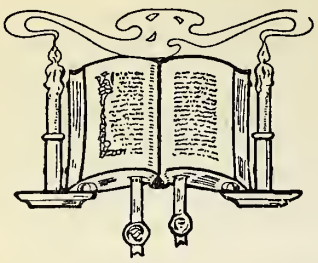
So for many weeks the spittoon still had its place by his chair.

Every evening when he returned from work, little Janet would get his footstool, the evening newspaper, and then with a frown on her little face bring his tobacco and spittoon. One evening as usual she brought his slippers and waited until he had put them on; then she brought the evening newspaper from the porch where the paper boy had left it; then she picked up the spittoon and placed it by his side. He was immediately deeply interested in an item on the front page and did not notice anything peculiar when, instead of handing him his tobacco, she held out a stick of gum. Quietly she sat down in her little rocker by his side as was her custom. She was also chewing viciously on a stick of gum and there Mrs. Baker found them. Softly she stepped to John's side and lightly touched his shoulder. With a finger on her lips she motioned for him to be quiet and to look at Janet. He moved his newspaper just enough so he could see his daughter who was at that moment trying to gather enough saliva from her little cheeks so that her mouth was drawn all out of shape. Then she spit into the spittoon. Not realizing she was being watched, she started chewing her gum again, and rocking. In a minute they could see her shove her gum back of her teeth and start gathering saliva for another spit. Glancing up, she saw her daddy watching. Mother was hid behind the paper. She said, "Daddy, why don't you spit?"

"Why, Janet, I don't have to when I chew gum."

"Oh, and here I've been spittin' all this time. I hit it most as good as you do, too, see?" she said, holding up the spittoon. "Doesn't it look terrible?" Then getting up she wrapped her arms around her daddy's neck and said, "Why don't you chew gum all the time, Daddy? Then—then—Muvver and I wouldn't have to wash that dirty old spittoon. Oh, I know," she said with a bright idea, "Muvver this morning was looking for a dish to plant some bulbs in. That spittoon would be fine, Daddy—Daddy—? She waited for his answer.

Mr. Baker was doing some thinking. With surprise he realized that he had been reading and chewing, not tobacco, but gum, and he had not missed his usual chew until Janet had asked him why he did not spit. He realized how terrible it must have been all these years for Lena to have to wash that dirty spittoon. Reaching up he took his wife's hand, and letting his newspaper fall on the floor, he lifted Janet with one arm onto his lap. Then looking from one to the other he said, "Folks, I'm through. I'll never chew again. It's been an expensive habit, a dirty habit, it's gotten hold of me so I crave it, but I'm through." Then standing Janet on the floor, he picked up the spittoon and said, "Here, Lena, take this, wash it for the last time and use it for flowers."



Expositions by Ernest E. Lott
Illustrations by Albert Mygatt
Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

LIGHT ON THE LESSON

International Sunday School Lessons

Third Quarter, Lesson 10 **Sunday, September 5, 1937**

GOD REQUIRES SOCIAL JUSTICE

Lesson Text: Leviticus 19:1-18 and 32-37
Devotional Reading: Amos 8:4-8

Golden Text:

"And as ye would that men should do to you, do also to them likewise" (Luke 6:31).

There has been much talk about social justice and how to bring it about. The lesson today presents God's standard or ideal on the subject, but we are not free to say that it is possible to attain it fully in the present day. It is true that an adjustment should take place, but such cannot occur until the Kingdom is brought to earth by the return of Jesus Christ. The best that we can hope to do is teach the right principles to others and then live them out in our own lives. We shall divide the lesson into two parts: I. Man's Responsibility to God (Lev. 19:1-8); II. Man's Responsibility to His Fellow Man (Lev. 19:9-18 and 32-37).

I. MAN'S RESPONSIBILITY TO GOD

One of the first things that God made clear to Israel was that she was a holy people. The significance of this was that she was set apart, in other words, God's chosen nation. While not every individual Israelite was saved or under the blood, yet Israel as a nation was looked upon by God as being saved. When He says to Israel, "Ye shall be holy" He is saying to the individual Christian of whom Israel is a type, "Ye too shall be holy."

One of the common practices of the heathen nations round about Israel was idol worship. Jehovah is a jealous God and wants the undivided worship of His people. On this subject He said, "Turn ye not unto idols, nor make for yourselves molten gods" (vs 4). Leviticus twenty, verse two gives us a little insight into some of the terrible practices of idolatry. The picture is found in the little phrase "that giveth any of his seed unto Molech." Molech was the name of a heathen god whose figure was made out of brass, to which human sacrifices were offered. It was the custom to offer children on the arms of this brazen idol, who were consumed by the fire kindled within the idol. It was such practices as this that God hated. Nor was this warning without provocation: Israel had previously made a golden calf at the foot of Mount Sinai while Moses was talking with God. In connection with idolatry the reference to the transformation of the Thessalonians who had been idol worshippers always refreshes our hearts: "Ye turned to God from idols to serve the living and true God" (I Thessalonians 1:9).

In the instructions concerning sacrifices, God is careful to emphasize that worship should be at the offerer's own free will—God says as much in verse five. From the days of Adam God has left with man the power of choice. He wants the worship and devotion of every man but He will not force man to give it to Him. "If any man will do His will, he shall know" (John 7:17). Isaiah also has a valuable contribution to this principle: "If ye be willing and obedient, ye shall eat the good of the land" (Isa. 1:19).

Verses six, seven, and eight outline instructions concerning sacrificial worship. The significance of these instructions in our own worship is that God has laid down certain instructions which He expects us to follow. He has told us to pray in Jesus' name. He has admonished us to forsake not the assembling of ourselves together. He has told us that the way to worship is in spirit and in truth, and of course no one can worship unless they meet the first requisite of a blood-washed heart (John 14:6).

II. MAN'S RESPONSIBILITY TO HIS FELLOW MAN

In the remainder of our lesson text will be found eleven various kinds of sin that God wants ruled out of men's lives. The first one that is mentioned is greed or selfishness. This is one of the biggest sins of the world today. It is this thing that causes thousands of people to starve to death every year. In the days of Israel's settlement of the land, God inaugurated a very beautiful practice in the reaping of the harvest. The commandment was that the owner of the field should not reap the corners of the field or the grain that should fall upon the ground. He was to leave this for the poor people to collect for their needs. God has purposed that there shall be enough food for all mankind. It is sin which puts so much grain in storage in one part of the world that a famine results in another part. There will always be drouths, floods, and pests, but those that have food should give to those that have not. In the story of Ruth and Naomi we find a practical example of the poor gleaning in the fields of the rich (Ruth 2). Those who do not own fields are supposed to give just the same. The saints at Corinth gave to the needy at Jerusalem (II Cor. 8 and 9). The writer of Proverbs brings out the difference between the slothful and the righteous on this subject: "He (the slothful) coveteth greedily all the day long: but the righteous giveth and spareth" (Prov. 21:26). God loves a cheerful giver and a

Paul reasons, I Timothy 6:7, since we brought nothing into this world we can take nothing out of it, therefore it is better to be charitable.

The second sin that is dealt with is that of theft (vs. 11). Whether it be a candy bar or a bank roll, stealing is sin. To one addicted to stealing, Paul gave this practical advice: "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4:28).

Another sin which goes hand in hand with theft is falsehood. Ofttimes one must lie in order to cover up his sin of stealing. Of course we recognize that all sin comes from the old nature which we have with us all the time. The apostle Paul especially identifies both lying and stealing with this old man (Eph. 4:22-28).

The next admonition has to do with fraud. Verse 13 defines fraud as robbing our neighbor or withholding the wages of one who has rightfully earned them. The Scripture makes clear that the laborer is worthy of his hire and uses the illustration of the ox treading the grain, saying that the ox shall not be muzzled. The ox which does the work has a right to eat and everyone who works has the right to be paid. James refers to this latter kind of fraud: "Behold, the hire of the laborer who has reaped down your fields, which of you kept back by fraud" (James 5:4). The book of Jeremiah has a significant reference to this kind of fraud in the building of a house: "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbors' servant without wages, and giveth him not for his work" (Jer. 22:13). Another practice which is not mentioned here is to underpay the laborer. This is true in some of our industry today. All that we can say is that such is out of harmony with God's plan, for the laborer is worthy of a legitimate living wage. Let Christian employers pay their help in the spirit of the golden rule.

Even though man has been the recipient of so much of God's mercy and grace, he is prone to be heartless and unmerciful in his dealing with others. The Lord Himself illustrated this in His parable of the debtor who was forgiven a large debt but who refused to forgive those who owed him a little. Here in verse fourteen the Lord warns against cursing the deaf and putting a stumbling block before the blind. God wants his people to be merciful and tenderhearted. Special commendation was given to King Josiah because he had a tender heart: "Because thine heart was tender, thou didst humble thyself before God . . . I have even heard thee also, saith the Lord" (II Chron. 34:27). And then Paul puts tenderheartedness and forgiveness as the Christian's obligation in the light of Calvary: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

Verse fifteen deals with the subject of justice. Real justice is based on the attitude of God toward man. God is no respecter of persons. The rich and the poor alike receive the same dealing from God. We are told that the Jewish courts, in order to be impartial in judgment, made the rich and poor dress exactly alike and both were addressed with the same courtesy. We can see clearly the equality of the poor and mighty in the case of law, but we must remember that man's position in life is varied and those who are in positions of authority deserve respect. We must not imbibe the communistic spirit of the hour which insists on a re-distribution of wealth and equality socially, industrially, and economically. The century's biggest theft and wildest lie was when the Soviets stole the throne of the Romanoff's on the pretense of giving the Russian peasants equality. The communistic idea was tried in Russia and found to be a failure. The reason was because it is fundamentally wrong. God wants EQUALITY in the courts and FAIRNESS in everyday life.

Verse sixteen takes up the subject of gossip. One who gossips is a tale-bearer. A tale-bearer is one who either consciously or unwittingly tells things that are not supposed to be told. "A tale-bearer revealeth secrets: but he that is of a faithful spirit concealeth the matter" (Prov. 11:13). James talks about the slippery tongue that can bless one moment and curse the next: "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (James 3:10). A bridled tongue is an absolute requisite to right Christian living.

The subject of hate which is a sin of the heart is dealt with next. It is interesting to note that verse seventeen and eighteen declare that the opposite of hate is to love thy neighbor as thyself, and he who loves will rebuke his neighbor. It says, "Thou shalt in any wise rebuke thy neighbor and not suffer sin upon him." This is the same truth advanced by Paul in Galatians 6:1: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness." One of the ways to love our brethren is to point out their faults to them in the spirit of love and meekness.

One of the evils of Communism is disrespect for parents and old age as well as authority. The admonition of verse 32 is: "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God." One of the signs of the apostasy is disobedience to parents and despision of those that are good (Rom. 12:13).

Another virtue of the Christian life and one which God enjoins Christians to manifest is that of hospitality. God says of such: "Thou shalt love him (the stranger) as thyself"; "distributing to the necessity of the saints; given to hospitality" (Rom. 12:13).

And last of all the merchant is enjoined to be honest in his dealings with his customers. The merchant should have just balances, just weights, and just measures. Deuteronomy 25:13 speaks of those dishonest merchants who buy with one kind of weight and sell with another. The Christian should be honest in all of his dealings for honesty pays the best dividends. One of the dividends will be respect for the Christ Whom we claim to love.

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Fritz Kreisler, a musician beloved, says: "I receive messages from many quarters of the globe, telling me my music brings men and women happiness. If that is so, then I am happy. As to the financial end of my art, to be quite truthful, just as my dear father did not believe in selling his medical knowledge, so it nauseates me to have to sell my musical ability. I was born with music in my system . . . Do you thank birds for flying in the sky, or do they charge you fees for singing in the woods? Music is too sacred to be sold. And the high prices the musical celebrities charge are a crime against society.

"I have my own way to solve this problem for myself, and to keep my conscience free: I never look upon the money I earn as my own. It is only a fund entrusted to my care for proper disbursement. How can I squander money on myself while there is so much misery, so much hunger, in the world? I feel morally guilty in ordering a costly meal, for it deprives someone else of a slice of bread—some child, perhaps, of a bottle of milk . . . You know where I live; you know what I eat; you know what I wear. My beloved wife feels exactly the same way about these things as I do. In all these years of my so called success in music we have not built a home for ourselves. Between it and us stand all the homeless of the world. For the welfare and progress of the human race, for the very preservation of civilization itself, a revaluation of individual and national success is essential."

—Lucius H. Bugbee in "The Senior Quarterly"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. What was the status of the nation of Israel before God? (Exod. 19:6; Isa. 62:12)
2. What was God's admonition to Israel concerning idol worship? (Lev. 19:4; Exod. 20:3-5; 23:24; 34:14, 17)
3. In what attitude was worship to be performed, that of necessity or by free will? (Lev. 19:5; 22:19, 29; Ps. 9:1-2; 34:1; 40:8)
4. What is the prerequisite to the worship of God? (Acts 16:31; John 3:16; 5:24; 4:23-24; 14:6; Heb. 10:14-22)
5. What are the instructions God has laid down for the believer's worship today? (John 4:23-24; Heb. 10:25; 13:15)

6. What great universal sin has caused so much suf fering from starvation? Explain. (Prov. 1:19; 15:27; 21: 26)

7. Where does the sins of theft and hate originate? (Jer. 17:9; Prov. 26:24-26; Gal. 5:19-20)

8. What is God's attitude and rule concerning the laborer and his hire? (Luke 10:7; I Tim. 5:18; Matt. 20:8)

9. What are some of the true Christian virtues which should be manifest in our lives daily? (Heb. 10:24; Eph. 4:32; Ps. 39:1; Prov. 21:23; I Pet. 1:22; Rom. 12:9)

10. What should be one of the Christians distinguishing characteristics in his dealings with others? (Rom. 12:17; II Cor. 8:21; 13:7; I Tim. 2:2; I Pet. 2:12)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

The Bible is God's Word to you and to me. How we love to read the letters that some loved one has written to us, because in that letter they tell us of their love for us, and how they long to see us. In our Bible we read of the Saviour's love, and how His love for us sent Him to die on the cross of Calvary. Because of this we love Him dearly.

But the same Bible which tells us of His love, also tells us that we are sinners. "All have sinned, and come short of the glory of God." It does not say that "some" have sinned, but that "all" have sinned. Since all have sinned, then all of us need a Saviour. The Lord Jesus came to this world as the Saviour, and He longs to be your Saviour, for as a sinner, you need a Saviour.

Many times we see our need of the Saviour, but we forget that there are others who are without that Saviour. In John 3:16 it says, "God so loved the world that He gave His only begotten Son." The Saviour LOVES. He loves you, He loves me, yes, He loves everyone.

In the same Bible that tells us of the Saviour's love we read that we, too, should love others as He loves. Hi love never changes, but many times our love does. Ou love usually depends upon how some one has treated us If we liked their treatment then we loved them, and i we did not like what they had done, then we failed t love them.

I have often heard boys and girls, yes, and sometime men and women, say, "I love so and so, but I don't lik so and so." What is it that makes the difference? Sup posing that the Lord Jesus should love some of us, and no love others. Then we might not be loved of Him. Th Lord's love for us does not depend upon what we do o what we might say, but He loves because He is love.

In the Old Testament days God laid down some law for His people that they might not only think of them selves, but that they might think of others and thei needs. In Leviticus, the ninth chapter, God has laid dow some of those laws: "Thou shalt" and "thou shalt not. These give us His thought for our lives. Some things H desires that we do; and some things He desires that W shall not do.

But as we come to the New Testament we find tha again the Lord reminds us of this very thing. "This i His commandment, that we should believe on the name o His Son, Jesus Christ, and love one another, as He love us."

Let us always love those that Jesus loves. He love us one and all, and since He loves us all, then we can lov one another too. How much sweeter our lives will be whe we let His love flow through our lives to others. Ou written Bible tells of the Saviour's love for this sinfu world, but does your life show to others that Jesus loves

Yours in the love of the Saviour,
Aunt Anna

Third Quarter, Lesson 11 **Sunday, September 12, 193**

A NATION NEEDS RELIGIOUS HOMES

Lesson Text: Deut. 6:6-9; 11:18-25
Devotional Reading: II Tim. 1:3-6

Golden Text:

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

The designation "religious" as it is used in the title of this lesson, should not be taken too literally. Religion covers the gamut of worship whether it be of the true God or the thousands of false gods. What we need is Christian homes and not religious homes. However, we are sure that the Christian home is what is meant by the committee. A home is more than a house made out of four walls and a roof. A home is where members of a family abide in affectionate fellowship. A Christian home is one in which Christ is honored and worshipped. To us such a home is the ideal American home. We study our lesson from three angles: I. The Ideal Home Has Godly Parents (Deut. 6:6; 11:18); II. The Ideal Home Has Instructed Children (Deut. 6:7; 11:19); III. The Ideal Home Has a Christian Testimony (Deut 6:8-9; 11:20-25).

I. THE IDEAL HOME HAS GODLY PARENTS

The true home has its beginning in wedlock. The reason that we must emphasize this is because companionate marriage has become so popular in the last few years. This kind of marriage is no marriage at all, for the two parties involved agree to live together without being joined in legal marriage until such time as either one of them decides to discontinue the arrangement. Such practice is more than illegal, it is unholy and ungodly.

When a young man or a young woman seeks a life partner, they should beware lest they disobey the Scripture which admonishes against an unequal yoke with an unbeliever. In other words, a Christian should not marry an unbeliever. Paul puts it very pointedly when he says, "What part hath he that believeth with an infidel?" (II Cor. 6:13). Sometimes the husband and wife are both unbelievers, and then one finds the Lord as his Saviour. One may ask whether a separation should take place. Paul answers this question in I Corinthians 7: "If any brother hath a wife that believeth not, and she be pleased to dwel with him, let him not put her away" (vs. 12). Then, o course, the believing party should seek to bring the othe one to the Lord. Peter, in speaking to wives who fin themselves in such a predicament, gives the followin advice: "Married women, in the same way, be submissiv to your husbands, so that even if some of them disbe lieve the Word they may, apart from the Word, be wo over by the daily life of their wives, after seeing you daily lives so chaste and reverent" (I Pet. 3:1-2, Weymout Translation).

It is one thing for both the husband and wife to be lieve in the Lord Jesus as their personal Saviour, but it i another thing for them to live a consistent Christian life i the home. If there be no children the responsibility remain the same because no one lives unto himself. Both partie should seek to lead each other into higher and bette things which is a sweeter communion with the Lord. Bu if there be children, the obligation is even more acut Children see, hear, and understand more than we giv them credit for. They can see the inconsistency of fathe leading family devotions out of First Corinthians thirtee and then cursing neighbor Jones because his dog dug u the garden. They do a lot of thinking and sometimes talk ing when mother is irritable, cranky, and complainin until the preacher rings the doorbell. The parent wh remonstrates must first demonstrate. David said of hi own conduct at home: "I will walk within my house wit a perfect heart" (Ps. 101:2). Joshua gave as his own testi mony: "As for me and my house, we will serve the Lord (Josh. 24:15). The command that was given by the Lor in our text was: "Therefore shall ye lay up these My Word in your heart and in your soul" (vs. 18). The purpos of laying up the Word in one's heart is to fortify onesel against evil: "Thy Word have I hid in mine heart, tha I might not sin against Thee" (Ps. 119:11).

The reason why it is so important for the parent t

take the Word in his heart and soul first is because the transformation must come from the inside out, rather than from the outside in. Christ Himself taught this when speaking to the Pharisees. He said: "Cleanse first that which is within the cup and platter, that the outside of them may be clean also" (Matt. 23:26).

II. THE IDEAL HOME HAS INSTRUCTED CHILDREN

The entire responsibility for the training of children lies on the shoulders of the parents. Perhaps the mother will have a little more opportunity in the training because she is with the children more hours of the day than the father. But since God holds the father responsible as the head of the home, we must say that the task is a mutual one. In regard to His Word God said, "Ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up" (vs. 19). Alas, some parents consider their spiritual responsibility fully met when they send their children to Sunday-school. This is not in harmony with the plain teaching of the New Testament. "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). There is also an illuminating verse in Isaiah on this subject: "The father to the children shall make known Thy truth" (Isa. 38:19). Then there is the example of Timothy, who, as a child, received spiritual instruction undoubtedly from his parents: "From a child thou hast known the Holy Scriptures" (II Tim. 3:15).

The instructed Christian parent will recognize that the child must come to a definite acceptance of Jesus as his personal Saviour in order to be a Christian. It is far better to start too early than to wait until it is too late. No one knows exactly the age of accountability; it may be less than five, or it may be more, we cannot tell. One good test is this: if a child is old enough to know the difference between sin and righteousness, then he is old enough to accept the salvation of Jesus Christ. Jesus endorsed the salvation of little children in Matthew 18; in verse two we see Him setting a little child in the midst of them. In verse fourteen He says that it is not the will of the Father in heaven that any of these little ones should perish. Therefore it is the father's and mother's obligation to lead their children to Christ at an early age.

It is impossible for the parent to bring up his child in the nurture and admonition of the Lord if he does not handle his children scripturally on the subject of discipline. Every child has an old nature and therefore is prone to sin. In this day of child psychology and sparing of the rod we must turn again to the writer of Proverbs who says, "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame . . . correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul" (Prov. 29:15-17). And then everyone knows the truth of our golden text: "Train up a child in the way he should go: and when he is old, he will not depart from it." We do not mean that the parents should be brutal, it is an insult to God to even think that He meant brutality in the application of the rod. The child that is brought up under good discipline will be more easily attracted unto the things of the Lord.

III. THE IDEAL HOME HAS A CHRISTIAN TESTIMONY

Jehovah was so desirous that each Israelite's home should show forth His Word that He told them to place copies of His Word upon the doorposts of their houses. The Jews carried out this request literally, using a glass box in which was placed a portion of the Law and attached it to the doorpost. The Jews even went further than this: they bound upon their arms and foreheads phylacteries. These were the same thing as the glass box on the doorpost except that they were made out of leather and small enough to be attached to the arm or forehead. They too contained a portion of the Law (Deut. 6:8).

Literal commands to Israel become spiritual commands when applied to us, and so our homes should shine forth God's Word by their godly example. The Christian parent by his spiritual decorum will recommend Christ to his neighbor. The Christian child by his good manners and knowledge of spiritual verities will advertise the value of Christian instruction at home.

The value of giving the proper exemplary testimony cannot be overlooked. Paul said of the Thessalonians: "Ye became followers of us; and of the Lord, having received the Word in affliction, with joy of the Holy Ghost: so that YE WERE ENSAMPLES to all that believe in Macedonia and Achaia" (I Thess. 1:6-7). If this he true of a group, how much more is it true of a family (see Col. 3:17-23 for a picture of a well-ordered, ideal Christian home). How many Christian homes are giving forth such a testimony in these apostate days?

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

We had not much in our house, but I have often wished I had three things we possessed; and I do not think anyone else would give twenty-five cents for the three. We had on the wall a picture of Christ raising the daughter of Jairus. Mother liked it. It was a chromo, for we had nothing but chromos and not many of them. But she directed my attention to it until, had I the skill in my fingers, I could paint that picture on the wall. And then there was a piece of pottery, kept on the mantel shelf, a lamb lying down in a field . . . The third thing was a plain brown old Bible, half as big as the Bible before me. And mother used to read it, and father used to scoff at her for it, and I learned to do the same; but she would read on, and sometimes I would see a tear falling on the Book; and I know not how many times she had said, "Walter, some day you will need this Book." She put the names of her three children in that Book. Whenever trouble came to mother she went and opened the Book; when she was sick she went to the Book, when she went to her bed she had them take the Book and put it on the bed by her side.

She had some strange marks in that Book, some dates . . . The poor simple soul never knew there was anyone named Shakespeare, and could not quote a line of Browning or Tennyson, though she knew more hymns than any woman in this audience knows. When she came to die she put her finger down on a passage of the Bible, and when her finger stiffened it was still on the text, "That where I am there ye may be also." Dear mother! she believed that. She had never been to Chicago; and if you had talked about the higher criticism she would not have known whether it was a flower, a constellation, a vegetable, or a man. But she believed the Bible; and where she has gone, may I go.

—From Sermon by Dr. W. B. Hinson.

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Is companionate marriage sinful? Why? (Matt. 19:5-6; 5:28; Mark 10:6-9; Exod. 20:17)
2. What is God's standard concerning marriage? (Gen. 2:24; Matt. 19:5-6; Mark 10:6-9; Eph. 5:33)
3. If the husband or the wife be an unbeliever, what is God's admonition to the believing one? (I Cor. 7:12-16; I Pet. 3:1-2)
4. What should be the consistent conduct of parents in the home before the children and to the children? (Ps. 101:2; Deut. 11:18-19; Josh. 24:15; Eph. 6:4)
5. To whom belongs the responsibility of the training of the children in the home? (Prov. 3:12; 4:1; 6:20; 13:24; 19:18; 23:22)
6. Why is it so essential to train a child, starting at an early age? (Prov. 22:6; 20:11; 29:15)
7. Does God guarantee happy results from faithfulness in training a child? (Prov. 23:15, 24-25; 29:17)
8. What are some of the results of failure to train up a child in the way he should go? (Prov. 10:1; 17:25; 19:13, 26; 29:15)
9. What was Jehovah's desire concerning His Word in the Israelitish homes? (Deut. 6:4-9)
10. What is the ideal Christian home? (Col. 3:17-23)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Through Abraham, God had promised to bless the children of Israel as a nation. He promised strength and

power over their enemies. He promised them a land which was far above all other lands. He promised them many, many other blessings through life. But all of these blessings depended upon whether they as a people would do what God asked them to do. As to the salvation of their soul, that depended only upon what the Lord did for them. The blessings of their lives were dependent on their obedience to His commands.

There is more in being a Christian than just to merely say that Jesus is your Saviour. A Christian is one who not only loves the Lord with his lips, but with his life: he lives before others in a way that they see Christ in him.

Has mother or daddy gone away from home for a long, long time, and during their absence they have asked a dear friend to take care of you? At first, all you can think of is that mother and daddy are gone. You do not see that the dear friend loves you and is seeking to do all in her power to make you happy. She gets up early in the morning and throughout the day is at your service. If you are in need of anything, she is there to help you. As the days go by, you are beginning to realize that this dear friend of mother's loves you. At first you did not fully understand her ways, but you have learned to love her. Mother and daddy are to be gone for many months, and now you have learned to trust the one who has come into your life. This is just a glimpse of how we must learn to love our Saviour.

At first we have taken Him as our Saviour, and we thank Him for His love in dying for us on the cross of Calvary, but as we read His Word and pray to Him, we begin to get acquainted more and more, and to love Him just for what He means to us. We read of His tender watchcare over us, and of His making provision for our every need. There is nothing that we are in need of, but what He is able to care for, and will gladly provide. The more we trust Him, the more we love Him, until He means every thing to us.

Yours in One Who never changes,
Aunt Anna

Third Quarter, Lesson 12 **Sunday, September 19, 1937**

CHOICES AND THEIR CONSEQUENCES IN A NATION'S LIFE

Lesson Text: Deut. 11:1-12, 26-32
Devotional Reading: Deut. 7:6-11

Golden Text:

"Choose you this day whom ye will serve" (Josh. 24:15).

Part of our lesson today will cover some review material on the exodus. Beginning at that point the Holy Spirit takes us to the River Jordan where the Israelites are encamped. The emphasis of the lesson falls on the chastisements of the Israelites for disobedience. Our outline is: I. A Review of Deliverance (Deut. 11:1-7); II. A Promise of Inheritance (Deut. 11:8-12); III. An Appeal for Obedience (Deut. 11:26-32).

I. A REVIEW OF DELIVERANCE

The deliverance of Israel, as it is seen in the first seven verses of our text, covers not only the chastisements but the blessings as well. But it is noteworthy, after close observation, that the incidents referred to are all chastisements. Verse three speaks of the plagues upon Pharaoh, verse four reviews the annihilation of Pharaoh's army in the Red Sea, verse six describes the death of Dathan and Abiram and those others who were swallowed up for their blasphemy, and verse five speaks of other things which God did unto the Israelites in the wilderness. The "other things" could refer to blessings but the context constrains us to believe that punishment is meant. Perhaps the death of all Israelites who refused to go into the land at Kadesh Barnea, or those who succumbed to the serpent's bite are alluded to in verse five. Verse two, in speaking of God's mighty hand and outstreched arm, seems to cover the blessings of Red Sea deliverance, supply of manna, quail, water, and other kindred blessings.

Chastisement is one of the ways God deals with His children. Only sons receive chastening according to Hebrews: "If ye do endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (Heb. 12:7). It is difficult for God's child to see the value of chastening or correction and it must have been such an one to whom the writer of Proverbs was speaking: "My son, despise not the chastening of the Lord; neither be weary of His correction: for whom the Lord loveth He correcteth; even as a father the son in whom he delighteth" (Prov. 3:11-12). The same thought is seen in Hebrews: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11). Israel received much correction because she sinned much. But the whole thought back of God's chastening is love: "For whom the Lord loveth He chasteneth" (Heb. 12:6), and the purpose and possibility contained therein is that the one corrected shall be drawn closer to the Lord: "Before I was afflicted I went astay: but now have I kept Thy Word" (Ps. 119:67).

II. A PROMISE OF INHERITANCE

One would never guess by reading verses 8-12 that the author of this beautiful inheritance had been turned down once before by the Israelites. God graciously refrains from reference to Kadesh Barnea at this place. He exhorts them to keep the commandments in order that they may be strong and able to possess the land. The land, of course, was not to be obtained without some struggle. The tenderness of God's heart can be seen in His pointing out to them the advantages of the new land over the old. It would almost look as though He were coaxing them to accept the inheritance. The first advantage which He points out is found in verse nine: the fact that the new land is one that flows with milk and honey. Egypt certainly had never been accused of flowing with these two delightful commodities. The next difference pointed out in verses ten and eleven is that of natural rainfall instead of laborious irrigation. In Egypt the Nile river flooded only at a certain season of the year and during the rest of the year the water had to be elevated by treadmills and waterwheels to the desired elevation. Truly an existence was through works in Egypt but through grace in Canaan. Still another difference is pointed out in verse eleven in that the land of Canaan is one of hills and valleys instead of the monotony of the plains of Egypt broken only by a pyrmid here and there. And then in verse twelve God gives an advantage which in itself would make residence in the land of Canaan the most desirable thing on earth, "a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it." Thus we have seen God's own picture of the land which He had promised to Father Abraham years before.

Canaan, the inheritance of Israel, is a picture of the yielded life which is the potential inheritance of every Christian. Canaan was the land of God's choice for Israel. The yielded life is the place of God's choice for the believer: "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again" (II Cor. 5:13). God will not force yieldedness but He wants it and says so in the above passage, and in Romans 12:1-2 as well. In possessing the land, Israel had to fight her battles and thus enjoyed the blessing of victory through Jehovah. Her reward was communion and fellowship with the One Whose eyes were ever upon the land. The yielded Christian will likewise have his testings and battles but these only make the victory all the sweeter. "We are more than conquerors through Him that loved us" (Rom. 8:37). The fellowship which is a reward of accepted service is the best of all: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I WILL RECEIVE YOU, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (II Cor. 6:17-18).

III. AN APPEAL FOR OBEDIENCE

And now while the Israelites were still on the east side of Jordan, God designated two land marks as perpetual

monuments to His holiness and desire for obedience. The landmarks were two mountains in Canaan representing blessings and cursings; their names were Ebal and Gerezim. Deuteronomy 27 and 28 carries detailed instruction concerning the ceremony involved. The two mountains were located very close to each other with only a valley separating them. The ceremony was for six tribes to mount the one mountain and the remaining six to ascend the other. The Levites stayed in the valley and called out to the men of Israel such a curse as, "Cursed be the man that maketh any graven or molten image" (Deut. 27:15). All the people were to answer, "Amen." After many more curses were called out then the blessings were rehearsed in the same manner. The significance of the whole procedure was that any Israelite looking upon Mount Ebal from then on would be reminded that God would curse, that is chastise, all who sinned. Whereas, Gerezim would remind him that God was equally willing to bless those who honored Him and His Word. The correct use of the power of choice is really what is involved. Our golden text says, "Choose you this day whom ye will serve." No one, after reviewing the goodness of God, should make the wrong choice, for the goodness of God leadeth us to repentance. God's appeal is found in the words, "If ye be willing and obedient"; His guaranteed reward is, "Ye shall eat the good of the land" (Isa. 1:19).

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Strange things are happening in high places in so-called Christian America. It is common talk—and of course it is denied—that Communism and the Reds have powerful influence in our government. Communism and Atheism, with immorality, go together. The March (1934) number of "The Democratic Digest," published by the Women's National Democratic Club, Washington, D. C., gave an address by Rexford Guy Tugwell, a leading spirit in the so called Brain Trust, whose appointment to the newly-created post of under-Secretary of Agriculture was approved by the Senate after rather violent discussion. Said Mr. Tugwell: "It would be treason to the entire spirit of the New Deal to lose sight of the fact that its objective, as stated by President Roosevelt himself, is to make possible a more abundant life for the American people. -Such an abundant life implies the enjoyment of the good things of life in security and contentment . . . One of the oldest and quietest roads to contentment lies through the conventional trinity of wine, women, and song. We have a chance, now that the repeal of the Eighteenth Ammendment is an accomplished fact, to establish a tradition of wine, used as a mild social stimulant, together with good food, good talk, and good company, and, let me add, good song." No comment is needed. Not many years ago it would have been impossible for a reputable leader in the United States government to make a public statement like this. Surely it intensifies the need of that for which so many are praying, and which was pictured so graphically by Dr. Pace's cartoon on the front page of a recent "Times": America at the old-fashioned mourner's bench pouring out the prayer, "God be merciful to me a sinner."

—The "Sunday School Times"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Does God employ chastening in His dealing with His children? (Prov. 3:11-12; Heb. 12:6; Ps. 94:12; Deut. 8:5; Job 5:17)
2. Is the motive of chastening one of love or of hate in the heart of God? (Prov. 3:11-12; Heb. 12:6; Deut. 8:5-7; Rev. 3:19)
3. Who, specifically, are the ones who are chastened of God in love? (Heb. 12:7; Prov. 3:11-12)
4. What is the purpose and possibility in God's chastening of His children? (Ps. 119:67; Heb. 12:10)
5. Was the promised land more to be desired by Israel than the land of Egypt? Why? (Deut 11:8-12)
6. Was the promised land gained without a struggle or difficulty? (Exod. 1:8-22; chapters 5, 14, 16, 17)
7. Does the Christian today encounter difficulty and testing in seeking to live a victorious Christian life? (II Tim. 3:12; John 15:20; Rom. 12:14; Heb. 12:11-12; II Cor. 8:2; I Pet. 1:6-7; 4:12-13)
8. What did Mount Ebal and Mount Gerezim represent to the nation Israel? (Deut. 27, 28)
9. Does God permit man to make his own choices? (Josh. 24:15; Ps. 16:8; 7:17; 30:12; 145;1-2; 146:1)
10. What is the result of right choices? Of wrong choices? (Isa. 1:19; Heb. 12:11; Isa. 1:20)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

When the people of Israel were going astray, and worshipping the idols which the heathen nations were worshipping, then Joshua made this statement to them: "Choose ye this day whom ye will serve" (Joshua 24:15). They could not continue to worship idols and try to worship the Lord at the same time. It was a matter of choosing which they would do. They either had to stand with the enemies of God and worship with them, or stand with the people of God and be true to Him.

In everything of life we have to choose what we are going to do. If some one should ask you to go out with them, and you replied yes, and still stayed just where you were when they asked you, you would never get there. You would have to make a choice of either staying at home or going with them. Then when you make your choice you need to choose to act.

Supposing that some one would ask you to do something which would not be right for you as a Christian to do, you would still have to make a choice. You would choose either to do the thing or not to do it. If it was something wrong and you chose to do it anyway, then that would be sin. If you chose to say no to the wrong thing, then you would be standing true as a Christian.

God wants His people to be strong Christians, not easily moved with the things which Satan allows to come into our pathway. When we accepted Him as our Saviour, we were saying, "I am taking my stand with the Lord's people." As everything comes to you in your Christian life, you must make such choices that will be right. We need not tell you, dear boys and girls, that it is wrong to steal. You have been told that it is wrong. You need not be told that to lie is sin, for you have been taught that it is. Through your life you must choose as to whether you will lie or tell the truth. Your choice will either be to obey the truth or disobey by lying. If you make a wrong choice, you must suffer the result which sin always brings.

May every boy and girl always think of each decision which they make to be sure that they are making the right one. There is joy in obeying, but in disobedience there is sadness.

Yours in His strength,
Aunt Anna

Third Quarter, Lesson 13 **Sunday, September 26, 1937**

GOD IN THE MAKING OF A NATION

Lesson Text: Deut. 8:11-20
Devotional Reading: Isa. 51:4-8

Golden Text:

"Beware that thou forget not the Lord thy God, in not keeping His commandments, and His judgments, and His statutes, which I command this day" (Deut. 8:11).

The theme of this lesson is "Forgetfulness of God through Prosperity." There are different causes for forgetfulness—suffering, sorrow, tragedy, health, self-satisfaction, etc.—but success and prosperity are among the most common. The man who has possessions is likely to let them become a substitute for God. However, we are glad to say that all rich people are not so afflicted. We know of those who worship God in spite of their riches. In our outline we name three possible evils of prosperity: I. Prosperity Can Bring Disobedience to God (Deut. 8:11-13); II. Prosperity Can Bring Aggrandizement of Self (Deut. 8:14-18); III. Prosperity Can Bring Worship of

Idols (Deut. 8:19-20).

I. PROSPERITY CAN BRING DISOBEDIENCE TO GOD

He who is prosperous is likely to think lightly or crookedly in regard to spiritual things. Jeshurun is an example of a man who lost his spiritual vision because of prosperity: "But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made Him, and lightly esteemed the rock of his salvation" (Deut. 32:15). The Psalmist said that it was better to be poor and spiritual than to be rich and wicked. "Better is a little with righteousness than great revenues without right" (Prov. 16:8).

As soon as one begins to think lightly in regard to spiritual things then his conscience becomes seared and it is easy to disobey God's commandments. That was the warning which God was giving to Israel in our text, "Beware that thou forget not the Lord thy God, in not keeping His commandments, and His judgments, and His statutes, which I command thee this day." How many times have we heard one say, "I'd like to be my own boss." Such an attitude smacks of the spirit of Communism and rebellion. Thus when one becomes prosperous he is likely to throw off all the shackles of obedience, even to God Himself. In our text God points out that the blessing of good houses, and large herds and flocks, and much silver and gold could easily turn the hearts of His people so that they become disobedient children. Sometimes the rich feel that they have met their obligation to God by making great sacrifice of their wealth, giving it to Christian work. But God has already met and answered that kind of argument in the case of Saul. Saul disobeyed God, saying that he was going to make a sacrifice to God from the spoils of the battle. God's answer was, "To obey is better than sacrifice." And so we see the importance which God places upon obedience. May we not let either prosperity or anything else bring about disobedience to the One Who loves us as a Father.

II. PROSPERITY CAN BRING AGGRANDIZEMENT OF SELF

One of the first and best examples of the truth stated here is that of Cain. Cain and Abel, in their offerings, represented the two main divisions of mankind. Abel brought an offering of blood which was accepted by God, whereas Cain brought an offering of the works of his own hands which was rejected. Cain was quite wroth when his offering was refused because there could be no question about the beauty and outward attractiveness of his collection of vegetables. But God was not looking for works He wanted faith. From that moment on man has been seeking through self-assertion to gain favor with the Almighty. When man becomes successful, his tendency is to say, to say it in the language of our text, "My power and the might of mine hand hath gotten me this wealth" (vs. 17). Nebuchadnezzar was afflicted with the same kind of "egoitis." After reviewing his great achievements and accomplishments, he boasted, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" (Dan. 4:30). He who lifts up himself with pride and conceit cannot please God. The warning of Romans 12:3 is: "Do not be uplifted with unjustifiable notions of your importance" (Way Translation). Paul, in speaking on the same subject, placed the honor and credit for any achievement where it belongs: "Not that we are sufficient of ourselves to think anything as of ourselves; but OUR SUFFICIENCY IS OF GOD" (II Cor. 3:5).

When a man's heart is lifted up and he begins to think highly of himself, he usually forgets God. We do not mean that he forgets that God exists but he forgets that every good and perfect gift cometh from above. He forgets the origin of blessing. It did not take the apostle Paul very long in his letter to Timothy to set man in his proper place in his relationship to God. Speaking of earthly possessions, he says, "For we brought nothing into this world, and it is certain that we can carry nothing out" (I Tim. 6:7). The net result is that everything we have came from the hand of another. "Thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers, as is this day" (vs. 18).

III. PROSPERITY CAN BRING WORSHIP OF IDOLS

The warning of this third danger is given in verse nineteen of our text: "And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish." Man in the very nature of himself must worship something. If he decides to turn against God then he must worship something else. That something else may be in the form of a wooden, or metal idol (that is a shrine), or it might be some earthly possession which has completely taken the place that belongs to God. We have seen that a man can begin to think of himself more highly than he ought to think. When a man gets so self-satisfied that he thinks more of himself than he does of God, then he is guilty of idol worship, with himself as the idol. "I love me" would perhaps be the theme of his song.

Usually when prosperity causes a man to forget God, he worships his riches. Look at an example in Matthew. The rich young ruler had just come to Jesus as a seeker of eternal life. Jesus told him, among other things, to sell all that he had and give it to the poor. The young man went away sorrowful, not willing to pay the price, for he had great possessions (Matt. 19:16-22). This man thought more of his money than he did of Jesus Christ. Job discusses this subject very intelligently as he talks to one of his comforters: "If I have made gold my hope, or have said to the fine gold, thou art my confidence . . . this also were an iniquity to be punished by the Judge: for I should have denied the God that is above" (Job. 31:24-28). How pitiful that men will make gold their idols and trust in it rather than in the living God. But some day they are going to discover that they cannot buy a ticket to heaven with all the gold in the world. Eternal life is not for sale, it is a gift of God.

The last group that we study is made up of those who worship a false god in some false religion. They, too, have forgotten God because of their prosperity, and have given

he credit to the false deities of their heathen neighbors: 'For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxed fat; then will they turn unto other gods, and serve them, and provoke Me, and break My covenants" (Deut 31:20). God's remorse over this sin can be seen in another Scripture: "How shall I pardon thee for this? Thy children have forsaken Me, and sworn by them that are no gods: when I had fed them to the full" (Jer. 5:7). Some of the other gods who were worshipped were Baal, Molech, Diana, Jupiter, etc. We like the way the Scripture refers to these other gods: "Sworn by them that are no gods." There is only one God and beside Him there is none other. All of the other so called gods are either human or demon inventions and do not belong in the class of our Almighty God.

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Just before I went to Brazil I was the guest of the President of the Argentine Republic. After luncheon, he said to me, "Mr. Babson, I have been wondering why it is that South America, with all its natural advantages, its mines of iron, copper, coal, silver, and gold, its rivers and great waterfalls which rival Niagara, is so far behind North America." Being a guest, I said, "Mr. President, what do you think?" He replied, "I have come to this conclusion: South America was settled by the Spanish, who came in search of gold; but North America was settled by the Pilgrim Fathers, who went there in search of God."

—Roger Babson

"This is an hour of national peril, an hour when man's strength is weakness, when our strength and salvation must be of God. Let us reverently acknowledge this sovereignty, and let our coinage declare our trust in God." These words are from an appeal made to Congress in 1863 by Mr. Chase, the Secretary of the Treasury. Congress responded by placing "In God We Trust" on the coins minted immediately afterwards, and the words remained there until they were temporarily discontinued by President Theodore Roosevelt. The protests which came from the country when the motto was removed, and which impelled Congress to restore it, showed that the people did not share the President's belief that these words on our coins were either impertinence or blasphemy.

—"Collier's Weekly"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. When temporal blessings are enjoyed, what is the natural tendency of the soul in its attitude toward God? (Deut. 32:15; Luke 12:19-21; Matt. 19:16-22)
2. Which is more to be desired: poverty with spirituality, or riches with wickedness? (Prov. 16:6; Luke 12:19-21; Prov. 16:19; Prov 15:16, 29)
3. How does prosperity usually affect our obedience to God? (Matt. 19: 16-22; Jer. 2:31-32; Deut. 6:10-12)
4. Why was Cain's offering rejected while Abel's was accepted of God? (Gen. 4:2-7; Heb. 11:5; I John 3:12)
5. What is God's admonition to us concerning self-exaltation? (Rom. 12:3; II Cor. 3:5; Prov. 16:19; Matt. 18:4; Jas. 4:10; I Pet. 5:6)
6. Where does all the glory belong for whatever we may accomplish which is worthwhile and useful? (Deut. 8:18; I Cor. 15:10; II Cor. 10:17-18; I Cor. 4:7)
7. When our worship of God ceases, what takes its place? (Matt. 19:16-24; Job. 31:24-28; Jas. 1:23-25)
8. What does an accumulation of gold gain us when we come to leave this life? (I Tim. 6:7; Matt. 16:26-27)
9. Is it possible by wealth to gain entrance into eternal life and rest in heaven? (John 10:28; Eph. 2:8-9; Matt. 16:26-27; Gal. 4:26)
10. Is there more than one God toward whom we should direct our worship? (Exod. 34:14; Deut. 10:12; Mark 12:29-30; Eph. 4:6; 5:1-2; Gal. 3:20; I Tim. 2:5)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Many times through the hardships which the people of Israel had to bear, they forgot the goodness of the Lord. When things did not go just as they thought they should go, they then complained and murmured against the Lord. But even when things went smoothly they failed to always thank the Lord for what He had done for them.

Not only did the children of Israel do these things, but you and I fail our Lord, too. Have we thanked Him for the supply of our food today? or did we think that it was just a part of the day's routine, and was coming to us? Did we think to thank Him for the warm home which we lived in during the bitter days of the winter months? I am afraid that many times we forget to thank Him for the blessings we receive day by day. There is nothing that we deserve, but the Lord cares for us, and provides for our every need. Let us not forget to thank and praise Him for all His goodness to us.

We belong to the Lord and are His forever. Whatever we may have, it is not because we have earned it or are worthy of it in any wise, therefore we should thank Him for the everyday blessings which we daily enjoy.

Let not riches turn you to look at the blessings, but at the Lord for His provision. Too many people become rich and forget the Lord. All they can think of is the dollar and what it will get for them. That is the way in which they forget God.

When we think of all that God has done for us, how can we forget Him? Yet we do. But one way in which we do forget Him is when we look at what He has given us instead of looking to Him Who is the Giver of the gift. We look at the gift instead of the Giver. The Giver has given His very life for our souls, and we are ever indebted to Him. He gives us salvation as a gift. Salvation means eternal life in heaven with the Lord and is a wonderful blessing to us; but let us not look at the gift but at the Giver of the gift, our precious Saviour, the Lord Jesus.

Yours in the Giver of every gift,

Aunt Anna

IS CAPITAL PUNISHMENT SCRIPTURAL?

(Continued from page 226)

before, God should institute Capital Punishment? In the dispensation of Human Authority, the taking of life by government in punishment for murder is not only endorsed, but if words mean anything, it is commanded. Since human government had not been operative in the Conscience dispensation, we now can see why God put a mark on Cain. Cain was not fearful of some government apprehending him and putting him to death; he was fearful that some man would find him and put him to death. Instantly we see why God put the mark on him. If Cain had been put to death by man it would have been but another murder; it would not have been Capital Punishment at all. The taking of life by an individual has been forbidden from the beginning of the race. It is murder, one of the worst sins in the category. When life is taken by government in punishment of a capital crime, it is NOT murder. God, Who has never endorsed sin in any form, actually commands Capital Punishment in the dispensation of Human Authority, hence, Capital Punishment is not sin.

But let us press on to the next dispensation, the dispensation of the Law.

CAPITAL PUNISHMENT UNDER THE LAW

THE dispensation following that of Authority is the dispensation of the Law. We need not be disappointed in our quest as to the position of God on the question before us during that age. Scripture passages written during the Law on the subject of Capital Punishment are plentiful. Perhaps the clearest statement on the subject

in the Mosiac Law is found in Leviticus 24:17: "He that killeth any man shall surely be put to death." Could any statement be clearer than this? We find God's endorsement of Capital Punishment by hanging in Deuteronomy 21:22-23: "And if a man have committed a sin worthy of death and he be put to death, and thou hang him in any wise, bury him that day (for he that is hanged is accursed of God)."

Do you remember the words of the Saviour to Peter after he cut off the ear of the High Priest's servant at the time of the betrayal of Christ? He said, "Put up again thy sword into his place, for all they that take the sword shall perish with the sword." Is not the Saviour here referring, at least indirectly, to Capital Punishment and giving His endorsement to it?

We see that during the Law dispensation, Capital Punishment, which had its inception at the beginning of the age of Human Authority, remains in force.

CAPITAL PUNISHMENT AND THE CHURCH

WE COME to the dispensation in which we are most interested, because it is the age in which we live—the dispensation of the Body of Christ, or the Church. The Scripture on Capital Punishment of most interest to us, of course, is that especially addressed to the Church. Do we have any mention of Capital Punishment in the Pauline Epistles, which epistles are specially written to the Church? Let us go to the thirteenth chapter of Romans. We quote the first four verses: "Let every soul be subject unto the higher powers. For there is no power but of God and the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation (Gr. judgment). For rulers are not a terror to good works, but to the evil. Wilt thou then be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid for HE (the power, or as we might say it today, the Law) BEARETH NOT THE SWORD IN VAIN." God, speaking through Paul, fully endorses Capital Punishment for the age in which you and I live.

To the child of God, that should settle it once and for all. In spite of the fact that they are well-meaning, the opposers of Capital Punishment are taking a position contrary to God's Word, and consequently, a position which is wrong. The position of the Word on any moral issue is always the wholesome position. Capital Punishment will ever be the greatest tool in curbing the rising crime wave.

As proof of this statement we cite the Lindberg Kidnapping Law. This was the law passed after the kidnapping and sad murder of the Lindberg baby, and made kidnapping an offense punishable by death if harm came to the kidnapped. That this law did much to curb the alarming increase of kidnappings in the United States, even the most ardent opposer of Capital Punishment must admit.

Capital Punishment, which was inaugurated at the beginning of the age of Human Authority, has ever since been endorsed by the Bible. The taking of human life, when done by an individual, is always a heinous crime. But when done by a government, after just conviction, in punishment of a crime, it is not sin.

Capital Punishment is scriptural.

DO SUICIDES GO TO HELL?

(CONTINUED FROM PAGE 227)

"works" are ruled out. "Not by works of righteousness which we have done, but according to His mercy He saved us" (Titut 3:5).

Turning to Matthew 25 we see the judgment of the living nations. Here the small and great, the rich and poor, are divided into two groups. One group is placed on the Judge's left hand and the other on His right hand. Those on the right hand are sheep (believers) and those on the left hand are goats (unbelievers). The sheep receive everlasting life and the goats everlasting punishment. It is likely that suicides are to be found in both groups with the minority on the right hand.

Suicide, although falsely called "honorable," is neither honorable nor courageous. It is a coward's refuge. May we discourage it by preaching and living the grace of God.

THREE WAYS TO DIE

(CONTINUED FROM PAGE 225)

Thus we see that death in the Scriptures stands connected with separation and consciousness.

The death of the body is the separation of the soul from the body.

The death of unbelief is the separation of the unbelieving soul from a loving God—dead in unfaith, sins, and iniquities—an awful state, indeed.

The death of backsliding is the separation of the believing soul from normal walking with its Saviour because of the breakdown in the Christian's prayer life. The result is: communion is gone and obedience is destroyed.

When the death of the body occurs, the soul of the one who has died goes forth to an eternity of either conscious bliss or conscious woe.

When the death of unbelief is regnant in a soul, that soul is not unconscious. On the contrary, unbelievers are conscious, very much so, as they plunge on in sin and shame.

When the death of backsliding has come into a believers life, he is very conscious as he proceeds in his condition of driftedness from God.

Hence we find that death is always some kind of separation, and every kind of death set forth in Scripture is invariably a conscious state.

We have seen three ways to die as set forth in the Word of God. We may experience the death of the body. It may be soon. Only those who have accepted Christ are ready for this tragic denouement. The death of unbelief is the death in which we believers all were at one time, but now escaped from condemnation by grace divine. And the death of backsliding is the horrid experience of those who accept Jesus as their own and then allow themselves to dishonor Him by living lives of carnality. There is glorious victory from such ignominious defeat by looking unto Him and leaning upon Him for strength.

THE EDITOR'S MAIL BAG

(CONTINUED FROM PAGE 228)

you enjoy reading first.

A subscriber in Missouri says,

> I wish to thank you very, very much for your effort and success in finding me another copy of the January issue of "Grace and Truth." It was very kind of you and I appreciate having the magazines. I subscribe for five religious magazines, but "Grace and Truth" is my choice of them. I especially like the lesson helps. That is why I was so anxious to obtain other copies, because of the study of the Gospel of John.

Many have written in expressing their appreciation for the help received from the "Light on the Lesson." Why not tell your Sunday-school teacher friends about it? We are sure that they will be greatly benefited in their preparation of their Sunday-school lessons.

We know of a business man who makes a practice of reading "Grace and Truth" while riding on the street car to and from work. We are glad to know that people in all walks of life deem it worthwhile to find time in the midst of their crowded program and many responsibilities to read "Grace and Truth."

After reading testimony after testimony of the blessing received from the pages of "Grace and Truth," we are constrained to think of those laboring for the Lord in

the foreign mission fields who are unable to subscribe but who most earnestly desire to be numbered among the "Grace and Truth" readers. Do you have the Missionary Gift Subscription Fund on your prayer list? If you have been especially blessed through the reading of "Grace and Truth," why not make it possible for some missionary, laboring alone for God in some far away land, to receive that same blessing? A dear old saint of God in California, believing that "it is more blessed to give than to receive," writes,

> I read of how some are asking for "Grace and Truth." I beg of you to give the one you have been sending to me to those on the mission field. I know there is none to compare with "Grace and Truth."

And last but not least we add the testimony and appeal of a missionary of the cross who is eager that his gift subscription shall be maintained by Christian friends:

> God bless you for sending me "Grace and Truth" so regularly. My year is drawing to a close. I therefore write to ask you to continue it. It is indispensable for me. I owe much to it and now in my old age I feel I can't do without it. Will not some brother or sister make it possible for me to receive it?

BOOK REVIEWS

(Continued from page 229)

THE ART OF PREACHING

A very useful handbook for young preachers, and may we say, old ones, too. The author deals with everything from the use of the voice to the preparation of a sermon. The suggestions are worthwhile and practical. We recommend the work very highly.

"THE ART OF PREACHING," by Fredk. A. Tatford, Publishers, John Ritchie, Ltd., Kilmarnock, Scotland. Price, 35 cents, paper.

MY BELOVED ARMENIA

A description of life in Armenia before, during, and after the World War. The Turkish atrocities described are terrible indeed. The book is in the main, biographical and the writer is evidently a sincere Christian.

"MY BELOVED ARMENIA," by Marie Sarrafian Banker. The Bible Institute Colportage Ass'n, 843-845 North Wells St., Chicago, Illinois. Price, cloth, $1.25.

ONE HAVING AUTHORITY

A book of Scripture quotations taken exclusively from the Gospels and topically arranged. The author's purpose is to give the teaching of Christ on popular subjects.

"ONE HAVING AUTHORITY," by W. D. Fisher. John Ritchie, Ltd., Kilmarnock, Scotland. Price, cloth, $1.25.

TWELVE MIGHTY MISSIONARIES

A dozen short biographies of such great missionaries as Alexander Mackay, J. Hudson Taylor, and Dan Crawford are brought together in this volume. Too brief to deal with doctrine, the book nevertheless is clear on salvation by faith. This work would be helpful to young people who need a deeper missionary zeal.

"TWELVE MIGHTY MISSIONARIES," by Esther E. Enock. Pickering and Inglis, 229 Bothwell St., Glasgow, Scotland, also London and Edinburgh. Price, cloth, $.50.

AS THE EDITOR SEES IT

(Continued from page 223)

TIMELY INTERVENTION

USUALLY when the law steps in and stops a religious service we immediately feel that religious liberty has been challenged. Such fear is not without ground when we observe the abolition of such liberty in other countries. However, we must commend the authorities of a certain Mississippi county for interfering with the inhuman and unscriptural services of a southern Pentecostal healer.

The services referred to had been in session for a week, conducted by the father-preacher over the wasted form of the preacher's daughter who lay deathly sick with fever. Praying and preaching alternately, the father proclaimed that the Lord Who performed miracles in former times could heal his daughter now. With disdain he referred to the inefficacy of doctors and medicine. He was actually angry when the sheriff removed the sick, eleven year old girl to a hospital where proper, sane, medical care could be administered.

A simple test should be sufficient to convince even the casual observer of the error of present day healing attempts. If the promiscuous and public healing of first century Christianity belongs to the twentieth century, then certain earmarks will be in evidence. One of these observations is that Christ healed instantaneously. We study a case of kindred illness, fever. "He (Jesus) touched her hand, and the fever left her: and she arose, and ministered unto them" (Matt. 8:15). There was no delay when Jesus healed. In the case of the Mississippi preacher seven days was insufficient time in which to turn the trick. A leading feminine exponent of this error says that one should not be alarmed if Divine Healing takes a few days or weeks to become manifest. Cannot we imagine Jesus telling Peter's wife mother to take things easy

for a while and that GRADUALLY her strength would return? The Scripture says that He touched her—the fever left—she arose.

The fact of the matter is, Divine Healing is God's prerogative for any age. However, He is withholding the Christ, Peter, and Paul variety of healing for the present. He can and does heal in a quiet way as He wills. They that are whole need not a physician but they that are sick, said our Lord, and Paul advised Timothy's use of wine as medicine. Common sense, biblical knowledge, and faith are inseparable. —E. E. L.

AIMEE COMES TO TOWN

SOME weeks ago a well known circus came to Denver and put on quite a show, including a down-town parade and all that goes with that sort of thing. Last week Evangelist Aimee Semple McPherson of Los Angeles fame and Douglas notoriety also came to town. The first made no pretense of putting on a religious program, and its cast included several star performers; whereas, "Sister Aimee," in the name of Christianity and the Gospel, as a lone star performer, put on the whole show.

There are two things, however, that the circus and Mrs. McPherson have in common—the desire for crowds and money. Referring to herself as "God's little office girl," Mrs. McPherson has been holding forth for the past few nights in Denver's municipal auditorium. Realizing that many who have been in attendance came to the services out of sheer curiosity to "see Aimee" perform, she has repeatedly rebuked the audience for permitting themselves to be actuated by such vain motives, all the while making overtures by various personal remarks and significant mannerisms. Absenting herself from one of the scheduled afternoon meetings, she very adroitly excused herself by stating that "she was disappointed in Denver," that it was not the same as when she made her last appearance here. In fact, she had become so despondent and downcast over the reception that had been accorded her that she spent that particular afternoon in prayer. No doubt her disappointment was largely due to the meager offerings which she had received, and not so much that men and women are indifferent to spiritual things.

Perhaps some will feel that a grave injustice has been done Mrs. McPherson in thus speaking of her, pleading for consideration and tolerance on the ground of her sincerity, or on the basis that she has done some good. Granted that she is sincere, do we find that the Scripture endorses these clap-trap methods of winning men and women to Christ, or the wholesale healing fiascos to delude and deceive suffering humanity by offering them a false hope? What then should be our attitude toward those who by their lives and methods bring reproach to the cause of Christ? —C. R. L.

THE ULTIMATE AUTHORITY

THE awful appeal of Modernism is that the Christian makes the testimony of his so called "religious consciousness" the ultimate authority of his religious life. Hence, if a Christian who has accepted the ideas of Modernism reads his Bible he can easily detect what passages are not inspired because they will not appeal to his "religious consciousness." And when the same Christian comes to an inspired passage he will quickly discern it for his "religious consciousness" will respond. By this absurd and wicked theory the integrity of God's Word is undermined and depraved and fallen man puts himself up on a pedestal to judge the Word of God. Thus the Bible is jostled out of its proper place of distinction and influence, and corrupt man's opinion and caprice become the ultimate authority. The Modernist has forgotten that "all Scripture is given by inspiration of God." We know already which part is inspired and which part is not inspired —the part that is not inspired is 0.00% and the part that is inspired is 100%.

Hence the Bible itself is the "ultimate authority" for the child of God.

And the fanatical religious groups such as the various branches of the Holiness movement, Pentecostalism, etc., also present a substitute "ultimate authority." They determinedly seek to make the so called "witness of the spirit" the "ultimate authority." They frequently vociferously protest and declare they do no such thing. But we know better. We know from many contacts with those under the influence of the holiness teaching that when they come to the place where one of their supposed "guidances" or "dealings of the spirit" turn out to be contrary to the Word of God, they invariably place their confidence in the so called "witness of the Spirit" and forget what the Scripture has said. Thus the fanatical religious groups and the Modernists, although representing the two extremes in the religious controversies of the hour, are in fullest agreement on this vital point. They make human experience the ultimate authority in the religious life.

How adroit Satan is. He cares little what deception he employs. His idea is to drag men away from the Bible. So if he is working on highly educated persons he uses this clever "religious consciousness" line to get them to forsake God's "ultimate authority," the Bible. And if he is working on the ignorant and simple minded he resorts to "the witness of the spirit," to lead them astray.

In both instances the Bible is to all intents and purposes abandoned. In both instances some phase of human experience is substituted as the "ultimate authority." In both instances the victim is plunged into the heartbreaking darkness of self-satisfaction and self-righteousness.

What we need today is a wholesouled return to the Bible as the final, the supreme, the ultimate authority in all things pertaining to God, and Christ, and the soul of man.

MURDERERS

WITHOUT one single exception the Bible describes the true condition of the heart of every man.

> The heart is deceitful above all things, and desperately wicked . . . (Jer. 17:9).

However, it is the exception rather than the rule when unregenerate men agree with the Scripture in the estimate which God places upon them. And it is nothing short of amazing when such an avowed skeptic as Clarence Darrow takes a position one hundred percent in accord with what the Bible says about him. Here is his statement:

> Everybody is a potential murderer. I've never killed anybody, but frequently get satisfaction from reading obituaries.

Mr. Darrow has seen his real condition and is frank enough to admit it. Should he care to know why he is thus, he could read in God's Word the explanation: "By one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned" (Romans 5:12).

Are we then to believe that an Omnipotent God, Who has revealed such horrible truth in His Word, intended that His creation should be murderers at heart? The answer is an emphatic "no." Mr. Darrow might just as well be loving toward his fellowmen as to get satisfaction from reading their obituaries. "Adam was not deceived," but of his own choice took for himself and for the race this sinful nature. Just as Adam's choice caused Mr. Darrow to be born into the world a sinful creature, so Another's choice makes it possible for him to be born a righteous creature.

> For by one man's (Adam's) offence, death reigned by one; much more they which receive abundance of grace and the gift of righteousness shall reign in life by one, Jesus Christ (Rom. 5:17).

And how might he "receive abundance of grace and the gift of righteousness"? Simply by believing.

> Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe (Romans 3:22).

So then the command comes to every man to believe and through this act of faith he receives a righteous nature which he can heed rather than the sinful one.

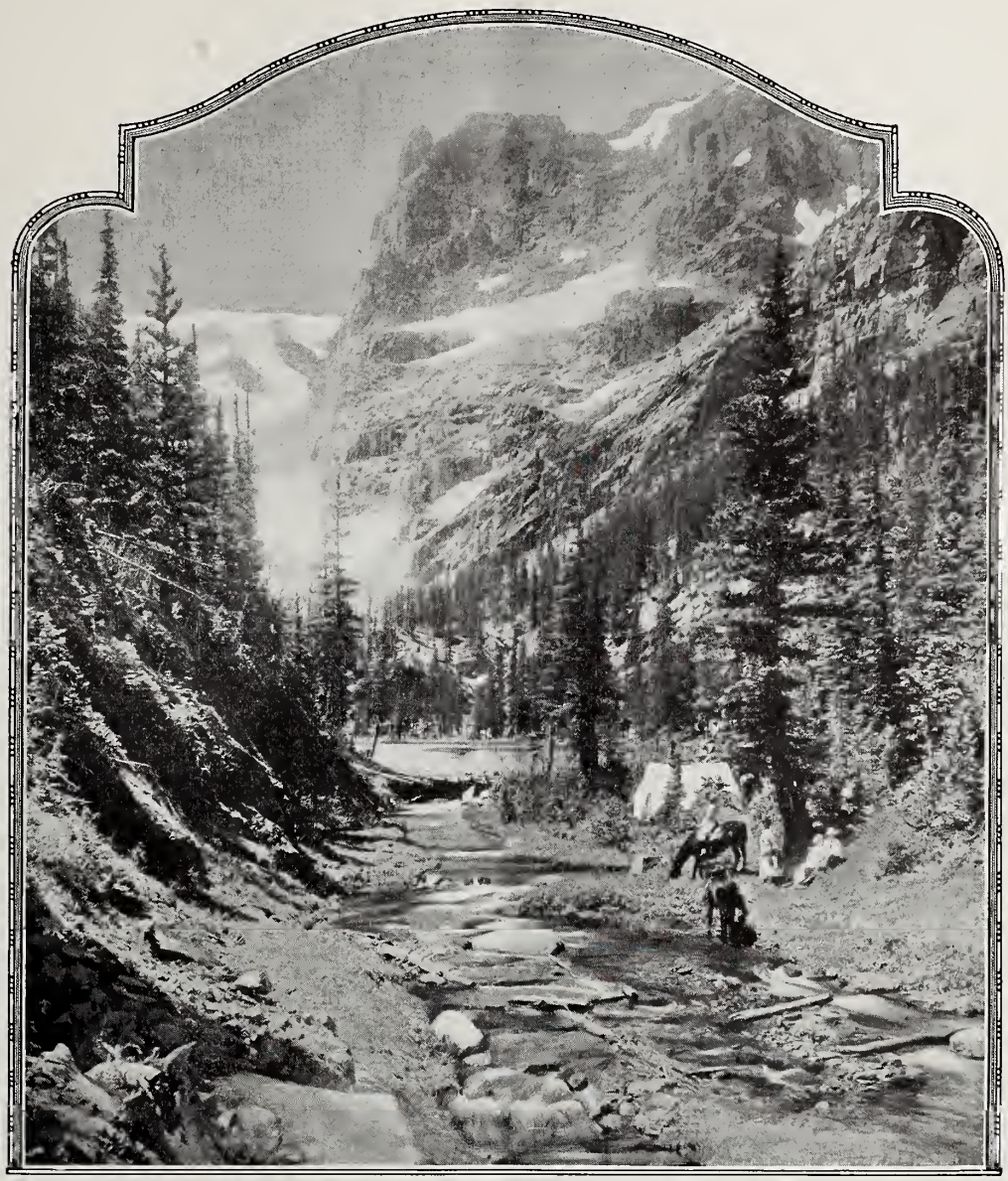
> Whosoever believeth that Jesus is the Christ is born of God . . . (I John 5:1).

Then comes the command to love.

> Beloved let us love one another: for love is of God: and everyone that loveth is born of God, and knoweth God (I John 4:7).

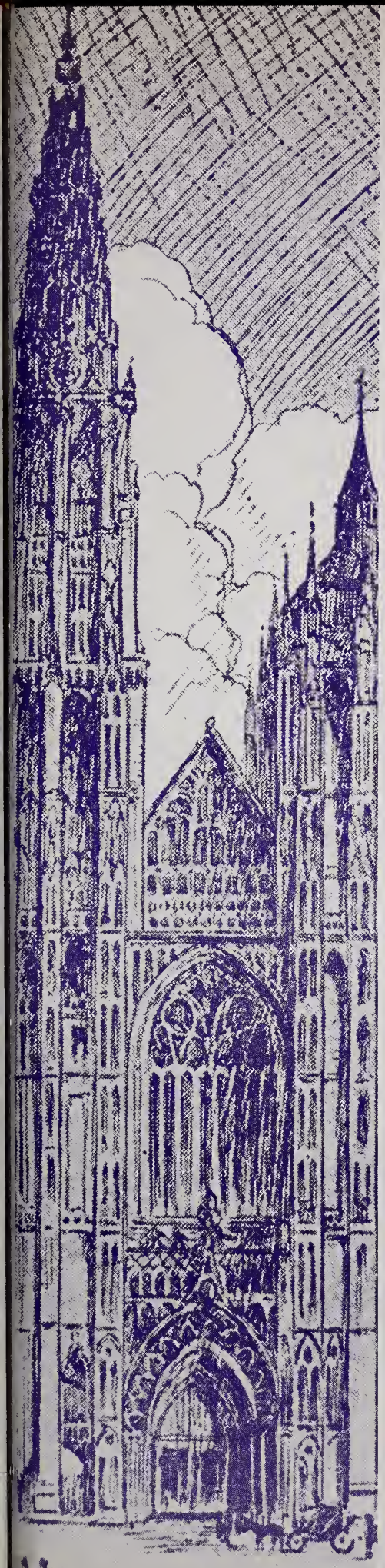
So the choice is with every man whether he will be a "potential murderer" and get satisfaction from reading the obituaries, or whether he will love his fellowman.

—H. H. S.



It is appointed unto men once to die, but after this the judgment.

Hebrews 9:27



FALSE CHRIST NUMBER

GRACE AND TRUTH

CLIFTON L. FOWLER : EDITOR

September . . . 1937

OFFICIAL ORGAN OF
THE DENVER BIBLE INSTITUTE

" FOR MY SAKE "

I Cor. 6:20 Rom. 12:1-2

In war-torn China a recent appeal for volunteers willing to sacrifice their lives FOR THE SAKE OF THEIR COUNTRY was said to have met with an immediate and overwhelming response from 400 "dare to die" warriors."

Over nineteen hundred years ago Christ sent forth His appeal for those who were willing to "hazard their lives" for the spreading of the Gospel: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it; and whosoever will lose his life FOR MY SAKE shall find it" (Matt. 16:24-25).

"Will you answer quickly, with a ready cheer?
Will you be enlisted as a volunteer?
A volunteer for Jesus, a soldier true;
Others have enlisted—why not you?"

The Denver Bible Institute offers to consecrated young men and women who heed this appeal the opportunity to prepare for Christian service. The fall term opens September 22. For information concerning the course of study, terms, etc., write

C. Reuben Lindquist, Dean

THE DENVER BIBLE INSTITUTE

2047 Glenarm Place Denver, Colorado

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DOCTRINAL STATEMENT

of the Denver Bible Institute
and of *"Grace and Truth"*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

IN THE FALSE CHRIST NUMBER

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AS THE EDITOR SEES IT

FALSE CHRIST NUMBER

THAT the Antichrist shall appear as the central figure of earth's history at some time or other no student of Bible truth can doubt. But on the subject of the details of this coming evil manifestation there has been much uncertainty and discussion. Some have said the Antichrist is a great evil religious system. Some have said the Antichrist will appear as an evil person. Some have said the Antichrist is past, others have declared that he is yet future. It is comforting to know that every problem concerning this evil thing is clearly discussed in God's holy Word—the Bible. Hence, we must turn to that Word and to that testimony for the clarification of our thinking on this important theme. We trust that this issue of *"Grace and Truth"* will prove to be a helpful contribution to a biblical understanding of the subject.

D. B. I. BIBLE CONFERENCE

THE SECOND ANNUAL CONFERENCE has passed into history. The blessing of God in rich and abundant measure rested upon the beautiful music, the gifted speakers, the gospel messages, and the happy audiences that gathered into the tent. It was a season which shall long remain in the memories of those who were fortunate enough to attend. The voice of God spoke to the souls of His children and eager saints came into close grips with their Lord. It was a time of spiritual stimulation and heavenly refreshing. For many young Christians the Conference days were blessed decision days. God was gloriously present and His people were built up. One Christian who has frequently attended Bible conferences, enthusiastically declared, "One of the best conferences I have attended." A young man, with trembling voice, said on the last night, "I have caught a glimpse of Christ which will transform my life." And many were the testimonies of like import.

The leading speakers of the Conference were Rev. Dallas Renn, of Dana, Indiana; Rev. H. A. Somerville, of Amarillo, Texas; Rev. Joseph Wright, of East St. Louis, Illinois; and Rev. Victor C. Kelford, of Waterloo, Iowa. Associated with these men of God in the platform messages were Rev. Joshua Gravett, of Denver; Rev. Merold Westphal, of Steamboat Springs, Colorado; Rev. Ivan E. Olsen, of North Platte, Nebraska; Rev. Ralph Hone, of Fostoria, Ohio; and members of the Staff and Faculty of the Denver Bible Institute. In addition to the foregoing speakers, whose messages were distinctly Bible teaching and inspirational in character, the Conference was strengthened and blessed by the presence of missionary representations. Missionary messages continued throughout the length of the Conference. The missionary speakers were Miss Constance Brandon, International Secretary of the World Dominion Movement; Miss Lillian Daniel, representing the China Inland Mission; Mr. Irving Lindquist and a group of eight missionary candidates representing the Berean African Mission; Mrs. H. J. Boyson and Mrs. G. Ball representing gospel work in French Equatorial Africa; Rev. Clarence R. Harwood, representing the Jewish work in Denver. Throughout the Conference the splendid gospel music was under the direction of Jesse Roy Jones, Music Director of the Denver Bible Institute, with Mrs. Jones at the piano.

The closing day of the Conference was the red letter day. The sessions of the Conference were moved bodily to Institute Park, the 160 acre "beauty spot on the cheek of Colorado," owned by the Denver Bible Institute. A roomy tent was erected in the midst of the beautiful mountains. Soon the hillsides were reverberating with the old gospel songs, and the clear-cut preaching of the Word of God. The afternoon was spent in wholesome recreation and the closing session of the Conference was held in the tent which was surrounded by immense bonfires which provided warmth to protect from the chill of the mountain evening, and which also provided the only light available for the conduct of the service. It was a service never to be forgotten. There was a season of devotion, consecration, and prayer, followed by Mr. Kelford's closing message. As the members of the crowd found their way to their cars and started the beautiful drive back to Denver, many were the expressions of blessing received, and forward steps taken for Christ in the life which is life indeed.

Already important plans are on foot for the Third Annual Bible Conference of the Denver Bible Institute. Pray earnestly for the blessing of God.

THE NEW SCHOOL YEAR

ON THE evening of September 21, students, old and new, from far and near gathered for the annual fellowship supper which marks the opening of another school year. Temporary quarters have been provided for our men students until such time as God shall make it possible to proceed with construction on the new building.

We covet the prayers of our *"Grace and Truth"* family for God's blessing upon the new school year

THE ANTICHRIST IN THE PSALMS

"The Antichrist in the Psalms" is of general interest because conditions today indicate that in every part of the world preparation is being made for his coming. Our editor plunges into the midst of the Psalms and emerges with additional interesting information concerning this man of sin, the Antichrist. —H. J. J.

BY THE EDITOR

THE Antichrist is in the Psalms. The Holy Spirit has so wonderfully couched the Psalms that they carry a fourfold message. The four messages are easily discerned. They are the Local, the Messianic, the Devotional, and the Eschatological.* Standing connected with these four messages, the Spirit of God presents two outstanding characters, a good man and an evil. The entire Psalm-book, breathing as it does the deepest heart-yearnings and the highest expressions of worship of ancient Israel, is by miracle divine at one and the same time a paradigm of sacred prophecy. The predicted "good man" who stands forth throughout the Psalms is Jesus, the long prophesied and waited-for Messiah of Israel. The predicted "evil man" of the Psalm-book is the future Antichrist who shall come in with arrogance and boasting, to tread down and oppose God's chosen people.

When properly apprehended, the Psalms are seen to literally teem with revelations of the things to come. In the Book of Acts, the apostle Peter refers to King David as "David the Prophet" (Acts 2:30). A careful and investigating study of the Psalms furnishes convincing confirmation of this declaration. We have been taught to expect unfoldings of the Tribulation and Kingdom in Isaiah, Jeremiah, Joel, and the other prophets. But not so with the Psalms. We think of them as Hebrew poetry, or the high-water mark of devotional literature. We have not been generally awakened to the intensely prophetic character of this remarkable book of one hundred fifty songs used in the temple worship of ancient Israel. The Psalms are overwhelmingly prophetic in character. The Psalms speak much of the coming hour of Israel's tribulation, and in that connection offers illuminating revelation concerning the future world-king, the super-man who shall oppress Israel with violence, and arrogate to himself with consummate bigotry all the honors, powers, and prerogatives of Deity. In a word, the Psalms predict the Antichrist.

Like many of the other Bible books, the Psalms possess an introduction. The first two Psalms constitute the introduction to the Psalm-book. The purpose of an introduction is to prepare the mind of the reader for that which is to be discussed in the portion which follows. The inspired introduction to the Psalms performs its natural function. The two Psalms which make up the introduction to the Psalm-book disclose to us a godly man and an ungodly man. The godly man is Christ and the ungodly man is the Antichrist. Thus the two outstanding persons of the book of Psalms are presented in these two Psalms which, taken together, make up the introduction. In the first Psalm the Psalmist shows the contrast in the two characters, thus revealing the inevitable conflict which must exist between them. In the second Psalm we see the climax and consummation of the conflict. Both Psalms are anonymous and were evidently placed by the Holy Spirit at the beginning of the Psalter because they epitomize the balance of the book. The Hebrew scholar, Rotherham, wisely observes, "They (the first two Psalms) are admirably adapted for the purpose they are manifestly intended to serve: namely, as introductory to the whole book of Psalms."

This study is devoted to the setting forth of at least a portion of the testimony of the Psalms concerning that amazing personage of Scripture—the Antichrist.

THE NAMES OF THE ANTICHRIST IN THE PSALMS

THE Antichrist bears an appropriate group of appellations in the Psalms. After being brought forth in the first Psalm as the "ungodly man," he is easily identified whenever and wherever he appears in the prophetic appeals, petitions, prayers, and ascriptions of the balance of the book.

His names and titles reveal his character and his work. His names and titles show him up as an enemy to the plans and purposes of God. They reveal him to be the antipode of the Lord Jesus Christ, and the very personification of satanic perfidy and corruption. By the cognomens and descriptive expressions applied to him he is picturized as "bloody," and "deceitful," "violent" and "unjust," "unrighteous" and "cruel." He is Israel's "enemy" and "adversary," the "evil" and "foolish" "man of the earth."

Some of the terms applied to him in the Psalms appear in the following passages:

> Thou shalt destroy them that speak leasing (lies): The Lord will abhor the BLOODY AND

* See "The Four-fold Message of the Psalms," a Bible Study Booklet by Clifton L. Fowler.

DECEITFUL MAN (Psalm 5:6).

He delivereth me from mine enemies; yea, Thou lifted me up above those that rise up against me: Thou hast delivered me from the VIOLENT MAN (Psalm 18:48).

Deliver me, O my God, out of the hand of the WICKED (MAN), out of the hand of THE UNRIGHTEOUS AND CRUEL MAN (Psalm 71:4).

Arise, O God, plead Thine own cause: remember how the FOOLISH MAN reproacheth Thee daily (Psalm 74:22).

These passages are either prayers which shall be wrung from the lips of Israel during the Great Tribulation, while the Antichrist is in the ascendancy, or shouts of victory which shall leap from their lips after Christ has begun His millennial reign, having cast the Antichrist into the lake of fire. The dispensational position of each utterance may be readily discovered by any student who will study the context.

The inspired designations of the future Man of Blasphemy leave him stripped and exposed. His true character is revealed. God has graciously delivered the warning. If any man is deceived by this arch-charlatan, he cannot cast the blame back on God. God has vindicated His justice, and cleared Himself of charge. The man is without excuse. The book of Psalms, by means of its descriptive names of the Antichrist, has unmasked this dastardly fraud, and left him standing forth in his true and horrid colors.

THE PRAYERS CONCERNING THE ANTICHRIST IN THE PSALMS

THE prayers concerning the Antichrist in the Psalms are all for his overthrow and undoing. He is the enemy of righteousness; he should be overthrown. He is Satan's appointed exponent of all that is unclean and blasphemous, he should be prayed against by every lover of that which is right. The Modernist sneeringly dubs these Psalms, in which Israel prays for judgment on the Antichrist, as "imprecatory." J. Patterson Smyth, a teacher of the Modernist school, says of the imprecatory Psalms that in them we "find words spoken which would be very unfit for the lips of our Lord." This is a self-evident attempt at discrediting the inspiration and authority of those Psalms which predict how Israel will pray for God to defend His own cause by bringing summary defeat on the "ungodly man." Such prayers are neither abnormal nor sinful. They are wholesome and right.

The so called Imprecatory Psalms have a distinctive dispensational setting. They are not prayers against David's private enemies. They are predictive and national. When Israel's plight under the rule of the blasphemous Man of Sin is recognized and the Man of Sin himself is seen to be the personification of all transgression and rebellion against God, to pray against him becomes not iniquitous, but positively holy and good. It is true that in this dispensation the exact language of the Imprecatory Psalms would not be appropos, but it is certainly the Christian duty and responsibility of all believers in this age to pray constantly against the work of those evil men who lend themselves and their influence to Satan's faith-wrecking propoganda called Modernism. The recognition of the dispensational aspect of these Psalms completely answers the criticisms of the Modernists. James M. Gray declares, "From a dispensational point of view, the Imprecatory Psalms do not belong or apply to this Christian age except in an accommodated sense, but *to the age which follows it.*" The Tribulation is the age which follows this Christian dispensation.

We quote a number of these prayers which will come fervently from the heart of God's persecuted people in the Great Tribulation. This list is only partial. We suggest that the student sit down with his Bible, notebook, and pencil. Let him read the Psalms clear through, making a complete list of all the prayers uttered by Israel against the Antichrist and his wicked followers. He will catch a new glimpse of the coming Tribulation, the terrible persecutions of the Antichrist, and the awful sufferings which shall yet fall on God's people Israel.

BREAK THOU THE ARM of the wicked and the evil man: SEEK OUT HIS WICKEDNESS till Thou find none.

The Lord is King for ever and ever: the heathen are perished out of his land.

Lord, Thou hast heard the desire of the humble: Thou wilt prepare their heart, Thou wilt cause thine ear to hear:

To judge the fatherless and the oppressed, THAT THE MAN OF THE EARTH MAY NO MORE OPPRESS (Psalm 10:15-18).

. . . O DELIVER ME from the deceitful and unjust man (Psalm 43:1).

DELIVER ME, O MY GOD, out of the hand of the wicked, out of the hand of the unrighteous and cruel man (Psalm 71:4).

BREAK THEIR TEETH, O GOD, in their mouth; . . . So that a man shall say, Verily there is a reward for the righteous: verily He is a God that judgeth in the earth (Psalm 58:6, 11).

CONSUME THEM in wrath, CONSUME THEM, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth (Psalm 59:13).

LET THE LYING LIPS BE PUT TO SILENCE which speak grievous things proudly and contemptuously against the righteous (Psalm 31:8).

LET THEM BE CONFOUNDED and PUT TO SHAME that seek after my soul: let them be TURNED BACK and BROUGHT TO CONFUSION (Psalm 35:4).

Let the WICKED BE ASHAMED, and let them BE SILENT IN THE GRAVE (Psalm 31:17).

Let them be CONFOUNDED and TROUBLED FOREVER: yea, let them be PUT TO SHAME, and PERISH (Psalm 83:17).

Israel is but praying against the enemies of God and of righteousness. These prayers are the very prayers of the tribulational saints which the angel of Revelation eight offers on the heavenly altar and places in the golden censer. And then the golden censer, loaded and charged with the impassioned pleadings of the distressed people of God, is hurled by angelic hands down to earth, into the midst of the kingdom of the Beast. The Antichrist has had much experience in warfare. He doubtless will be familiar with every type of bomb employed by his teeming armies, but that horrid Man of Sin will have no devises whereby he can offset the stupendous effects of the prayer bomb which the angel will hurl upon him—the

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Is the Antichrist alive Today?

In view of the many speculative attempts to prove that certain outstanding personalities in the world today embody the characteristics of the Antichrist, we welcome this timely discussion. Rev. H. A. Yetter, Pastor of Grace Fundamental Church, Pomona, California, presents some interesting facts which will establish the identity of the true Antichrist as he is revealed in Scripture. —C. R. L.

BY ARCHIE H. YETTER

WARS and rumors of wars are headliners in our daily papers. Earthquakes and famines are reported in divers places. False Christs are arising. The Jewish nation is reviving and Palestine is being rebuilt. Apostasy deepens in the Church. Iniquity abounds in the world. Dictators replace kings and presidents. In the midst of all its perplexities the world cries out for "the beyond personality," the superman. Our question, "Is the Antichrist alive today?" to us, therefore, seems very timely.

Time has proven that Antiochus Epiphanes, Nero, Dometion, Mohammed, Frederick the Great, Napoleon, Kaiser Wilhelm, the Pope of Rome—each pointed out in turn as the Antichrist—can only be foreshadowings. The Antichrist's advent is still future.

Today, three powerful dictators occupy the spotlight on the world stage. Each is considered, by certain teachers, the Antichrist. Two of the three can be dismissed after brief consideration. The third will require fuller study. We raise three questions:

I. IS JOSEF STALIN THE ANTICHRIST?

UNQUESTIONABLY, Stalin is atheistic. In the light of I John 2:22 he is, therefore, "antichrist," for we read, "He is antichrist that denieth the Father and the Son." However, he is a Russian and not a Roman ruler. The Antichrist will come out of Rome according to Daniel 9:26-27. He will be the "prince" of the people (that is, the Roman people) that destroyed the city of Jerusalem. Futhermore, Russia's ruler, believed by many prophetic teachers to be "the king of the north," shall be the enemy of the Antichrist.

> At the time of the end . . . the king of the north shall come against him (the Antichrist) like a whirlwind, with chariots, and with horsemen, and with many ships (Dan. 11:40).

From these facts we must conclude that Stalin is but one of the "many antichrists" (I John 2:18).

II. IS ADOLF HITLER THE ANTICHRIST?

In a striking article published in *Prophecy* by W. G. Fitzgerald, he says that a great many German people hail Mr. Hitler as a super-man, a saviour. Their ecstasy and devotion can be seen when Der Fuhrer gives a speech. The loyalty which they give him demonstrates the dictatorial grip which he has upon the country.

In addition to being a dictator, Hitler has cruelly persecuted the Jews. Even though they are far from being perfect, they are still God's chosen people. He has attacked the Word of God by new translations and outspoken criticism of the Jewish God, Yaweh.

But in spite of these sad things, and his dictatorial methods, he is not the Antichrist, nor is it possible for him to become the Antichrist, for he is not a Roman ruler. Those who call him the Antichrist are prophecy-mad and are sincerely mistaken. Furthermore, according to Ezekiel 38:1-6, Germany will join Russia in opposing the true Antichrist. ("Gomer" in this passage is "Germani" according to the Talmud.)

III. IS BENITO MUSSOLINI THE ANTICHRIST?

THE eyes of the world are focused on Mussolini and their ears are turned to the sound of his voice. Without doubt, he is the most likely candidate for this office—the Antichrist. As we consider the scriptural description of the Antichrist, the Holy Spirit will reveal whether or not the dynamic, dramatic, dominating Il Duce is the Antichrist.

A. THE ANTICHRIST WILL RISE OUT OF ROME

WE HAVE already established that he will be a Roman prince under point one. This is confirmed by Daniel 7:23-25.

Did Mussolini rise out of Rome? Most assuredly. He was born at Davia, Italy, of Allessandro Mussolini and Rosa Maltoni, according to Milton Bronner, N. E. A. Correspondent.

B. THE ANTICHRIST WILL RULE THE REVIVED ROMAN EMPIRE

ACCORDING to Revelation 17:12-14, the Antichrist

shall rule over a ten-kingdom confederacy. This, considered in the light of Daniel 7:23-25, reveals that he will be head of the revived Roman Empire.

Startling indeed then are the words of Mr. Viton, American Correspondent in Italy:

> Mussolini has embarked on an extensive campaign which aims to convert Italy into an Empire. Ethiopia is to be the beginning; the Mediterranean, an Italian Lake, is to be the end. Ethiopia is to be the Italian Gibraltar, the foundation of the new imperial Rome. But where will Italy expand? The answer will sound fantastic outside of Italy, but it is commonplace in the Duce's realm. Mussolini expects to plant the Imperial lion on the cadaver of the British Empire.

Ethiopia has since been taken and the Italian senate has ratified the decrees annexing Ethiopia and creating the new Roman Empire. Mussolini rules this Empire.

C. THE ANTICHRIST WILL BE A GREAT CONQUERER

As THE world views this satanically empowered superman, it shall query, "Who is like unto the Beast? Who is able to war with him?" (Rev. 13:4)

Keith L. Brooks, in *Prophecy*, comments as follows on Mussolini's conquering ability:

> Italy started in October 1935 to take 350,000 square miles of territory and 10,000,000 people into its domain. The job was finished in May 1936—seven months. That is going some.

Mussolini's purpose to be a great conqueror is further revealed in his recent assertion that "We (Italy) must have arms for ten million men, and fighting airplanes to obscure the sun" *(Current History*, Jan. 1937).

D. THE ANTICHRIST SEEMS IMMUNE TO DEATH

> I saw one of his heads . . . wounded to death and his deadly wound was healed (Rev. 13:3).

RIFLES, shrapnel, bombs, chemicals, poison, and dynamite have all figured in attempts to kill Mussolini. We cite one such attempt.

He had just opened a sports stadium ah Bologna with a seating capacity of fifty-thousand. Enroute to the railroad station a pale-faced boy whipped out an automatic and fired point blank at Il Duce. Dino Grandi, who was with him, says, "The ball seemed to strike Mussolini full on the breast. It even scorched the silk sash of the Maurizio Order he was wearing, then tore through the Mayor's coat, at last to drive into one of our car panels."

In response to the screaming inquiries for his safety, Mussolini stood upright in the car and said, "Be calm. Nothing can hurt me."

E. THE ANTICHRIST WILL NOT REGARD ANY GOD

> Neither shall he regard the God of his fathers . . . nor regard any god: for he shall magnify himself above all (Dan 11:37).

THOUGH we recently read of Mussolini going to pray following Marconi's death, we feel, with many others, that he is an Atheist at heart.

Ignatius Phayre touches on this point in the January, 1937 issue of *Current History*.

> Long ago as a boy, in that God-forsaken borgata of Davia, Benito came under the spell of Giovanna, the old village witch . . . that aged crone taught strange lessons to the passionate lad: how to attract and dominate girls, how to tell fortunes from a pack of cards, or the flight of birds in the fields and woods; how to read his own or another's fate in phases of the moon, or motions of the planets . . . From that day to this, faith in his own star is Mussolini's only religion.

To this point in our discussion Mussolini qualifies as the Antichrist in a remarkable way. Will he meet the remaining requirements?

F. THE ANTICHRIST IS TO BE PARTIALLY JEWISH, AT LEAST

WHILE this is a disputed point among students of the Word, Daniel 11:37 indicates this fact. Here we read: "Neither shall he (the Antichrist) regard the God of his fathers." The expression, "God of his fathers" is a characteristically Jewish expression. "His fathers" refers to Abraham, Isaac, and Jacob. Since his fathers are Abraham, Isaac, and Jacob, he must be partially Jewish, if not entirely.

Mussolini cannot meet this requirement. He is an Italian by birth and parentage, being of Allessandro Mussolini and Rosa Maltoni at Davia, Italy.

G. THE ANTICHRIST WILL BE GIVEN SATAN'S POWER AND THRONE

> The dragon (Satan) gave him (the Antichrist) his power and seat, and great authority (Rev. 13:2).

SATAN offered the Lord Jesus all the kingdoms of the world with their power and glory if He would worship him. Jesus Christ refused (Luke 4:1-8). He will offer them to the Antichrist and he will accept them, worshipping Satan in return.

Does Mussolini have Satan's great power and throne? No, not as described in Revelation 13:2.

H. THE ANTICHRIST WILL COME OUT OF THE BOTTOMLESS PIT

> The beast (Antichrist) that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder . . . when they behold the beast that was, and is not, and yet is (shall be) (Rev. 17:8).

THIS passage seems to indicate one of two things: a satanic imitation of the virgin birth of Christ or a satanic imitation of His resurrection.

Has Mussolini had either? No. He was born in a natural manner and will probably die and remain dead till resurrected like the rest of the human race.

As we sum up, we are forced to admit that Mussolini is not the Antichrist, although like him in many ways. He is assuredly a striking forerunner of the superman.

"Is the Antichrist alive today?" God knows. Neither Stalin, Hitler, or Mussolini is the Antichrist. His advent, however, cannot be far away. He will not be revealed, even if alive, in his true character until the Lord Jesus Christ catches the Church away to be with Himself forever (II Thess. 2:1-4). Are you ready for His coming?

HARLEM'S GOD

Like mushrooms, new heresies spring up over night. One of the latest contributions of Satan is the one discussed by Mr. Mygatt. His splendid analysis of the movement gives some details not to be found in newspaper accounts.

BY ALBERT MYGATT

ASSOCIATED Press dispatches to the newspaper in this summer of 1937 told in some colorful detail of the journey up the Hudson River of a steamer loaded with some 3,500 adherents of "Father Divine," going for an extended holiday at one of his "heavens," an estate he had purchased. Both white and colored people were included. They were singing and listening to their leader ejaculating at frequent intervals, "Thank you, Father!" and "Peace, it is Wonderful!" A later report indicated that the athletic contests and feasting which were the objects of the gathering, were cut short by the extremely hot weather, presence of insects, etc., which made "heaven" unendurable for many of those who came. So the return trip was made to the accustomed haunts in Harlem, New York City, where a large brick residence, built for Father Divine, is the main "heaven," and where he is associated with his "ministering angels" —the latter being those who have cashed in on their business, if any, life insurance, etc., and given it all over to "God," and gone to live with him. An old white-haired negro is "the angel Gabriel," and a colored woman called "Faithful Mary" is prominent in the movement.

There are many centers of this movement scattered all over the United States and even in other lands. No record of adherents is available, but five million are claimed—white and black. All, without exception, acclaim the negro leader as God come to earth; sometimes he is called Christ in their handbills and periodicals. Confusion reigns in the teaching, which has a strong admixture of Christian Science tenets, with plain superstition galore, and a strong political flavor of the Red variety, emphasizing Technocracy. There is no connected Bible study or exposition, though the Bible is quoted as finding its fulfilment. That the political end of it is called a "Peace Movement" is rather significant to those who know the trends of the day.

Father Divine makes claims to own the riches of the universe, and the power to put a curse on those who oppose him or question his spending. He has a special Rolls Royce car made to his own specifications, with a throne in it. He spreads great feasts almost daily, lasting from ten to four, and sometimes nearly all night as well. Tens of thousands are feasting at his expense. All hang on his incoherent and rambling speeches as the "Spoken Word," and even in his absence adore his empty chair with their "Thank You, Father," and their "Peace, It's Wonderful!"

Where does the money come from for all this? Partly from his dupes, no doubt; but that is not sufficient explanation. There seems to be some Radical, political, godless source. Beginning with an entrance in the New Deal campaign with rantings against the Supreme Court, etc., this charlatan has gone on to develop and expound a political creed for his followers. Frequently they are found as a section of Communist parades. While it seems such a bizarre movement must fall at a pin-prick, as quickly as it arose, yet we know satanic power will use any medium with which to deceive; and that the call to deliver this world from its "oppressors" and to make this the only heaven, and to deify man, and to produce supermen, and eventually the Antichrist, is Satan's method for the last days. To that end great wealth will be spent, great movements, inaugurated, and great blasphemies uttered—all to deceive the great ignorant mass of the people, with no anchorage in God or His Word.

Thus this movement may safely be assumed to be demonic in its nature. Many false prophets and false Christs are to arise. That they be more bold and demon-inspired, and more successful in deceiving great multitudes as the end approaches, is safe to assume. This movement is beginning to make great claims of miracle-working power—not sustained fully as yet, but causing many to believe therein.

Surely there is wonderful press-agenting in connection with it. This adroit propaganda issues magazines and special circulars. In them are the most blasphemous claims possible to make. "1937 A.D.F.D." is one—just study that out. Alongside the leader's picture will be printed "And the Word was with God, and the Word was God, and the Word was made flesh" (and right under the picture) "and now dwells among men." In another publication, over his picture is, "Immanuel," and under it, "God is with us." In his correspondence he calls himself "I AM," always capitalized. The pronouns referring to himself are capitalized also, such as "MY." He has almost invariably said, "This leaves ME well, healthy, joyful, peaceful, lively, loving, suc-

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THE BEREAN AFRICAN MISSION

The Foreign Missions Department of the Denver Bible Institute

IRVING LINDQUIST, SECRETARY

LINDQUIST DEPUTATION TRIP

IT IS a pleasure to give herewith a brief resume of our first deputation trip in the interest of our support as missionaries to the Belgian Congo. The Lord blessed even more than we had dared anticipate, and we believe that this added blessing was due largely to the prayers of those at the home base as well as those whom we were privileged to fellowship with as we went from place to place. Although the points we touched, in some instances, were separated by the breadth of a nation, we were much impressed to find the bond of Christian fellowship which is brought about by a common faith in the Lord Jesus Christ. That same tie binds our hearts in Christian love with those who are separated by continents, yes, even with those on opposite sides of the world.

Mrs. Lindquist and I had our first engagement at Raton, New Mexico on Tuesday evening, June 22, at a union service held in the First Presbyterian Church. Wednesday evening we were privileged to give our testimony at an outdoor union meeting in Santa Fe, New Mexico where we were the guests of Rev. and Mrs. Terrell Butler. From there we went to Duncan, Arizona where Rev. and Mrs. Gayel Bender gave us opportunity to testify and tell of B. A. M. in the Sunday-school as well as in the evening service. On Wednesday evening Dr. Richard S. Beal permitted us to speak for a few minutes at the close of his regular prayer meeting at the First Baptist Church, of Tucson. In all of these meetings Mrs. Lindquist gave her testimony and spoke of anticipated joys in service for our King. From Tucson we drove to Los Angeles, stopping enroute to fellowship with Rev. and Mrs. D. Wayne Robertson at Casa Grande. That marked the end of a very enjoyable visit among old and new friends in Arizona, and greatly encouraged us as we trekked the long, dry Arizona desert on our way to California.

In order to avoid the intense heat of the desert we started for California in the evening. Becoming very sleepy along toward morning, and having noticed that other people pulled their cars off the road to sleep, we tried it also and slept for an hour, then went on. After a while our sleepiness returned again so we pulled off to the side of the road—but at the wrong place. There was windblown sand which looked solid enough, but as soon as the wheels got off the pavement they sunk right down. It took us two hours to get the car back on the pavement again by jacking it up and inching it over. By that time we were very much awake! Arriving in San Diego about three o'clock we drove down to the docks and walked around, watching the frenzied activity in the bay. That was my first glimpse of the Pacific Ocean.

We had a most enjoyable visit with relatives and friends in California and also received much blessing from the services we were privileged to attend at the various churches in and around Los Angeles. Several open doors were given us for testimony, including the mid-week prayer service with the First Fundamental Church where Rev. Leland Entrikin is pastor. Sunday morning we were with Rev. Herschel Fravel of the Whittier Fundamental Church, and in the evening at the Fontana Avenue Baptist Church where Rev. MacArthur is pastor. We were especially happy to be with Rev. and Mrs. Archie Yetter at the Grace Fundamental Church of Pomona, California. Also we enjoyed the fellowship at the Beulah Tabernacle in Turlock, California, the latter opening having been made for us by Mr. and Mrs. William Norton. The Yetters are graduates of the Denver Bible Institute and the Nortons are former students. A busy week was spent at Oakland and vicinity, beginning Sunday evening with Rev. Strom, pastor of the Wilmar Mission Church. Tuesday we were at the Oakland Fundamental Church where we met the parents and other relatives of Rev. and Mrs. Joseph Edwards, members of the D. B. I. Staff. Thursday we had two meetings, one with the "Faith Mission Circle" of which Mrs. Nettie Condit is Vice President, and the other with an informal group at the home of Mrs. Condit. Our last meeting in California was at Eureka where Rev. Paul Nelson of the Swedish Covenant Church gave us opportunity to speak before the "One by One Club." In every one of the services we found friendly interest in our work and warm Christian hospitality.

From Eureka we went directly to Albany, Oregon, where we spoke at the Grace Menonite Church, of which Rev. Augsberger is pastor. Then at Portland we gave our testimony at the Third Baptist Church through the courtesy of the pastor, Rev. Arthur Hall.

Our next stop was in Seattle, Washington, where for three full days it was our privilege to address five groups as well as to take part in three radio broadcasts. At noon on Tuesday we were given opportunity to speak briefly on the program sponsored by the Christian Businessmen's Association of Seattle over station KIRO. And on Tuesday and Wednesday mornings we gave the "Morning Reveries" over KOMO. Dr. Ritz kindly gave us a few minutes to speak to the Seattle Union Bible Class on Tuesday evening. Wednesday afternoon we spoke at the home of Mrs. Harrah to a missionary group, and that same evening to a Young People's class conducted by Mrs. Boggs. Thursday was also full, meeting with the Ladies' Missionary Society of the Emmanuel Tabernacle in the afternoon, and speaking in the evening prayer service to a large and appreciative audience at the University Presbyterian Church, Rev. Ericson, pastor.

From Seattle we journeyed to Bozeman, Montana, where Rev. Orvil Hoff, pastor of Grace Gospel Tabernacle, invited us to speak at his mid-week prayer service. In Billings, Montana, Friday evening, August 18, we gave our testimony before a group of business women sponsored by Mrs. Emma E. Johnson and regularly taught by Rev. Walter Feeley.

Our final meeting on this deputation trip was held at the First Baptist Church in Thermopolis, Wyoming, where Rev. L. K. Barbee is pastor. Thus two months of deputation work for the Lord were spent in the interests of B. A. M. It certainly was a great privilege to meet all of the saints of the Lord in these various points and we are looking forward to the time in the near future when, the Lord willing, we shall again go forth continuing to witness for Him.

Our present plans are to begin our eastern deputation trip about the first of October, arriving in New York City about the first of December. Sailing for Brussels, Belgium in the early part of December, we will join Mrs. Amie and Miss Johnson and together with them will press on to the Congo in the Spring.

We covet your continued prayers, dear readers, for B. A. M. Pray for the other candidates that they might secure their support. Pray for our territory and all the many details which must be disposed of before a new work such as ours can really get under way. Pray for us that soon we may be telling the Old Gospel story to those in heathen darkness.

Our little booklet entitled "The Berean African Mission" is off the press. This booklet gives detailed information concerning every phase of the work and will be mailed to any one interested. Simply send your request to the executive secretary of B. A. M. in care of the Denver Bible Institute

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IN THE HARVEST FIELD

CONDUCTED BY RALPH E. OBITTS

The Second Annual D. B. I. Bible Conference has passed into history and it was even a greater success than the initial conference last year. Every message was freighted with blessing, and it was a time of real spiritual uplift. The two main speakers, Rev. H. A. Somerville and Rev. Victor C. Kelford brought especially helpful and timely messages. Except for one or two nights when rain cut the attendance a bit, attendance was good and the interest and enthusiasm on the part of every one was contagious. The increased attendance by Christians from other states shows that the conference is becoming better known and is becoming really established. Fourteen states, as well as Washington D. C. and two foreign countries, were represented. The fourteen states were as follows: California, Colorado, Illinois, Indiana, Iowa, Kansas, Michigan, Missouri, Nebraska, Ohio, Oklahoma, Pennsylvania, Texas, and Wisconsin. One could not help but be impressed with the friendliness of every one, and the D. B. I. spirit was at high tide. It was like a big family reunion.

Speaking of reunions, it WAS a family reunion in a very real sense. D. B. I. Alumni came from far and near to attend. The one who came the farthest no doubt is our beloved Lillian Daniel, '28, home on her first furlough in eight years She came through Pieping on her way home just before the war broke out. Her message at a session of the Conference was a ringing testimony of the Lord's goodness to her and His protection and guidance while on the field.

In addition to Miss Daniel, the following Alumni were at the Conference this year: Rev. Joseph G. Wright, '28, Pastor of Edgemont Baptist Church, of East St. Louis, Ill., and his wife, formerly Florence Jentsch, '28; Rev. Norman D. Renn, '34, pastor of the Baptist Church of Holyoke, Colo.; Rev. and Mrs. P. Von Stillhammer, '26 and '30. Rev. Clarence R. Harwood, '28, Superintendent of West Side Center, Denver's Hebrew Mission; Mrs. Roy Boese, formerly Lucille Amsden, '26, with her little daughter, Caroline Ruth; Mr. Roderick Morrison, '34; Rev. Ivan E. Olsen, '36, pastor Berean Fundamental Church, North Platte, Nebraska; and Kenneth Johnson, '36. (This list does not include Alumni members here at D. B. I. and Evening School Alumni of whom there are many.)

In addition to the Alumni who came for the Conference, many of the students who have been away for the summer came back early in order to attend. And then we do not want to forget to mention the host of warm friends of the school who came, many from distant states. We wish that we had space to publish the entire list in the conference register. We know there are many who are reading this page who were here in spirit, but circumstances made attendance impossible. We hope that for many such, next year will find them at the Third Annual Bible Conference.

Rev. and Mrs. Jesse Roy Jones, '23 and '27, who are back to fill their positions so ably in makng the music of the Conference a success, have just returned from Flagstaff, Arizona, where they had charge of the music and children's work at the Thirty-fifth Annual Southwestern Bible and Missionary Conference. They report that the conference was a real success in every way and was the largest held thus far.

Rev. Ralph E. Obitts, '30, and Rev. Henry W. Dahl, '35, who have been on an extensive deputation trip for D. B. I. through Colorado, Nebraska, Kansas, Missouri, Illinois, Indiana, Ohio, Michigan, and Wisconsin were also back for the Conference They had the moving pictures of our beloved school with them, so many of the friends who have wanted to visit our school but have never been able to, have experienced the next best thing—seeing the school in action on the screen. We are sure that the trip was used of the Lord in the deepening of interest in D. B. I. on the part of old friends as well as in the making of many new boosters. One pastor of a large church who was especially enthusiastic says he hopes to see many of his young people train at D. B. I.

The Lord has been blessing the work of our brother, Rev. Joseph Wright, who was one of the speakers at the Conference. This is evidenced by the fact that they are just completing the enlarging of the church, which will increase the seating capacity by 200. They will dedicate it when they return to East St. Louis.

We were sorry that Rev. Roy R. Boese, '27, could not stay for the Conference. He brought his wife and little daughter who have been here through the Conference. The Boeses brought a new student, Miss Laverne Terrell, from their church.

Roderick Morrison, '34, is working with George White, a former D. B. I. student at a mission near Denver—the Bancroft Mission. He reports that they have an average attendance of 50 and 60. They have a Sunday-school in the morning and a Young People's service in the evening. They hope to begin Sunday evening preaching services as well.

And here is an item that got crowded out of last Harvest Field page. Rev. Max Kronquest, '37, and his wife, formerly Vanita Hecht, former student, held a very successful D. V. B. S. in their church in June. They were assisted by Miss Mamie Fondaw, who graduates this year. They had 105 enrolled in the Bible School, 96 of which they personally contacted and carefully explained the way of salvation. Many accepted Christ.

James Wood and Leland McClellan, D. B. I. students, have spent a busy summer in Christian work in Northwestern Colorado. Their schedule of meetings was as follows: July 11-25: Hayden, Colorado, evening services and D. V. B. S. Largest attendance at the services was 77, and the Bible School attendance averaged 45. Then they spent four days at the Young People's Camp in Northwestern Colorado. They had part in the music, brought devotional talks, and preached. August 8-22 they spent in Mt. Harris, Colorado in evangelistic services and D. V. B. S. Largest attendance at the services was 104; Bible School attendance, 50. They were assisted in the D. V. B. S. work by Miss Berniece Sellers, a D. B. I. student whose home is at Hayden. Sunday afternoon, August 22, they held a service at Waddle Creek. They established a permanent work at Hayden. Following the Bible conference they plan to hold meetings at a number of towns in northwestern Colorado and southwestern Wyoming.

BEREAN AFRICAN MISSION

(Continued from page 252)

"PRAYER CHANGES THINGS"

In the July and August issues of "Grace and Truth" special mention was made of the cancelled days which our missionaries had on their calendars and which greatly decreased their salary allowances. We are happy to say that God's people have wonderfully responded to this appeal. During the past six weeks or so, six days have been pledged to replace some of the cancelled ones. This has been most encouraging both to our missionaries and to us at the home base. Surely God works in answer to prayer.

But we need further prayer for this need. There is still one cancelled day on Mrs. Amie's calendar and three on Miss Johnson's. Beside this, there are some of the pledges without payments made on them and others still considerably behind. The new days recently received are a vindication of God's love and watchcare over this venture of faith and spurs us on to greater faithfulness in prayer. He will provide as we bear our missionaries to the throne of grace. "Prayer changes things."

THE DAYS OF YOUTH

CONDUCTED BY HAZEL N. JOHNSON

"BE YE STEADFAST"

MRS. MOYER'S silk dress rustled as she came into the library and stood by her stern lawyer husband. "What is it Margaret?" he asked, glancing up from the large volume he was reading.

"I need to talk to you, Dick," she said, patting her freshly waved hair. "You know, William returns next week. He will have finished school and will be an ordained preacher."

"Ha! Ha!" laughed the father with scorn. "Rev. William Moyer," he repeated the words slowly. "Who'd ever have thought my boy would come to that? I don't suppose he will be able to crack a smile any more, he will be so pious and religious."

"Yes, and I suppose he will be talking about the Bible all the time. It would not be so bad for him to be a minister if he would have a large church, preach lovely sermons, employ a trained choir all dressed in black robes, have a large pipe organ and all that goes with it. But to think of our son working with the poor! What does he see in it? Surely there is no money in it," she said with a hopeless sigh.

"No, I should say not. Well—perhaps we will be able to change him after he arrives."

"I just dread to tell our friends that he is returning to work among the poor of our city. Why not let the societies take care of the poor?"

"Well, I guess we will have to just wait and see how things turn out. Do not trouble your pretty head about it too much. Will used to have fairly good sense. Perhaps he will change his mind."

They met him at the station the next Wednesday and Mrs. Moyer sensed a feeling of pride as her son, tall, handsome, and smiling, stepped from the train. How well he looked. How refreshing. For a moment all else was forgotten except that he was her boy. In the car he held her hand, as had been his custom in years gone by when they would ride together.

"My, but it is good to see you folks again. Dad, you are looking great, and Mother, you are not a day older. How do you do it? Just think, I have been away four years. They have been happy years, but long ones, too. You remember that first summer I went home with John Parker for the holidays? The next summer you folks went abroad and I did not come home. Then the following holidays I had that operation and the doctor would not let me return. But at last I am here." They were then in the driveway and he exclaimed enthusiastically, "Oh, doesn't it look good! This is great."

"Hum," thought Mr. Moyer, "it does not sound as though he is so pious. And I have been watching; he has been smiling all the way. Must not be much of a preacher as I know them."

Mrs. Moyer was thinking, "He is fine. Too fine to spend his time on the poor. I am sure I can win him over."

The next morning after breakfast, Will and his father took a stroll down toward the lake where, as a young boy, Will had spent much of his time fishing, boating, and skating. The familiar scene brought back many happy memories and he said, "Dad, it surely is great to be here again. Home ties are strong, you know. Sometimes at school I used to get homesick to come down to this old lake. Isn't the Lord good to make so much beauty for us?"

"Uh huh, guess so," replied the father dryly.

"I just cannot praise the Lord enough for giving me such a wonderful home, wonderful father and mother, and—"

"Will, you are not going to make us listen to this all the time, are you?"

"Why, what do you mean, Father?" asked Will, astonished.

"Well, you know Mother and I are Christians, but we do not like this religious talk all the time. Our friends would not understand it."

"You mean, Dad, that the kind of friends you and Mother have do not realize that the Lord made everything?"

"O I suppose they realize it, but they are not the kind to talk about it," said the father, evasively.

"I suppose it does embarrass them when they neglect Him as they do," said William, sadly.

"Listen here, Will, you cannot come back home and ridicule our associates. You are going to make us the laughing stock of society by spending all your time working with the poor. Why do you not take a big fashionable church like Calvary? Then we could be proud—" He stopped short, realizing that perhaps he had better not finish his sentence.

"I did not mean to ridicule your friends, Dad." He hesitated, then said, puzzled, "You mean, Father, that you are too proud to have me work with the poor?"

"Well—it is not the thing that most rich boys do, you know."

"I should say it is not," said William. "Most of them ride around in swell cars, wear their life away with socials, parties, and pleasures. That is all they care about. But they are not satisfied. Dad," said William, stopping in the shade of a big tree under which he used to play, "the Lord Jesus Christ has done so much for me that I would be the most ungrateful person on earth if I do not serve Him as He has directed me."

"How do you know what He wants you to do? Did He come down from heaven and tell you?" asked Mr. Moyer, sneeringly.

"No, but He gave me such a burden for those poor folks that I cannot do anything else and be happy in doing it."

"Do you not think the folks of Calvary need a preacher too?"

"Sure they do, as much and sometimes I think more, than the poor do. The folks of Calvary need the Christ of Calvary. But Dad, can't you see that this is my work? The Lord has a man for every place. -He has shown me my place and I must fill it." This was said with such determination that Mr. Moyer gave up, for the present, thinking that time surely would bring the change.

That evening, Will and his mother were alone on the front lawn. He thought his mother looked especially beautiful, and he told her so.

"Foolish boy," she said, "you pay such ridiculous compliments."

"But it is true, Mother. I am so thankful for you." This surprised Mrs. Moyer, but she liked it, and said, "Why are you thankful for me, Will?"

"Why? Because you are my mother; because you have always been so good to me; because you understand me; because I hope you will understand my working with the poor here in this town," he said, looking at her, his face betraying the fear that was in his heart that she would not understand.

For a moment she was silent, then said, "William, you are a grown boy. I can no longer tell you what you must do, but I advise you strongly against this work. You would be won-

derful, my son, in a big church like Calvary. You could do so much good. Why not be sensible and drop this foolish idea of working with the poor? We have lots of societies here that can take care of them, and I will give even more than I have been giving for that purpose if you will only give up this work." She looked at him anxiously.

Will waited for a moment, then with a sad but determined look on his face, he said, "Mother, there are many who would give money to take care of the bodies of these poor people, but there are few who love them enough to give what money cannot buy. Few care for their souls."

"Love them!" she exclaimed. "You do not mean to tell me that you love those dirty, sticky, smelly children; those sloppy, coarse women, and rough uncouth men?"

"Yes, Mother, dirt, stickiness, and all, I do love them, and I want to learn to love them more," he said, smiling down at her.

"I do not understand you, Will. You horrify me. You have been brought up in refinement. How can you love those degraded folks when you have never been among them?"

"But I have been among them, Mother. When I was in Bible School I was placed in charge of a mission in the center of the poor section. There I came in contact with rags, dirt, and everything. There I came to realize that those poor, degraded people have souls. They have joys and sorrows just as we do. There I became burdened for those poor people and God has called me to that work. I cannot—I dare not refuse." His heart was so touched with the needs of the people to whom God had called him that he bowed his head on his hands and sobbed.

Mrs. Moyer had never seen anyone grieved for those who, to her, were repulsive. She could not understand it. She knew not what to say, and she was touched more than she would even admit to herself. So, silently, she turned and left him.

The very next day Will took a walk through the slums of the city. They were even worse than he had remembered. Poverty cried out to him from every hand. Unsanitary conditions prevailed everywhere. Some of the alleys he passed reeked with the smell of garbage. Garlic and greasy meat odors came from a cheap restaurant across the street. Sagging porches, broken windows, unpainted board shacks lined each side of the street. Children with uncombed hair, dirty faces, and bare feet were everywhere playing and quarreling. Out of a cracked, curtainless window peered a woman in a dirty, sagging dress. A thin faced woman with scraggly hair, dragging a sack of wood and coal which she had picked up on the railroad tracks limped slowly down the middle of the street. Unshaven men, stupid from drink and idleness, leaned against sagging gate posts. The cries of young babies could be heard coming from dingy houses. Cursing and wrangling prevailed everywhere. Will was a little depressed and discouraged, so he hurriedly walked to the outskirts of the city a few blocks away and sat down under a tree to seek to rid his mind of the unpleasant sights he had just seen.

Taking his Testament from his pocket, he began to read. Then bowing his head, prayed that the Lord would give him courage to go on in spite of opposition at home and in spite of the repulsiveness of the sight of these poor folks and the condition in which they lived. He remained with bowed head for a moment after the prayer was ended, then looked up. To his surprise he looked straight into the bluest eyes staring from the direst face; he saw the most tangled curls and besmeared, ragged dress he had ever seen. But in spite of the dirt, the little girl was sweet and appealing. For a moment neither spoke. Then with a shy smile, she asked, "What's your name?"

"My name is Will Moyer. And what is yours?" he asked, returning the smile.

"Marjorie," she replied, with her thumb in her mouth.

"Marjorie. That is a pretty name. What is your last name, Marjorie? And where do you live?"

He was wondering if such a dainty, though dirty, child lived in one of those shacks that seemed too frail to withstand the slightest gust of wind.

"Marjorie May Dicks is my name, and I live over there," she said, pointing away from the town toward the city dump.

"But I do not see any house over there," he said, looking in the direction she had pointed.

"Over there," said the child, again pointing to the same section. "See?" she asked.

"You—you do not mean over there in the dump?" he asked in amazement.

"Uh huh, sure," she said, with a sweet smile, glad that he at last had found the right place.

"Whom do you live with, Marjorie?"

"With Daddy. He goes away all day gathering things in alleys."

"You mean, then, that you are down here alone all day?" asked Will, aghast that one so young could be left alone in such a place even for a moment.

"Sure," she laughed. This seemed to be her favorite word.

"How old are you, Marjorie?"

"Five years old," she said, holding up her left hand as she counted, "One, two, three, four, five."

"But tell me, Marjorie, how do you get anything to eat when your Daddy is gone all day?"

She tilted her head to one side, stood first on one foot and then on the other, and said, "Well, today Daddy left me two crackers. It was all he had." Then she added quickly, "He said he'd try and bring an egg tonight for supper. Think, a real egg for me!"

"Just one egg, Marjorie?" asked Will, thinking of the breakfast he had eaten that morning consisting of orange juice, oatmeal, bacon, eggs, coffee. "What does your Daddy eat?"

"Oh, he just drinks coffee and beer and eats whatever there is. On Saturday he always brings home a can of baked beans and some crackers. My, but they taste good!"

"But, Marjorie, do you not get terribly hungry?"

"Sure," she said, as though she was surprised that he had any question about it.

"Will looked at his watch and noticed that it was just about time for lunch, so he said, "Listen, Marjorie, you wait here and I will be back in just a few minutes. I am going to go to the store and get something for a lunch for both of us. Will you eat with me when I come back?"

"Sure," she said, as though she was used to having an invitation to lunch every day, when in reality this was the first time it had ever occurred.

Quickly Will went to a nearby store, if the building he entered could be called such, and was soon back to the little girl who was waiting under the tree. She had a book out of which she pretended to read. He recognized his Testament which he must have dropped when he left. Seating himself by her side, he asked, "What are you reading, Marjorie?" He smiled as he noticed the book was upside down.

"Book," she replied simply.

"But what book?"

Turning it over with a little frown, she said, "Black book."

"That is true, but it is not just an ordinary Book. It is different. Did you ever hear of the Bible?"

"Sure," she said. "Daddy lets me look at Mother's Bible sometimes when I wash my hands real clean. But it's brown, and oh, so big. It has pictures in it. I like to look at them."

"Oh," thought Will, "the mother must have been a Christian, at least. Aloud, he said, "Does your Daddy tell you stories about the pictures?"

"No," she said, as she shook her head. "I didn't know there were any stories 'bout them. Is there stories in it like 'bout Goldilocks?"

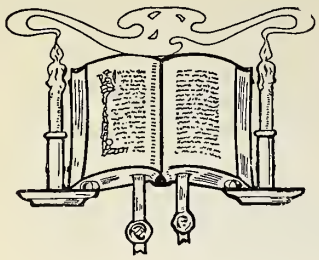
"No, the stories about the pictures in the Bible are much more interesting than the one about Goldilocks, and besides, they are real. They actually happened."

"O—really?" she said, her eyes big. "'Bout them lions and that man in the den? I saw that one."

"Yes. I will tell you that story sometime. But tell me, Marjorie, do you know Who Jesus is?"

She shook her head as she asked, "Does He live here?"

(Continued on page 266)



Expositions by Ernest E. Lott
Illustrations by Albert Mygatt
Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

LIGHT ON THE LESSON

International Sunday School Lessons

Fourth Quarter, Lesson 1 **Sunday, October 3, 1937**

CHRISTIAN SONSHIP

Lesson Text: I John 3:1-6, 18-24
Devotional Reading: John 15:1-8

Golden Text:

"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12).

Our theme for this last quarter is "Studies in the Christian Life." We anticipate great blessing as we begin the series with the first lesson in one of John's epistles. Christian Sonship is the title of this lesson. Using the verses assigned, we study the following phases of Sonship: I. Sonship Is the Love-gift of God (I John 3:1); II. Sonship Is a Guarantee of Resurrection (I John 3:2); III. Sonship Is the Result of the Sin-settlement (I John 3:4-6); IV. Sonship Is Manifested by Love (I John 3:18-24).

I. SONSHIP IS THE LOVE-GIFT OF GOD

The opening words of the third of first John reveal profound amazement on the part of the aged Apostle. He exclaims, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

If it were possible to read his thoughts, doubtless they would be something like this: "Is it not comprehensive enough that God's love covered the whole world? (John 3:16) Is it not marvelous enough that His love found us while we were yet sinners? (Rom. 5:8) Is it not complete enough that His love cleansed us from all sin? (Rev. 1:5) His grace overwhelms me to find that He actually counts us as SONS."

Yes, it is wonderful that in addition to our other appellations—saints, saved sinners, the redeemed, Christians, the righteous, etc., God has, through love, given us a new one—SONS. We are as incapable of understanding such love as was Paul when he admitted, "the love of Christ which passeth knowledge" (Eph. 3:19).

One of the first inferences of this glorious fact of Sonship in Christ is seen in the Christ-uttered allegory in John three. There our Lord taught that a man must be BORN into the spiritual family of God. "Ye must be born again" (John 3:7). This new birth is accomplished only through faith as John so clearly avers: "As many as received Him, to them gave He power to become the SONS of God, even to them that BELIEVE on His name" (John 1:12). A confirmation by Paul is equally clear: "For ye are all the children (sons) of God by FAITH in Christ Jesus" (Gal. 3:26).

In the same Scripture where Christ's teaching on the New Birth is found, another declaration of God's love-gift is also given: "God so LOVED the world, that He GAVE His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). Here the gift is a Saviour; in I John 3:1 it is Sonship which comes as a result of placing faith in the Saviour.

Sonship and Son-placing (adoption) should not be confused. Son-placing does not take place until the Resurrection. To be specific, it is the redemption of the body. "Waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23).

II. SONSHIP IS A GUARANTEE OF RESURRECTION

With a note of confidence, assurance, and even dogmatism John states another precious fact as regards our sonship in Christ—bodily resurrection at the Second Coming. He does not even treat the subject as a controversial one; he deals with it as a settled issue, as indeed it is.

John finds himself in the same position as did Paul in explaining the character of the resurrection change. He admits his inability to supply adequate information in the words "it doth not yet appear what we shall be" (verse 2), and then states the one thing that he is sure about, "We shall be like Him." Paul's resurrection chapter, I Corinthians 15, carries the same incompleteness of information on this subject. The most that he says is that we shall all be changed and that the new bodies will be incorruptible and immortal. This is, of course, a Hoy Spirit-imposed censorship, for both Paul and John were Spirit-inspired. This is one of the unrevealed things of the future and some day He will make everything plain.

Without assurance of our Lord's return there could be no legitimate confidence of a resurrection. The two events are inseparable. The Rapture promise in Thessalonians contains the resurrection clause, "The dead in Christ shall rise first" (I Thess. 4:16). John harbored no doubts about the absolute certainty of his Lord's return. Doubtless he was one of the disciples who heard the angel's promise on the day of the ascension, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). And he was the Gospel writer who recorded the words, "And if I go and prepare a place for you, I will come again" (John 14:3). Here in our text he says, "He shall appear."

Before leaving the subject of the Second Coming John has one more thing to reveal. He calls the hope of our

Lord's return a purifying hope. It is human nature that all of us should set our houses in order when a favored guest is expected. How much more then should we not keep our lives in order and above reproach, waiting for the imminent return of an eminent Lord. Paul gave Titus some fatherly advice on this very subject. "Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ" (Titus. 2:12-13).

III. SONSHIP IS THE RESULT OF THE SIN-SETTLEMENT

God is so jealous of His family that He will not let sinners enter it. Since man is a sinner, something has to be done to make him sinless that he might be eligible to enter that heavenly family.

Starting with the need of man, John begins to unfold the nature of the sin-settlement. Verse four demonstrates MAN'S SIN. "Whosoever committeth sin transgresseth also the law." And whosoever transgresseth the law is a condemned man (see Gal. 3:22; II Cor. 3:6; Rom. 7:5). The question might be asked as to whether there are any who, by not committing sin, could escape the penalty. Romans three answers this: "All have sinned, and come short of the glory of God" (vs. 23) (also Rom. 3:10-23; Isa 53:6). Thus man is seen as a totally depraved creature.

John points us to MAN'S SIN-BEARER. "And ye know that He was manifested to take away our sins" (vs 5). Jesus Christ was the only One Who could fulfil this task. The Father demanded a sacrifice that would be both human and divine—human to take man's place, and divine in order to satisfy God. Jesus, God's Son, was the only One Who could qualify. His sin-bearing is seen in prophecy: "The Lord hath LAID ON HIM the iniquity of us all" (Isa 53:6). It is also revealed in Hebrews: "So Christ was once offered to BEAR THE SINS of many" (Heb. 9:28). By bearing man's sin He took it away. "Behold the Lamb of God, which TAKETH AWAY the sin of the world"(John 1:29).

The last part of verse five testifies to the impeccability of the Sin-bearer, MAN'S SINLESS SIN-BEARER. In order to be a fulfilment of the temple-offering type, sinlessness was imperative. The animal offerings were always "without blemish." And then in order to be acceptable to God the Sin-bearer must be without sin and incapable of committing sin. That He met the requirement is attested to by Paul: "For He hath made Him to be sin for us, WHO KNEW NO SIN" (II Cor. 5:21).

Verse six must not be forced to teach Christian infallibility. When viewed in the light of Standing and State, one can readily understand the thought. Every Christian is as perfect as Christ in his Standing—but shamefully imperfect in his State. The ideal walk or State is one that most nearly approaches the Standing. Thus the ultimate goal of the Christian is a life without sin. His goal must be one of perfection, although his efforts may fall short of the mark.

IV. SONSHIP IS MANIFESTED BY LOVE

There are two sides to the life of a Christian—his walk before God (his inner life) and his walk before man (his outer life). A hypocrite is one whose inner and outer walk does not harmonize. He likes to parade his goodness before man but inwardly is a "ravening wolf." It is this outer life that men see that John seems to be most concerned about. Frequently he exhorts, "Love one another."

John gets right down to the heart of the matter when he pleads for SINCERITY in our love for one another: "My little children, let us not love in word, neither in tongue; but in DEED and in TRUTH" (vs. 24). It is not honest for us to say that we love when down in our hearts we do not. There is a wholesome hint in the word "deed" that we should be doing things for others. Selfishness will make us reticent and stingy in acts of kindness toward our fellow-man.

To clinch his argument, John uses the lever of Divine command in verse 23: "Love one another, as He gave us commandment." What was the command? "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John 13:43). The distinguishing characteristic of a son of God is his love for his brethren. "By this shall all men know that ye are My disciples, if ye have love one to another" (John 15:35).

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Before leaving the hotel in New York to call on my customer, I knelt and asked the Lord of the Harvest to take me, His weak servant with no knowledge of the city and the hungry hearts there, to some hungry heart and speak through me His words of light and life. Then I started out with samples, price-book, and Bible. Near the subway station I passed a stationery shop, and saw in the window a small leather-covered notebook. It was my custom the first of the year to make out a new "prayer book" with a list of my petitions to the Lord. The prayer and date were put on the left-hand page, and the answer and the date it was received went on the right-hand page. The shop was a small one, operated by a German who was small of stature.

He gladly got the little book from the window for me, and I saw it was just right for my needs and promised to pay the price, $1.10. As he wrapped it up, I asked the Lord if this might be the person in whose heart He had been working, and followed my silent prayer with the inquiry: "Do you know what I expect to do with this little book?" "No, unless you will giff it to some friend for a New Year present." "No," I answered, "this will be used as a prayer-book." A look of astonishment came over the face of the little German, and he started to unwrap the package, saying it was a blank book, not a prayer book. Then I explained my intended use of the book, and after placing the money in the cash drawer, he came around the counter and taking hold of the two lapels of my coat, he looked into my face and I observed tears in his eyes. With a voice full of emotion, he said, "Can you get to Gott?" Then, "I have tried to find Gott for many years. Can you tell me how to get to Him?"

Here was the candidate for glory, the heart not far from the Kingdom. I read him John 14:6, Isaiah 53:5, I Peter 2:24, and Romans 5:6, and finally he bowed his head and told the Lord that he believed and trusted Him . . . As I left the shop I thanked the Lord Who is so willing to take the ready heart and willing feet, and to bring these in touch with the seeking soul. Looking at my watch, I found that about twenty minutes had elapsed since the prayer in the hotel room and the prayer was answered.

—"Miracles in a Doctor's Life," by Walter Lewis Wilson

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. How is it possible to become a member of the family of God? (John 3:7; 1:12; Gal. 3:26; Acts 16:31; John 3:16; 5:24)

2. What is our position, or status, in this spiritual family of God? (I John 3:2; Rom. 8:14, 19; II Cor. 6:18; Gal. 4:5-6; Phil. 2:15)

3. Is there any difference between sonship and son-placing? Explain. (Sonship: John 3:3, 7; Gal. 3:26; Son-placing: Rom. 8:23; I Thess. 4:16-18)

4. What glorious event takes place to these bodies of ours as a result of having become sons of God? (I Thess. 4:16-18; Rom. 8:23)

5. Is the resurrection of believers at the Rapture an event which may be looked forward to with assurance? (I Thess. 4:16; Rom. 8:23)

6. What event assures absolute confidence in the fact of the believer's bodily resurrection? (I Thess. 4:16; Acts 1:11; John 14:3)

7. What is the "purifying hope"? (Titus 2:12-13; I Thess. 4:16-18; I John 3:2-3; I Pet. 1:3)

8. Is man by nature a righteous or a totally depraved being? (Isa. 53:6; Rom. 3:23; 3:10)

9. What is the perfect provision for the need of depraved man? (I John 3:5; Isa. 53:6; Heb. 9:28; John 1:29)

10. What should be an outstanding characteristic of the believer's life? (Rom. 13:7; Gal. 5:13; Phil. 2:2; Heb. 13:1; I Pet. 1:22)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

From time to time I have talked to you about the necessity of believing in the Lord Jesus as your personal Saviour. Today I want to talk to you about our relationship to our Heavenly Father.

In I John 3:1 we read this verse: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The father loves us with all the love that He has, and the Bible tells us that "God is love." When we take the Lord Jesus as our Saviour, we become God's children. We are born into the heavenly family. How wonderful just to think upon this, that we are God's children.

You may have brothers and sisters, and you know how each one of you as children can go to mother or father with every need that you have. Nothing is so small, but what mother and father are concerned about it, because you are one of their children, and they watch over you. So it is in our heavenly relationship with our Father. There are many children who come to Him, but He is concerned about each and every one.

Once we are His child, we can never lose that relationship of being God's child. You are always a member of the earthly family to which you belong as long as you live, for you have been born into it and can never lose that place in the home. Sometimes you may be a very disobedient child, and mother or father may punish you to show you the wrong of the deed that you are doing, but you still remain their child. Just so is your standing with the Lord. You are His child always. Yes, you might do something wrong, something sinful in His sight, yet the punishment which He brings into your life will never take away from you your position as a child of God. When you become a Christian or a child of God, you become His child forever. You can never be anything else. But when mother or father punishes you, you do not stop loving them and neither do they stop loving you. You see your wrong, you ask their forgiveness, and tell them you will do what they want you to do. Then everything is right between you. So it is with the Heavenly Father. As you see your wrong, tell Him about it, and everything will be right between you as Father and child.

But always remember, the moment you believe on the Lord Jesus as your Saviour, you become His child for ever. Nothing can take you from Him. You are His forever. Some day when He comes to take you to be with Himself, you shall see Him face to face, and shall be with your Heavenly Father and your Saviour for all eternity. Then you shall enjoy being His child in the fullest sense.

What a privilege is ours as Christians, that God should call us His children.

Yours in the Saviour's love,

Aunt Anna

Fourth Quarter, Lesson 2 **Sunday, October 10, 1937**

THE CHRISTIAN IN GOD'S KEEPING

Lesson Text: Jude 1-4; 17-25
Devotional Reading: Psalm 23

Golden Text:

"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 21).

Jude identifies himself as the brother of James, and James was a brother of our Lord. Doubtless Jude's reticence at claiming flesh relationship with Jesus was because he failed to believe in the Messiahship of his Brother until after the resurrection (John 7:3-5). Jude's epistle deals especially with the growing evil of the apostasy. It is this thought that we will elaborate on, and will touch lightly on the thought of God's keeping power. The two main divisions of the lesson will be: I. The Christian Must Guard the Faith (Jude 1-4, 17-19, 24-25); II. The Christian Must Grow in the Faith (Jude 20-23).

I. THE CHRISTIAN MUST GUARD THE FAITH

One of the first things that Jude does in his epistle is to establish the fact of God's keeping power. His statement is found in the salutation, "preserved in Jesus Christ" (lit. kept for Jesus Christ). When applied to our Standing, it means that every Christian will be kept safely in the Body of Christ—not one lost. Jesus Himself spoke of this security in His prayer to the Father: "Those that Thou gavest Me I have kept, and NONE OF THEM IS LOST" (John 17:12). It is true that locally the disciples were those whom He kept, but by application all believers are included. The next phrase in John 17:12 mentions the one exception, Judas, who was lost. The reason for his lost condition was because he had never believed. Those who believe are kept for eternity. Our Lord said, "And I give unto them (sheep) eternal life; and they shall never perish" (John 10:28). Jude again speaks of this eternal keeping power in his ascription, "Now unto Him that is able . . . to present you faultless before the presence of His glory with exceeding joy" (vs. 24). The other phase of God's keeping power pertains to our State. Jesus also referred to this in His prayer: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest KEEP THEM FROM THE EVIL" (vs. 15). God is just as willing to keep His children from evil in their STATE as He is to keep them from falling in their STANDING. The difference is that the flesh enters into the State, whereas it has no power in the Standing. God can keep His child from evil only to the degree that the child is willing to let Him. A decision of trust on the child's part is required to make the "keeping" practical: "Whoso putteth his trust in the Lord shall be safe" (Prov. 29:25).

The exhortation given in the third verse is one of the finest in the Word of God: "Earnestly contend for the faith which was once delivered unto the saints." It speaks of militancy, aggressiveness—an objective faith. Not that we should be pugnacious, but neither let us be cowards. Militancy seems to be the happy medium between the two extremes. The thought of Jude's injunction is defense of that which is right. Passivity permits all sorts of inroads into truth. The true faith is not hard to identify—it is found in the Word of God. Our Lord was the criterion for Christian conduct and His actions were certainly above reproach. Some people cry for tolerance, yet Christ drove the money-changers from the temple with a whip. His example needs to be emulated by the modern pastor in exposing the perils of Modernism, fanaticism, and a host of false teachers and religions. No ministry is complete without a portion of it being corrective.

After the appeal for an earnest defense of the Faith, Jude outlines the reasons which make such a defense imperative. False teachers had entered the flock unawares. Jesus called them wolves in sheep's clothing (Matt. 7:15). He also accused them of entering deceitfully like thieves (John 10:1). These false teachers were turning the grace of God into license. A quotation from Irenaeus, an early Christian Father, is illuminating on this point. Speaking of certain men who abused God's grace, he said, "Though they eat things offered to idols, and are the first to resort to the banquets which the heathen celebrate in honor of their false gods, and abstain from nothing that is foul in the eyes of God or man, they say that they cannot contract any defilement from these impure abominations; and they scoff at us who fear God, as silly dotards, and hugely exalt themselves, calling themselves PERFECT and the ELECT SEED; and they even make lust a virtue, and call us mere ANIMAL men and say that we stand in need of temperance, in order to come to the pleroma, but that they themselves, who are spiritual and perfect, have no need thereof." These ideas of making license of God's grace were not confined to sub-apostolic days, they were known to Paul as well. He gives a scathing reproach to all who thus take advantage of their security through grace. "What shall we say then?

hall we continue in sin, that grace may abound? GOD 'ORBID" (Rom. 6:1-2).

Another indictment against the false prophets was that hey denied the Lord Jesus Christ. Peter, speaking of the ame thing, said, "False teachers among you, who privily hall bring damnable heresies, even denying the Lord hat bought them" (II Pet. 2:1). One way to deny the Lord is to side with the Modernist who says that Jesus died s a martyr, not a Saviour, or with those who say that His exemplary life will save us if we walk in His footsteps. Satan's emissaries have doubtless found other ways, too, of liscrediting the vicarious work of our Lord.

The last group described in verses 17-19 are mockers nd scoffers who cause division among the brethren. The phrase, "these be they who separate themselves," should e rendered, "there be they who cause division." The egalizers from Jerusalem who came to Antioch with the urpose of splitting the Church were guilty of this last harge (Acts 15:1; Gal. 2:12). Jude says that such men ave not the spirit. They certainly do not have the spirit f Christ and if they are unbelievers they are void of the Holy Spirit.

As we guard the Faith, withstanding these false prophets, ve do well to heed Peter's timely word of caution, "Ye herefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the vicked, fall from your own steadfastness" (II Pet. 3:17).

I. THE CHRISTIAN MUST GROW IN THE FAITH

One important thing that Christians must not fail to ee is that they must grow. Analogous with physical development, the spiritual babe must be fed on milk (I Cor. :2), then as it grows older, on meat (I Cor. 3:2). Malutrition will result in under development. That God is lesirous of steady growth is seen in the following Scripures. "GROW UP into Him in all things" (Eph. 4:15). Rooted and BUILT UP in Him" (Col. 2:7), "that ye may GROW" (I Pet. 2:2), "GROW in grace, and in the knowldge of our Lord and Saviour Jesus Christ" (II Pet. 3:18). t is this thought that Jude had in mind as he wrote the vords, "Building up yourselves in your most holy faith." He discusses four different parts of the spiritual anatomy hat must not be neglected.

I. Growth in Prayer

The prayer life is a vital spot in the Christian, expeience. Prayer is conscious communion with God. It is the owerhouse from which daily strength is derived. That s why Jesus said, "Men ought always to pray." The diection to pray in the Holy Spirit means to pray under the uidance of the Spirit. We pray to God in Jesus Christ's ame through Whom we have access (Rom. 5:1-2). The Holy Spirit is the Christian's Guide not only in prayer but n all other parts of his experience as well.

2. Growth in Steadfastness

"Keep yourselves in the love of God" is the charge given ere, and it is an appeal for steadfastness. Vacillating, vavering, and unsteadiness are weaknessess that have no lace in the Christian life. James says of such, "For he hat wavereth is like a wave of the sea driven with the vind and tossed" (James 1:6). There is danger when a Christian gets hold of the principle of steadfastness that e lose the spirit of aggressiveness. A sort of "I shall not e moved" attitude, neither in the direction of unspiritualty nor in the direction of progress. Paul's famed exhoration on this vital subject includes this thought of growth: 'Be ye steadfast, unmoveable, ALWAYS ABOUNDING n the work of the Lord" (I Cor. 15:58). Jude's special bject in bringing up the subject of steadfastness here was o keep the false teachers from successfully carrying away ny of the flock. This is brought out more pointedly in the Peter passage already quoted (II Pet. 3:17).

3. Growth in Hope

The latter part of verse 21 contains the words of hope. Looking for the mercy of our Lord Jesus Christ unto ternal life." The Twentieth Century translation interprets he verse for us: "Waiting for the mercy of our Lord Jesus Christ, to bring you to immortal life." The thought is twoold: waiting for immortality through resurrection from he grave, and waiting for immortality through the rapure of the living at the Second Coming. Either one repesents hope, and hope as used in the Scripture, means bsolute certainty. Hope is the most valuable asset of the Christian. Paul counted failure to possess it as demonstrative of unbelief: "That ye sorrow not, even as others which have no hope" (I Thess. 4:13). As the believer increases in knowledge he should increase in hope. His appreciation of the wonder of the resurrection and immortality should grip his soul increasingly day by day. Hope can be an outgrowth even of tribulation, and why not, since the Rapture will release us from all trial? We quote the Way translation of Romans 4:3-4 which is very helpful on this subject: "I will go further, and say that we actually exult in such afflictions as ours, knowing as we do that affliction develops unflinching endurance; that endurance develops tested strength, and tested strength develops the HABIT OF HOPE."

4. Growth in Compassion

Still speaking of the apostate condition, Jude (vss. 22-23) appeals for compassion toward those victims of error. The Twentieth Century translation is much clearer: "To some show pity, because they are in doubt. 'Drag them out of the fire,' and save them. To others show pity, but with caution, hating the very clothing polluted by their touch." The whole thought is that we must be faithful to our brethren at all times, and more so when they make a mistake. Paul's words must have been spoken with this very thing in mind: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1). Let us not give a man up because he is down, let us have pity and try to save him; but we must beware that we do not become polluted by his "stained garments."

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Years ago as I sat in my office in Oakland, there came in through the bookroom a man whose very appearance betokened a heretic. He was tall and gaunt, had long hair over his shoulders, and a long unkempt beard. He said, "I gather, sir, from the books I have seen in the window, that you are a truth seeker, and I thought I would come in and have a chat with you." "You are mistaken," I said, "I am not a truth seeker at all." "Oh, you are not! May I ask why you are not?" "Because, sir, I have found Him Who is the Way, the Truth, and the Life, and therefore my seeking is at an end." "Well, are there not many things you still need to know?" "Oh, yes; but I have found the Great Teacher, and I am not going around seeking truth any longer. He instructs me through His Word." "Well, as for me, I am always seeking, and I go anywhere and everywhere that I think I can learn more," he said. "Yes," I said, "I was reading of you in my Bible the other day." "Of me?" "Yes. It said, 'Ever learning, and never able to come to the knowledge of the truth.' "

Then he began to impart some of his weird gospel to me, and said, "You don't know who I am." "No, beyond what is written here, I do not know who you are." "I am one of the 144,000 you read about in Revelation." "What tribe, please?" I asked. "Well, the Lord knows; I don't," he said. "Then you will have to excuse me for not taking your word for it," I told him. "But have you not heard the resurrection has already taken place? I am in my resurrection body." "Oh, I am dreadfully disappointed," I said. "Inever thought it would look like that; I thought it was to be something beautiful." Maybe I was a little discourteous to the poor old gentleman, but he was so indignant he turned and cursed me in the name of the Lord and tramped out, knocking his shoes against the floor to shake off the dust as a witness against me. That is an extreme case; but what a lot of folks there are like him in some degree, just running from one thing to another and never getting anywhere.

—Dr. H. A. Ironside in "Moody Church News"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

I. Is God able to keep the believer from falling no matter what the testing? (Jude 24; Ps. 34:17; 50:15; Isa. 50:2; I Cor. 10:13; II Thess. 3:3; I Pet. 1:5)

2. Is it possible to be lost from or cast out of the Body of Christ? (John 17:12; 10:28; Jude 24; John 3:16; Ps. 34:22)

3. What is a necessary requirement on the believer's

part to be kept by the power of God? (Prov. 29:25; Ps. 16:8; Isa. 1:19; Ps. 18:1-3; 37:3)

4. Should the Christian be active or passive in his contending for the truth? (Jude 3; II Pet. 1:5; Rom. 12:11)

5. Why is an earnest defense of the faith very necessary today? (Jude 4; II Pet. 2:1-3; II Tim. 3:1-7)

6. In what way do men deny the Lord today? (II Tim. 3:5; Tit. 1:16; II Pet. 2:1)

7. What is God's desire concerning the Christian's growth, spiritually? (Eph. 4:15; Col. 2:7; I Pet. 2:2; II Pet. 3:18; Jude 20-21)

8. Should prayer become an essential part of the Christian's life? (I Thess. 5:17; I Tim. 2:8; Eph. 6:18; Rom. 12:12)

9. What is God's admonition to believers concerning steadfastness? (I Cor. 15:58; I Thess. 4:1; I Pet. 5:8-9; Job. 11:15)

10. What is our duty to a fellow-believer when we see him overtaken in a fault? (Gal. 6:1)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Every boy and girl who is a Christian is safe in God's keeping. No matter what may come to our lives, we have a Heavenly Father who cares for us. If there is a boy or girl reading with us today who is not a Christian, won't you believe in the Lord Jesus as your Saviour and enjoy all that He has for you?

Today there are so many things which turn us from the things of the Lord. Pleasures of the world look so attractive to the boys and girls, and even men and women. You think that you cannot do without them, but even after you have them you are not satisfied. But the Lord Jesus can keep you clean from these things. Your heart and life can be filled with the good things and you will be satisfied with what He gives you.

The Lord calls us His children and He keeps us always as His own. He watches over our lives that we might enjoy His blessings, and that He might keep us from evil. Of course if one insists on doing evil, He will not force that one against his will. That is the reason Christians do some of the things that unbelievers do, and that is why people cannot tell some Christians from the unbeliever. May we always live and act as those who are children of the heavenly household, only doing those things which are pleasing to our Father.

The keeping of our lives does not depend so much upon how we do it, but upon how He, as our Father, watches over us. I want to tell you a story about the cat and the monkey. When the mother monkey cares for the young, she shows the baby monkey how to hang on to her tail. As the mother monkey swings about in the tree, the young monkey goes right along with her, hanging on to her tail. But the cat is so different. She takes her young about holding on to the neck with her teeth. The kitten does not have to worry about how it is going to get around, for the mother carries it. But what if the mother monkey should swing too fast and the little monkey lose its hold of the mother's tail? It would fall, wouldn't it? Now this is the lesson we should get from these two animals. The keeping of our lives does not depend upon how we try to hold on to the Lord, but how He holds on to us. We are safe in His keeping, because He is doing the holding.

Yours in His safe keeping,

Aunt Anna

Fourth Quarter, Lesson 3 **Sunday, October 17, 1937**

CHRISTIAN SPEECH AND CONDUCT

Lesson Text: James 3
Devotional Reading: Psalm 51:10-17

Golden Text:

"Let no corrupt communication proceed out of your mouth" (Eph. 4:29).

Continuing the series on the Christian life, our lesson this week is taken from the book of James. His remarks about the tongue represent the most concise statements on this subject in the Scriptures. Before completing chapter 3, which is our text, he deals with the subject of wisdom. Our divisions of the lesson are as follows: I. Christian Speech, A. The Tongue as an Instrument of Good (Jas. 3:1-4), B. The Tongue as an Instrument of Evil (Jas. 3:5-12); II. Christian Conduct, A. The Marks of Earthly Wisdom (James 3:13-16), B. The Marks of Heavenly Wisdom (James 3:17-18).

I. CHRISTIAN SPEECH

A. The Tongue as an Instrument of Good

Vs. 1. The first evil that James seeks to correct is one in the realm of teaching. "My brethren, be not many masters" is the King James rendering, but it means "not many of you, my brethren, should become teachers." Evidently he had come upon a condition in which many were assuming the role of teacher in the faith without proper calling, understanding, and instruction. Yes, God wants all the teachers and preachers He can get, but they must pass the entrance examinations. They must have a call, a zeal for souls, more than an ordinary knowledge of the Bible, an education, and profound willingness. James also points out the fact that those who have more light and greater responsibility have a larger obligation to God. If they are faithful their reward will be great, if they are unfaithful they "shall receive the greater condemnation."

Vs. 2. The picture is here given of the ideal man—one who never gives in to the evil tongue. Such an one, according to James, is a perfect man. He who bridles the tongue so that no evil is spoken has a distinct advantage over those who do not, for control over the tongue means virtual control over the whole body. "If any man offend not in word, the same is a perfect man, AND ABLE ALSO TO BRIDLE THE WHOLE BODY."

Vss. 3 and 4. The two metaphors given illustrate the above assertion concerning the power of the tongue. The first one pictures a horse being controlled and caused to obey his rider. The rider accomplishes the feat by means of a bit. The other one pictures a great ship being guided in the fiercest storms by a small rudder. The connotation in both is of a tongue controlled in the direction of obedience, and in rescuing the body from shipwreck on the sea of life. Since the seemingly insignificant tongue has such power in guiding our very destinies, we need to exercise great care in training it and bridling it. James' idea in verse two should be emulated by every child of God. As the ship is controlled by a rudder, just so is the body controlled by a tongue. At last we have found the secret for subduing the body and living an exemplary life: CONTROL OF THE TONGUE.

B. The Tongue as an Instrument of Evil

Vs. 5. "The tongue is a little member, and boasteth great things." The word for boasting means egotistic or arrogant. Of course all evil actions emanate from the heart, but the resultant words are spoken with the tongue. Arrogancy will be demonstrated by boasting and proud words. The Lord's displeasure at such is seen in the Psalms: "The Lord shall cut off all flattering lips, and the tongue that SPEAKETH PROUD THINGS" (Psalm 12:3).

Vs. 6. The tongue is likened unto fire. In the latter part of verse five the tongue is pictured as having the ability to cause great damage. The simile is of a forest fire: "Remember how a mere spark may set a vast forest in flames" (Weymouth). In verse six it is seen as a fire with evil propensities directed by hell itself. "It is set on fire of hell." James, in this illustration, is really talking about the old nature, for it is as wicked as hell, and Jesus Himself identified it with Satan. "Ye are of your father the devil, and the lusts of your father ye will do. He was a murder from the beginning, and abode not in the truth

ecause there is no truth in him" (John 8:44). These emarks were applied by our Lord to the Pharisees whose ouls had become as corrupt as their Adamic natures.

Vss. 7-8. Another illustration is used, this time to show ıow all sorts of animals can be tamed by man, but not so vith the tongue. No man can tame it. James has spoken ı true but bitter fact. Man cannot tame any of his unruly nembers BY HIS OWN STRENGTH. Paul warned the Corinthians along this line: "Not that we are sufficient of ourselves to think anything as of ourselves: but our ıufficiency is of God" (II Cor. 3:5). Dependence upon God, ıs is stated in the verse above, is the only way of victory. Man cannot tame the tongue, but GOD CAN. "I can do ıll things through Christ which strengtheneth me" (Phil. 4:13). In realization of our insufficiency let us say with the Psalmist, "Set a watch, O Lord, before my mouth: keep the door of my lips" (Ps. 141:3).

Vss. 9-12. In these verses we have a summarization of what we have studied. "Out of the same mouth proceeded blessing and cursing." James emphatically exclaims, "These things ought not so to be." The four verses reveal a terrific struggle in the inner man—one side (the old nature) fighting for evil and the other side (the new nature) fighting for righteousness (Eph. 4:22-25). The same truth is evinced in Romans seven. Paul, speaking of his own experience, says, "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members . . . So then with the mind I myself serve the law of God; but with the flesh the law of sin" (Romans 7:23-25). Mastery over the deeds of the old nature will mean control over the tongue. Surely every Christian's prayer is, "Let the WORDS OF MY MOUTH, and the meditation of my heart be acceptable in Thy sight, O Lord, my Strength, and my Redeemer" (Psalm 19:14).

II. CHRISTIAN CONDUCT

The two kinds of wisdom are sharply contrasted here in the remainder of the chapter. One is worldly wisdom and the other is godly wisdom.

A. The Mark of Earthly Wisdom

Vs. 13. James outlines a test by which we can determine whether a man is wise or not. He says, "Who is a wise man and endued with knowledge among you? let him shew out of a good conversation (behavior) his works with meekness of wisdom." In other words, the man who is really wise in godly wisdom will demonstrate it by his good works. Peter testifies to the salutary effect of good works in the words "Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may BY YOUR GOOD WORKS, which they shall behold, glorify God in the day of visitation" (I Pet. 2:12). Paul's words to Titus were, "In all things showing thyself a PATTERN OF GOOD WORKS" (Titus 2:7).

It is not sufficient to tell some folks that God despises bad works and accepts the good. For them a definition is needed. Such definition, in order to be absolutely correct, must be taken from God's Word. James defines earthly wisdom as sometimes characterized by envy and strife. Then he tells who the "children" of envy and strife are. "For where envying and strife is, there is CONFUSION and EVERY EVIL WORK." Yes, this "earthly, sensual, and devilish" wisdom produces ultimately every evil work. God's attitude toward this wisdom is seen in a Pauline observation: "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For THE WISDOM OF THIS WORLD IS FOOLISHNESS TO GOD" (I Cor. 3:18-19).

B. The Marks of Heavenly Wisdom

Vs. 17. This wisdom is a heavenly wisdom for it comes down from above. It costs nothing, so therefore rich and poor alike can possess it. It is guaranteed to remove wrinkles, kinks, and dirty spots in the lives of all who seek it. Hear the claims made for it by James: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Eight glorious virtues are listed. They are prizes enough for any Christian to covet. Look at them again:

Purity
Peaceableness
Gentleness
Compliancy
Compassion
Kindness (good fruits)
Impartiality
Sincerity

God calls His people to a life of purity. This purity has at least two general aspects: Purity in the realm of morals (Paul had this in mind when he said to Timothy, "Keep thyself pure," I Tim. 5:22); and then preservation of the purity of the Gospel. Referring to God's Word the Psalmist said, "Thy Word is very pure" (Ps. 119:140). Let us keep it pure, unpolluted.

God also wants His children to be peaceable. World peace may be an impossibility now, but not so with personal peace. "Thou wilt keep him in perfect peace whose mind is stayed on Thee" (Isa. 26:3). It is also quite possible to be at peace with one's neighbors. "Keep the unity of the spirit in the bond of peace" (Eph. 4:3).

Gentleness is held up as a desirable attribute. To be gentle is to be kindly dispositioned. Not stirring up trouble, not irritating others with a gruff or sour approach, not critical or carping. Gentleness is an earmark of good breeding. Titus was exhorted by Paul: "To speak evil of no man, to be no brawlers, BUT GENTLE" (Tit. 3:2).

And now we come to an admonition that is hard to take. Compliancy, or as James says, "easy to be entreated," is the subject of the fourth requirement. Every man is a member of the "mistake" society. Some of these members can be shown their errors—others cannot. Wouldn't homes, churches, and mission compounds be better places to live in if all of us were "easy to be entreated"?

Do you find your heart melting in pity and sympathy for the under-evangelized heathen? Do you yearn for the salvation or restoration of your own acquaintances? If so, you have godly compassion. Anyone can cry at the bedside of the sick, but it takes the heart of a soul winner to weep over sick sinners.

Another virtue in the list before us is kindness, or good fruit. One's kindness is determined by the degree of unselfishness which he possesses. A passage in Proverbs teaches this: "The desire of a man is his kindness" (Prov. 19:22). Selfish desires exclude thoughtfulness of others, whereas unselfish desires consider others first and self last.

We are also instructed to be impartial in our dealings with others. The thought of this is exemplified by God Himself. "God is no respector of persons." Fundamentally God deals with all men alike, although He has given some, like Abraham, Noah, and Paul, special recognition. Therefore we should treat all men alikc, fundamentally speaking, although there will be special ties of friendship in our own immediate circle.

The last attribute in our list under heavenly wisdom is sincerity. A plain definition of sincerity is "being in fact what you are in appearance." The man who is insincere is rightly called a hypocrite. To such our Lord said, "Cleanse first that which is within the cup and platter." Truth in the inward parts appeals to our Lord and should be coveted by every believer.

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

An inventor has devised a new kind of protection for railroad crossings. In place of the light wooden bars which are so common and which really do nothing to stop a reckless or careless driver, the driver now will find himself confronted by a stout cable that will not only stop his car, but if necessary, jerk its front wheels up into the air out of the way of the oncoming train. Moreover, the operation is so gentle that no serious harm is done to the car or its occupants.

Unfortunately (?) nothing of the kind is possible for the soul driven into danger on the highways of life. The driver must make his own stops. If he chooses to run into fatal perils, nothing can prevent him. God has not taken away our wills. He has not made our spiritual safety mechanical. That is the penalty—and the glory—of being a man and not an automobile.—"Christian Endeavor World"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. What are the requirements for the teacher or

preacher? (Rom. 12:1-2; Tit. 2:14; Rom. 6:11; I Pet. 1:15)

2. Is a controlled tongue to be desired in the life of a Christian? (Ps. 50:23; Phil. 1:27; Jas. 3:2; I Pet. 1:15; Prov. 10:21)

3. Is the tongue of the Christian capable of becoming evil? (Ps. 106:32-33; 120:2; 141:3-4; 12:3; 34:13-18; I Pet. 3:10; Jas. 3:8)

4. Is the tongue an easily controlled member of our body? (Jas. 3:6, 8; Prov. 18:21)

5. What are the capabilities of the tongue? (Jas. 3:5, 6, 8, 10; Ps. 10:7; 50:19; 51:14; Prov. 31:26; Ps. 39:1; 71:23-24)

6. What is the only means provided which guarantees perfect control of the tongue? (II Cor. 3:5; Phil. 4:13; Ps. 141:3; Rom. 6:11; Tit. 3:5)

7. Are good works to be desired in the life of a Christian? Why? (II Pet. 2:12; Tit. 2:7; 3:8; I Pet. 3:12-13; Prov. 31:26; I Pet. 3:1)

8. What are some of the results of worldly wisdom? (Jas. 3:14, 16)

9. What are the fruits of heavenly wisdom? (Jas. 3:17-18)

10. How can the fruits of heavenly wisdom be manifested more and more in the life of a Christian? (Col 3:1-2; Heb. 12:2; Ps. 112:7; II Cor. 4:18)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

The flames leaped high as we watched the firemen fight the raging fire which had started in a beautiful home. Someone had been careless, and had dropped a match on the carpet. The family had gone out for the evening. What a heartache must have come to them when they returned. The home which was once very beautiful was now a mass of burnt timber. The fire started from a small match, but the flames grew and grew, until the whole building was burned. The fire was an enemy.

In the Bible we read about something else which God speaks of as a fire. It is found in James 3:6: "And the tongue is a fire, a world of iniquity." We do not see the flame of this fire as we do when a building is on fire, but God knows the danger which comes from the tongue, and He likens it to a fire. A harsh word comes forth from our mouths, but it is just like the little match. It looks small and we do not think of any danger. But it starts the fire going, and by the time it catches on to the rest of the timber, it becomes a great flame. The blaze consumes everything around it. Much unhappiness has been caused by that one harsh word.

Now I want you to read the eighth verse of this same chapter in James. "But the tongue can no man tame; it is an unruly member." The birds and animals can be tamed by man, but this little member which we call the tongue cannot be tamed by man. It is an unruly member. It speaks forth good things and bad. You know how easily you can speak good things and then again bad things, yet you use the same tongue for them both.

But are we hopeless just because the tongue cannot be tamed? No, indeed, for if you look at that verse again, you will notice that the Bible tells us that it cannot be tamed BY MAN. But the Lord can tame it, and He is able to teach us how to use it. It is He Who guides us as to what we SHOULD SAY and what we SHOULD NOT SAY.

The fire as it leaps upon the building, has no bounds. It takes everything in its pathway. So the tongue stops at nothing. It speaks and we allow it to take us with its flame. But how wonderful it is to know that the Lord Jesus, Who became our Saviour, will control that unruly member so that our lives and conduct will honor Him.

Your tongue is a fountain where words flow freely. Does it send forth sweet and bitter water, blessing and cursing, instead of sweet water alone? No man can tame the tongue, but each and every boy and girl can ask the Lord to control it, so that only those things which will honor Him may be said.

Yours in our victorious Saviour,
Aunt Anna

Fourth Quarter, Lesson 4 **Sunday, October 24, 1937**

CHRISTIAN RENEWAL

Lesson Text. Titus 3:1-11
Devotional Reading: Psalm 26

Golden Text:

"For the grace of God that bringeth salvation hath appeared to all men" (Titus 2:11).

The apostle Paul wrote the epistle of Titus. It is one of the pastoral letters, and at the time of writing Paul was in Nicopolis and Titus was on the Island of Crete. The eleven verses of our text deal with the subject of Christian Conduct. The use of the word righteousness in verse five suggested the following outline:

1. Civic Righteouness—Titus 3:1
2. Social Righteousness—Titus 3:2
3. Fleshly Righteousness—Titus 3:3
4. Divine Righteousness—Titus 3:4-7
5. Godly Righteousness—Titus 3:8-11

I. CIVIC RIGHTEOUSNESS

Like all young preachers, Titus needed instruction on church management from someone who knew how to handle Christian people. In the epistle before us Titus received valuable help from one who could speak authoritatively—the apostle Paul. Paul, raised a Pharisee, called to be an apostle, and a pioneer in church organization, had vast experience on which to draw. Then besides this, and far more important, is the fact that he wrote by Holy Spirit inspiration. His advice, therefore, is reliable.

The first subject to be brought up is that of one's duties to the government. This is not a hard problem to face, although some have made it so. Paul's concise statement is, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work" (vs. 1). There is no specification in his command as to the qualifications of the government. Certainly no government is perfect and very few have been Christian. The one under which Paul lived, the Roman, was anything but Christian, and yet his statement stands without any apologies. To be subordinate to a government means to do its bidding in times of war and times of peace. If taxes are imposed, although unfair, the Christian's duty is to pay them. The question of taxes was raised with our Lord and His answer was quick and decisive. He performed a miracle, taking some money from a fish's mouth and instructing that it be used to pay both Peter's and His taxes (Matthew 22:21). Here we have the Christian balance on the subject of civic righteousness in such clear language that no one need be uninformed. Everything in regard to civil matters, such as law keeping, tax paying, patriotism, wartime service, etc., must come under the category of a citizen's obligation to his government. The individual spiritual and moral responsibility belongs to God, and when interferred with by governments, should be vigorously contested. In discussing this same subject, Peter appealed for obedience to the ordinances of man from the standpoint of testimony. He said, "Submit yourselves to every ordinance of man for the Lord's sake . . . for so is the will of God, that with well doing ye may put to silence the ignorance of foolish men" (I Pet. 2:13-15).

The question has been raised, Should we pray for government authorities? Paul answers the question in his letter to Timothy. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority" (I Tim. 2:1-2). Pray that their hands might be strengthened and that they might come to know the Lord.

How far should a Christian go into politics? There s no direct statement of God's will in this particular mater, but, as in the case of cigarettes, we must find a bibical principle and there rest our case. There is no question out that every Chrisitan should use his power of voting in order to attempt to change the evil policies of his country. We look upon voting as more than a privilege—it is an obligation. As to holding a political office, we would say that the Scripture seems to teach to the contrary. For nstance, Lot was mayor of Sodom and got himself into a ot of trouble. Then, on the other hand, a Christian is supposed to refrain from alliances with unbelievers: "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14). Thus, the only way that a Christian should ever hold a political office would be if his collegues were also Christians. On the whole, it seems better to us to stay out altogether.

II. SOCIAL RIGHTEOUSNESS

Under this heading Paul gives Titus instructions in regard to man's relationship with his neighbor. In a few words he covers quite a bit of territory. The subject of slander, controversy, demeanor, and courtesy are dealt with.

In regard to slander he says, "Speak evil of no man." Men say so many wicked things about each other even to the extent of untruths. Someone has rightly said that half of what we say about our fellowman is untrue and the other half should be left unsaid. Such people are rightly called character assassins. In Leviticus they are called talebearers: "Thou shalt not go up and down as a talebearer among thy people" (Leviticus 19:16). The apostle Paul calls such busybodies. His description is of the habitual gossip: "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not" (I Timothy 5:13). If one really loves, and we say it thoughtedly, he will not be a talebearer. On the contrary, he will protect the one being slandered by either not talking at all or by clearing the matter up by dealing with those involved. Here are two or three suggestions to remember on the subject of gossip. First, give the other fellow the benefit of the doubt. Second, do not impune evil motives. Third, apply the Golden Rule.

On the subject of controversy, Paul says, "Be no brawler." Another translation puts it, "Be uncontentious." The Apostle was evidently thinking of the man who walks around with a chip on his shoulder. There is trouble enough to contend with without looking for some more. Pugnacity belongs to the prize fighter's ring.

On the subject of demeanor and courtesy, Paul says, "Showing all meekness unto all men." Another translation says, "Unassuming, displaying perfect courtesy to all men." Courtesy is habitual politeness. Does not this seem to express our Lord's conduct while here on earth?—unfailingly gentle, habitually polite, never a cross word, no biting sarcasm, no gruffness, no snobbishness, just a perfect gentleman. Peter says, "Love as brethren, be pitiful, BE COURTEOUS" (I Peter 3:8).

III. FLESHLY RIGHTEOUSNESS

The kind of righteousness discussed here is the only kind that man is capable of in himself. God's label for that righteousness is filthy rags" (Isaiah 64:6). The reason that Paul brings up the subject of fleshly righteousness is because he is appealing for considerateness in the dealing with those who are yet in sin. He reminds Titus of the pit from which all Christians are digged. We say all Christians, for by nature all are alike; the only difference being the degree of manifestation. In beginning the third verse one commentator introduces the following phrase: "We must not treat heathens as our inferiors." This is a good place to begin. "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another" (vs. 3). This is certainly no complimentary list. That Paul believed himself guilty cannot be doubted, for he said that he was the chief of sinners. Peter also concurred. Listen to his words: "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatry" (I Peter 4:3).

The first thing that the unbeliever is guilty of is foolishness. The reason that he is foolish is because he takes a chance. He may think there is nothing to Christianity. The fool has said in his heart that there is no God (Ps. 14:1). But the unbeliever is a fool in the face of overwhelming evidence. The heavens are one of the witnesses. They declare the glory of God and the firmament showeth His handiwork. Life is another witness. How explain the mystery of life—organic and inorganic—outside of the Creator? The Lord Jesus Himself, the Living Word, was a witness, and since His ascension to the right hand of the throne of God, He has left with us the Written Word. There is no excuse for any man refusing to become a Christian. Such an one is rightly called a fool.

The next evil, DISOBEDIENCE, brings to us another classification of unbelievers. In order to disobey, one must be conscious of that which is right. This group is composed of those unbelievers who have heard the Word of God, have been convicted of their sins, and know that they ought to accept Jesus as their Saviour, but rebel. Those in this frame of mind often make great displays of philanthropy, as it were, buying their way into heaven. They seem to think that material sacrifice will appease the demands of Almighty God. But not so. "To obey is better than sacrifice."

The third condition that unbelievers find themselves in is in a state of BEING DECEIVED. While we feel sorry for an unbeliever, no matter what his condition may be, our pity especially goes out to this last group. They are especially the victims of Satan, for he is the deceiver (Rev. 20:10). Satan's deception is seen more clearly in a Corinthian passage where he is said to deceive the minds of his victims so they cannot understand the Gospel in its true light: "In whom the god of this earth has blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, Who is the image of God, should shine unto them" (II Corinthians 4:4). Those who are honestly deceived are the easiest to do personal work with, for they are willing to know the truth. When they see the light, they usually make a decision for Jesus.

The last four sins listed in verse three—lust (or pleasure) malice, envy, and hate, are duplicated by Paul in his list of lusts of the flesh in Galatians 5:17-21. There, adultery, fornication, uncleanness, and lasciviousness answer to lust; variance to malice; and envy and hatred are identical. They all belong to the devil, are characteristic of every unbeliever's heart, are wicked, and should be left on the unbelieving side of a person's life. They are out of place in Christianity.

IV. DIVINE RIGHTEOUSNESS

Having seen fleshly righteousness, which in God's eyes is unrighteousness, and following Paul's arguments, we now study divine righteousness. Paul makes it indubitably clear that salvation is not by human righteousness when he says, "Not by works of righteousness which we have done, but according to His mercy He saved us." Therefore, since regeneration is not by man's righteousness, it must be by our Lord's righteousness. "Being justified by His grace" in verse seven is another way of saying that man is declared righteous through Jesus Christ. "Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe" (Romans 3:22). No works are involved in imputed righteousness. Guilty man (verse 3), his works rejected (verse 5), is declared to be righteous (verse 7) through faith in Jesus Christ. "For with the heart man believeth unto righteousness" (Romans 10:10). This divine righteousness becomes the permanent possession of every believer.

V. GODLY RIGHTEOUSNESS

With his unfailing logic, Paul now drives home the fact that this divine righteousness should produce Godly righteousness in the lives of believers. He says: "I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works" (verse 8). In the chapter just preceding this, Paul appealed for this very thing: "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Godly righteousness in the Christian life can become as near like divine righteousness as the believer is willing to yield to God. The standard is perfect and God wants our lives to become increasingly perfect every day.

In closing, Paul gives Titus some additional advice concerning his ministry. Three things which he is told to

avoid are foolish questions, genealogical arguments, and controversy about the law. Malicious or ignorant individuals like to heckle a preacher with "foolish and unlearned questions" (II Tim. 2:23). The preacher has no time to waste in answering these inane interrogations. There is much more important work to do. The same is true concerning arguments and controversy over such subjects as genealogies and the law. The minister's job is to preach, not argue. He will gain much more ground by reasoning with people than by fighting with them. He must avoid controversy on theological subjects. Friendly discussions can be profitable, but arguments gain little or nothing.

Some of the controversies are caused by heretics. A heretic is one who consciously causes dissention and schism in the church, or one who holds erroneous beliefs concerning Christian doctrines. Paul carefully advises two admonitions, and if the heretic fails to respond then he is to be expelled from the group. The godly method is always to give a man, even though in error, a chance to turn back and make amends (Galatians 6:1). This is Christlike, "for while we were yet sinners, Christ died for us," forgiving us our iniquities.

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Naturalists tell of a small animal called the ichneumon, which is not over two or three inches in size, but can defeat and destroy a venomous snake that is over a yard in length, and many times larger than itself. But it is noticeable that the ichneumon never fights over two or three feet away from a plant whose leaves contain the antidote for the snake bite. When the reptile plants its poisonous fangs in the little creature, it at once drags itself to the bush, chews a leaf, is instantly restored, and returns refreshed and renewed to the conflict. After a little the ichneumon is bitten again, and feeling death creeping along its veins, flies at once to the shrub, takes another mouthful of the restoring leaf, and returns with a new lease of strength and life to the battle. It is just a question of time. The snake grows weaker and weaker, while the ichneumon is constantly renewed. So after awhile the larger animal goes down in this remarkable contest, while the little ichneumon, flushed, triumphant, and jubilant, waves its right paw in the air.

No matter how strong the enemy may be, if we keep close to Christ Jesus and feed on Him, we are sure to be victorious.

—"The Sunday School Times"

POINTED QUESTIONS ON THE LESSON

Dean C. Reuben Lindquist

1. Is the Christian to be subservient to the laws and regulations of a non-Christian government? (I Pet. 2:13-15; Titus 3:1)
2. Should the Christian pray for rulers and all those in authority? (I Tim. 2:1-2)
3. Is it good and right that a Christian should seek to gain a political office in the government? (II Cor. 6:14-16)
4. What are some good rules to remember concerning gossip? (Lev. 19:16; I Tim. 5:13; Prov. 31:26; 15:4; I Pet. 3:8)
5. What should be the Christian's habitual demeanor as to controversy and courtesy? (I Pet. 3:11; Eph. 4:2; Titus 3:2; I Pet. 3:8)
6. Do we all sin alike, or are we all alike sinners? (Isa. 26:3; Rom. 3:10-12; 3:23)
7. In what classification does the one who denies the existence of God find himself? (Ps. 14:1; Rev. 20:10; II Cor. 4:4)
8. What are the sins which are possible for the unbeliever to exhibit? (Gal. 5:19-21; Col. 3:5; Rom. 3:13-18; 1:21-23; Tit. 3:3)
9. Is there a full and guaranteed avenue of escape for the unbeliever from all the sins which bind his soul? (Rom. 3:22-26; 4:5-8; Tit. 3:5; Eph. 2:8-9).
10. Should the Christian use precious time in argument, foolish questions, and controversy? Why? (Tit. 3:9; 2:7-13).

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

As we read our Bibles, we are continually reminded of our Heavenly Father's love and watchcare over our lives. We read how He died to save us from our sins, how He loves us, and how He daily, yes, moment by moment, watches over us. Because He has done so much for us, we can never cease to thank and praise Him for His love.

There is nothing that the Saviour has left undone. We are His for all eternity. Nothing that we can do will save us. Within our hearts comes such love for Him because of what He has done for us that we want to let others know about that love. We have a new song within our hearts and we must sing praises to our Lord. Not only the melody of music should come forth from our lips, but we should witness for Him in many other ways as well. Every opportunity to witness for the Saviour means that someone will know of the Lord Jesus' love for sinners. As they listen to God's Word, the Lord will bring to them the need in their lives to accept the Saviour. Then they in turn can witness to another life so that God's Word and all that He has done for mankind will be continually spread through our land and other lands.

Let us pray for our brothers and sisters, our chums, our friends, that they may come to know the Lord Jesus as their Saviour. Our Heavenly Father promises to hear and answer prayer. As we pray, He will work in their lives. Let us not stop praying, and let us always be ready to speak a word for the Saviour.

In last week's lesson we found that the tongue could speak forth good things as well as evil things. May our lips give forth only words that will bless others.

Yours in joyous service for the Master,
Aunt Anna

Fourth Quarter, Lesson 5 **Sunday, October 31, 1937**

THE MORAL ISSUE IN THE DRINK PROBLEM

Lesson Text: Gal. 5:16-24
Devotional Reading: I Cor. 8:8-13

Golden Text:

"Walk in the spirit, and ye shall not fulfil the lusts of the flesh" (Gal. 5:16).

The temperance lessons seem to roll around quite often. In order to maintain our policy of Bible study, we will not give a strictly temperance lesson, but will, however, retain the passage selected by the committee. Using Galatians 5:16-24, our study will be on the subject of the Old and New Natures. We are happy that such a good passage is before us today for it deals with truth that is unheard of in many circles. The outline in the form of a topical study is as follows: I. The Awful Enemy of Man (Gal. 5:16-24); II. The Glorious Friend of Man (Gal. 5:16-2b; III. The Man Himself (Gal. 5:16-24).

I. THE AWFUL ENEMY OF MAN

Before we go any further in our study, we must establish certain facts. Man is made of a body, a soul, and an old nature, sometimes called a spirit. This picture is of the ordinary Adamic man, an unbeliever. The believer possesses in addition, a new nature. It is ambiguous to say that a man is made up of body, soul, and spirit. Such utterances should be accompanied by an explanation. It is the

old nature that we consider as the awful enemy of man.

The old and new nature truth, while alluded to in many passages, is especially emphasized in Romans 6, 7, and 8. Ephesians 4:22-25, Colossians 3:9-10, and in the one before us. The old nature is known by more than one name. In the Romans chapters he is called "sin." "It is no more I that do it, but SIN that dwelleth in me" (Rom. 7:17). In the Ephesians reference he bears the name of "old man." "Put off concerning the former conversation the OLD MAN" (Eph. 4:22). The letter to the Colossians likewise calls him the "old man." Still another name is used in our text, namely, "flesh." "Ye shall not fulfil the lust of the FLESH" (vs. 16). Now that we know the aliases of this old enemy of the soul, perhaps he cannot evade us as much as before.

Now, where did the old nature come from? This question is quickly and decisively answered by Paul in Romans 5:12: "Wherefore, as by one man sin (the old nature) entered into the world, and death by sin; and so death passed upon all men." The one man is of course, Adam, and the place of his transgression was the garden of Eden. His disobedience to God did far more than cause his expulsion from the garden—it gave him the companionship of an inseparable old nature. And not only did Adam receive the old nature, but every son of Adam inherited one from him. This is clearly seen in Paul's statement, "By one man's disobedience many were made sinners."

This old nature is a very aggressive entity, subverting the soul continually. Being an emmisary of Satan, he reflects the devil's animosity toward God by seeking to ruin men's souls. His warlike spirit is vividly described in such a passage as Romans 7:23: "But I see another law in my members, warring aganist the law of my mind, and bringing me into captivity to the law of sin, which is in my members." Also in our text: "The flesh lusteth against the spirit" (vs. 16). Working incessantly, day and night, the old nature pugnaciously and tenaciously fights the soul that wants to do right. His efforts are doubtless more vigorous with a believer because such an one has defied his power by turning to Jesus. But he works on the unbeliever also, seeking to dissuade him from turning to Jesus.

Already we have indentified the old nature with Satan; our reason for this is because he has the necessary qualifications. Look at the list of evils that belong to him recorded in verses 19, 20, and 21. Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, and revellings are listed as some of the works of this "everyman's companion." As wicked as hell, as corrupt as the devil, changelessly bad, is the way that we would describe the old fellow. An analysis which fits this description perfectly is given in Ephesians 4:22: "The old man, WHICH IS CORRUPT according to the deceitful lusts." Such is the picture of the enemy of our souls.

II. THE GLORIOUS FRIEND OF MAN

How thoughtless, yea, ignorant are those who accuse God of injustice in His dealing with man. Nothing could be further from the truth. Right before us we have a vindication of that justice. God provides a new nature stronger than the old one and offers it free to every one who will believe.

In our text the word "spirit" is capitalized and for that reason has been mistaken for the Holy Spirit. The context discloses the fact that it is really the new nature. Thus "spirit" is one of its many names. Another one is found in Ephesians 4:24: "Put on the NEW MAN." In the Romans passage several names are used to describe the new nature. He is called "God" in Romans 6:11, "righteousness" in Romans 6:19, and "the inward man" in Romans 7:22.

We discovered the origin of the old nature and now we must find the origin of the new. His origin can easily be ascertained since one of his names has already been seen to be "God." Putting it simply, the new nature originated in God's mind, was made possible at the cross, and becomes our personal possession the day we believe. It is not right to leave such stupendous facts unproven, so we shall look into the Word.

We turn to Paul's own illustration in Romans seven to demonstrate the fact and origin of our new nature. A careful reading of the first three verses discloses three characters, a woman and two men. Applying Jewish law, Paul makes it clear that the woman cannot, although desiring to, marry the second man until the first one, who is her lawful husband, be dead. Then in Romans 7:4-6 Paul carries the analogy to the spiritual struggle of the soul. The woman becomes the soul, the first man becomes the old nature, and the second man becomes the new nature. The soul cries for the death of the first husband, i.e., the old nature. This was accomplished at Calvary. Knowing this that our old man is crucified with Him" (Rom. 6:6). Of course we are speaking of our Standing, but it is a fact just the same: the old nature is eternally dead. Now the soul is free and can choose to marry the second man, the new nature. Paul says, "Ye should be married to another, even to Him Who raised us from the dead" (Rom. 7:4). The new nature comes from Christ, through Christ, and by a miracle is "Christ in us the hope of glory."

The new nature is also a warrior. He matches every aggression of the soul's enemy and can subdue him. This strife is seen in our text: "The flesh lusteth against the spirit, and the SPIRIT AGAINST THE FLESH" (vs. 17). Christ defeated Satan in the wilderness, in the garden, and upon the cross. He is able to overpower the old nature in our lives because He is stronger than the strong man.

The character of this new nature is seen in the fruit which belongs to Him, namely, love joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. Paul expresses it thus to the Ephesians: "Put on the new man, which after God is created in RIGHTEOUSNESS and TRUE HOLINESS" (Eph. 4:24). The new nature is as perfect, true, and holy as God himself. He is truly man's best friend.

III. THE MAN HIMSELF

We have already seen a little of the soul, the man himself, in our study thus far. Our text portrays him as being in a quandary between the two opposing forces just studied. "For the flesh (old nature) lusteth against the spirit (new nature), and the spirit against the flesh: these are contrary the one to the other: so that ye (the soul) cannot do the things that ye would" (vs. 17). The soul is seen as an entity with the power of choice. In this respect the soul is quite different from the old and new natures, for the one is changelessly evil and the other is changelessly good. The soul must choose between following the evil or the good. The power of choice is seen in other verses as well. "Neither YIELD YE your members as instruments of unrighteousness unto sin" (Rom. 7:13). "PUT OFF the old man . . . PUT ON the new man" (Eph. 4:23,24).

The truth of STANDING and STATE occupies a very important place in a proper understanding of the eternal triangle. We stated above that the old nature is dead, crucified with Christ. This is true in our STANDING. But in our STATE the old man is very much alive. That he is alive and on the job is adduced from Paul's exhortation to put him off, meaning, to refrain from yielding to him. At the rapture we will leave our STATE behind, including the old nature, and will be placed as sons in our glorious STANDING.

But while we wait for the release from our carnal bonds, we have a work to do. We are to heed the admonitions to put off the old nature and put on the new. That victory for the soul is possible cannot be doubted The Holy Spirit never tells us to do the impossible. The presence of these exhortations in God's Word implies the possibility, yea, the ability to obey them. The little phrase "so that ye cannot do the things that ye would" indicates that the soul sometimes is almost forced into sin. But let us look at the next verse: "But if ye be led of the spirit, ye are not under the law." Never is the soul forced either to sin or to do right. The soul must choose its own course. Victory over sin is accomplished through the turning of the soul to the new nature. This is not theory. This is absolute fact. Paul puts it graphically in Romans 6:11: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." He who yields to the old nature will manifest the fruits of sin either in his heart or in his life (vss. 19-21). Both are evil in God's sight. But he who yields to the new

nature manifests the fruits of the spirit (vss. 22-23). Choose ye this day whom ye will serve.

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

On the front page of one of our principal daily newspapers, a newspaper widely known for its large circulation and the millions of money which support it, there recently appeared the picture of a man who was described as a hero of the movies, a glamorous ladies' man of the screen, and the perfect lover. He had recently died of "heart disease" at the age of thirty-eight. Surrounding his picture were the pictures of his four ex-wives, and an extended testimonial of his talents and fascinations. He is said to have been the natural successor of another great screen "star" who died a few years ago, also at an early age. After the death of the latter, some of his friends privately or publicly accused the doctors of having been inefficient in their treatment of him, thus causing his death. These eminent doctors were not willing to have their reputations injured by such people, so they published in the New York papers an exact account of the disease with which the popular hero of the screen was affected, and described in detail the fearful rottenness of his body at the time of his death—one of the most amazing statements that was ever published. His own licentiousness killed him. It contained the plain statement of the facts. These movie creatures die young.

—"Christian Reader's Digest"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. What are some of the names for the old nature within man? (Rom. 7:17; Eph. 4:22; Gal. 5:16)
2. Where did the old nature originate? (Rom. 5:12, 14; I Cor. 15:22; Rom. 5:19)
3. What is the old nature's life work? (Gal. 5:16; Rom. 7:23; Gal. 5:19-21)
4. What is the true status of the old nature? (Eph. 4:22; Gal. 5:19-21)
5. What is the new nature, and where did it originate? (Gal. 4:24; Rom. 7:1-4; Gal. 2:20; 4:19; Col. 1:27; I John 4:12)
6. Do we find other names given to the new nature? (Eph. 4:24; Rom. 6:11-19; 7:22)
7. How does the soul become the possessor of a new nature? (John 3:14-16; 1:12-13; Gal 3:24; Eph. 2:10; 4:24; Col. 1:27; I Pet. 1:23-25)
8. How do the two natures within the soul of a believer act when that soul faces an issue? (Gal. 5:17; Rom. 7:18-25)
9. What are the fruits of the new nature? (Gal. 5:22-23)
10. What should be the choice of the believing soul concerning the behests of the old and the new natures? (Rom. 7:13; Eph. 4:23-24; Rom. 6:11)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

The devil is against everything that God is for. When the Lord saves a soul, the devil does not like it and so he makes every attack upon that life that he can to make it miserable. The devil cannot do anything against the salvation of that soul, but he tries hard to keep the soul from living for the Saviour.

Before a person becomes a Christian, the devil seeks to keep that one from the knowledge of the Saviour, lest the light of the Gospel should shine into his heart. But he miserably fails when the soul turns to Christ. He has lost his battle. The next thing he does is to keep that Christian from living like a Christian. If he can keep the mind occupied with other things, he will do it. But as the young Christian grows in his Christian life, he sees what the Saviour has done for him and decides to serve the Lord, then the devil is right there to suggest many things which will keep that soul from serving the Saviour.

Sometimes Christians are attracted by the worldly pleasures which seem to give enjoyment. Smoking and drinking and other things just like them are pet attractions of the devil, and he loves to catch God's child with them. Then just like a fly in the spider web, the Christian is helpless and cannot care for the things of the Lord. One cannot play in the devil's playhouse and in God's house at the same time. After a while, the one who has been caught will see the foolishness of serving the devil and will ask the Lord to rescue him. Jesus is always ready to do so, and will take His children away from the devil and the pleasures that he gives.

If you have accepted the Lord Jesus as your Saviour, won't you just learn to enjoy all the blessing which He has in store for you? Enjoy reading His Word, and thinking upon all the things which He has done for you. You will want to live for Him, and the things of this world will not be attractive to you, for you will be satisfied with the Lord alone.

Yours in our Saviour,
Aunt Anna

DAYS OF YOUTH

(Continued from page 255)

"No, He does not live here, but He used to live here on this earth. He is in heaven now."

"Heaven? What's that?"

"Have you never heard of heaven, Marjorie? It is a beautiful place where God lives. Jesus is there and all the angels—"

"Angels! I saw their pictures in the big Bible."

"Jesus is God's Son and He loves you, Marjorie. He loved you so much that He came to this earth to die for you."

"For me!" she exclaimed in surprise. "Why did He die for me?"

"Because He wanted you to be saved, Marjorie. You had to have someone to save you, to die for your sins, so that some day you, too, can go to heaven."

"O! can I go to heaven? I love to go places."

"Yes, Marjorie, if you believe in Jesus and let Him save you."

"How do you believe in Jesus?" she asked simply.

"I'll tell you in a minute, but first let us start eating some of this lunch. Is that all right with you?"

"Sure," she said.

He returned thanks and Marjorie could not understand why he bowed his head and talked to someone they could not see, so Will explained as best he could and soon they were eating cheese sandwiches, tomatoes, oranges, cookies, and each had a bottle of milk to drink.

Then simply he told her again of Jesus' love and His death upon the cross. When he was sure she understood, he asked, "Marjorie, do you want Jesus as your Saviour?"

"Sure," she said. "Does He want me, too?"

"Yes, Marjorie. He does. And will you take Him as your Saviour?"

"Yes, I will. And—is He your Saviour, too, Mr.—Mr.—"

"Moyer," he said. "Yes, He is my Saviour, too, and I love Him so much that I want to tell others of Him. I am going to start a church down here in this part of town so I can tell all you folks about the Lord Jesus."

"Oh, Oh, a real church where there's singing, and where they have pretty flowers? I peeked in one once."

"Yes, we will sing and perhaps we can have flowers too. But it will not be a great big church. I am going to rent an old store building, fix it up a little, and there we will have church until we can get a better building."

"O!" she said, as she clapped her hands. "Won't that be fun." Suddenly she stood still and a frown came over her face as she looked down at her dress. Seeming to realize for the first time how dirty and ragged she was she drew the soiled little dress around her bare legs and said, "Guess I better not come."

(Continued in next Issue)

ANTICHRIST IN THE PSALMS

(Continued from page 248)

kingdom of the Antichrist is doomed. God answers prayer.

THE PURPOSE OF THE ANTICHRIST AS SET FORTH IN THE PSALMS

THE Antichrist desires and purposes to be God. In working toward this blasphemous purpose he would most naturally vent his venom and spleen upon Israel because they will be worshipping the true God in the Tribulation. Psalm 10:2-14 is one of the many passages telling of Israel's suffering under the Antichrist's cruel persecutions. We quote the Moffat translation:

The ungodly are haughty and
harry the downtrodden—
may they be snared in their
own schemes!
The ungodly boasts of his rapacity;
the plunder disowns, de-
spises the Eternal;
he thinks, in his insolence, "God
never punishes,"
his thoughts amount to this
"There is no God at all";
the dealings of Thy justice
high are far beyond his sight.
Life for him is always stable;
he laughs at any who oppose him,
thinking he can never fail,
never come to grief.
His talk is all of perjury and craft,
mischief and injury slip from
his tongue.
He lurks round hamlets,
and murders innocent folk in secret,
ever on the outlook for the hapless;
he lies in ambush, like a lion in his lair,
hiding to catch the weak,
to catch the weak and drag them off.
He hunts the helpless till they drop,
unlucky victims, in his clutches.
And he thinks, "God has forgotten,"
"He hides his face," "He never sees."
But Thou hast seen this misery and mischief;
Thou markest it, to punish it Thyself!
The hapless can leave their plight to Thee,
Thou Helper of the forlorn.
Take action, O Eternal, lift thy hand;
O God, forget not the afflicted.
How dare ungodly men scorn God,
thinking that thou wilt never punish?
Shatter the ungodly's power,
punish his evil till there is no more.

But the "Man of the Earth" will not rest nor stop with mere murder, rapine, and theft. His cruelty, hate, and pride will not long endure the existence of the Jerusalem temple which the Jews will have rebuilt, nor the orthodox worship of the true God which the Jews will have resumed. But jealousy will surge within his breast and he will covet to have his own emblems and representations in the temple at Jerusalem instead of the emblems and types which point to the living and true God. The prophecy of his sacking of the temple appears in Psalm 74:4-9. We again use the Moffat translation:

Thine enemies bawled inside
thy house
set up their emblems there;
they smashed the doors down
with their axes,
like woodmen felling trees,
then broke up all the carved
work there
with hatchet and with hammer;
they set Thy sanctuary ablaze,
laying it low, profaning Thine
own dwelling.
They said to themselves, "Let
us root them out!"
so all the synagogues in the land
they burned;
not an emblem of ours to be seen.
No prophet now—none knows
when this will end!

The words are crystal-clear. The Antichrist will set up his emblem in the temple. This is exactly what Daniel predicted would occur. This prophecy of awful profanation and blasphemy was also referred to and confirmed by our Saviour. The book of the Revelation shows us that the emblem which the Antichrist shall allow to be placed in God's holy temple will be an image of himself. No wonder this wicked deed is referred to in Scripture as "the transgression which astoundeth" (Rotherham trans.).

The fact that he succeeds in perpetrating such deeds of infamy fills the Antichrist with unmeasured bigotry and arrogance. The nations which go a whoring after him will also plunge deeper and deeper into daring sins. They will be convinced, because no punishment comes from God, that Antichrist is God, and that they themselves are supernatural beings. In one of Israel's fervent prayers concerning this terrible condition it is revealed that the heathen have fallen under this delusion of being more than mere men.

> Arise, O Lord; let not man prevail; let the heathen be judged in Thy sight.
> Put them in fear, O Lord; that the nations may know themselves to be but men. Selah (Psalm 9: 19:20).

As the Antichrist thus forges forward in his blasphemous purposes of being God, he adds to his other offences, the common sin of the braggart—he challenges God! And worst of all, he does this cheap and theatrical thing daily:

> Arise, O Lord, plead Thine own cause; remember how the foolish man reproacheth Thee daily (Psalm 74:22).

On the surface of things it appears that the Antichrist has indeed proved his case. He looks like God. The strong delusion is working—he now calls on the nations to join with him in plotting against the One Who sitteth in the heavens. If only Jehovah can be disposed of, then the Antichrist's claims to worship will be undisputed. In Psalm 73:6-9 Israel is speaking. We use Moffat:

So they vaunt them in their pride
and flaunt them in rough insolence;
vice oozes from their very soul,
their minds are rank and riotous,
their talk is mocking and malicious,
and haughtily they lay their plots;
lofty as heaven itself their speech,
lording it over the world below.

Another passage in which the plot against God comes into view is Psalm 2:

> Why do the heathen rage, and the people imagine a vain thing?
> The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His Anointed, saying,
> Let us break their bands asunder, and cast away their cords from us.
> He that sitteth in the heavens shall laugh: the Lord shall have them in derision (Psalm 2:1-4).

In this remarkable prophecy we see the world confederacy of the nations culminating in the bloody battle of Armageddon. The Antichrist is making his last desperate stand in one final effort to demonstrate that he is God.

Thank God, he will meet with failure. The Great Tribulation culminates with the utter collapse of the Antichrist's purpose to demonstrate that he is Deity. Well might God laugh at his silly and boastful pretentions. He is about to be ingloriously overthrown.

THE DOOM OF THE ANTICHRIST AS SET FORTH IN THE PSALMS

THE Psalms make clear the utter rout of the Antichrist and his followers. When the hour of the Second Coming

shall break upon this old earth, the forces of evil which have with so little interruption had their fling, shall be forced to slink back into disaster and defeat before the glory of Him Whose face shineth as the sun. A few of the Psalm passages showing the judgments of God on the Antichrist are:

> God shall likewise destroy thee forever, He shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living. Selah.
>
> The righteous also shall see, and fear, and shall laugh at him:
>
> Lo, this is the man that made not God his strength: but trusted in the abundance of his riches, and strengthened himself in his wickedness (Psalm 52:5-7).
>
> Let burning coals fall upon them: let them be cast into the fire: into deep pits, that they rise not up again.
>
> Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him (Psalm 140:10-11).
>
> The Lord trieth the righteous: but the wicked and him that loveth violence His soul hateth.
>
> Upon the wicked He shall rain snares, fire and brimstone, and a horrible tempest: this shall be the portion of their cup (Psalm 11:5-6).
>
> But Thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in Thee (Psalm 55:23).
>
> The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.
>
> The Lord is known by the judgment which He executeth: the wicked is snared in the work of his own hands. Higgaion. Selah.
>
> The wicked shall be turned into hell, and all the nations that forget God (Psalm 9:15-17).

The foregoing Scriptures tell the story of the overthrow of the Antichrist and his blinded dupes. When this judgment has fallen and Antichrist's host has been crushed in the winepress of the wrath of God Almighty, then shall God set Jesus His King upon His holy hill of Zion, and inaugurate the long-yearned-for Messianic Kingdom upon the earth. This glorious event is signalized in Psalm 9:1-7. We again employ the Moffat translation:

> With all my heart I thank Thee, O Eternal,
> I will tell over all Thy deeds of wonder,
>
> I thrill and triumph in Thee,
> singing praise to Thee, O Thou Most High.
>
> For my foes are routed,
> stumbling to their ruin at Thy frown;
>
> Thou hast upheld my cause, my rights;
> passing just sentence, seated on Thy throne;
>
> Thou has curbed pagans, crushing the ungodly,
> blotting their very name out for all time.
>
> The foe is at an end, no more to be remembered,
> the towns Thou hast torn up
> lie in lasting ruin;
> but the Eternal sits enthroned forevermore.

The Psalms do indeed disclose to our wondering hearts very much concerning that "violent man," the Antichrist, who shall yet be manifested upon the earth. His names reveal his great wickedness; the prayers concerning him uncover the awful cruelty with which he shall deal with Israel; his purpose shows up the blasphemous ambition for deification which shall actuate him. The doom which befalls him under the just judgment of God is a testimony of the awful sinfulness of his rebellion.

The tribulation is coming. The Antichrist shall rule for a brief season. Then comes the Victor, the Blessed Son of God, Calvary's Victim, the sinner's Friend. He shall come, subduing all enemies and shall bring to the old earth, reeling and drunken from the tribulational storm of sin and judgment, peace—at last—peace.

Lord Jesus, come quickly!

HARLEM'S GOD

(Continued from page 251)

cessful, prosperous, and happy in Spirit, Body, and Mind, and in every organ, muscle, sinew, joint, limb, vein, and bone, and even in every atom, fiber, and cell of MY Bodily Form."

Here we have the appeal of resounding phrases to the more ignorant Negro. His speeches to his followers are full of such expressions as "Psycholocicalness" and "Tangibilization." He claims God has been "tangibilated," and so has heaven; and there is no other world, as his followers will not die. A verse of a song of his says:

> I will keep PEACE on earth forever—
> The place you all should remain;
> For the Earth has come to be Heaven
> When you fully trust in My Name.

"Materialization" is another favorite expression. The Kingdom of God—the millennium, Utopia, Heaven—are materialized. So of course is God. Here is one statement: "Each individual can look diligently in—they can see around the throne of God. It is a privilege to see around the throne of GOD, for the veil has been torn in twain that they might be able to see HIM, yea, see ME as I AM."

It would be painful and probably sinful to go on quoting his blasphemous pompousness. Enough has been given to prove that this false-God movement is of the earth earthy, and it is devilish.

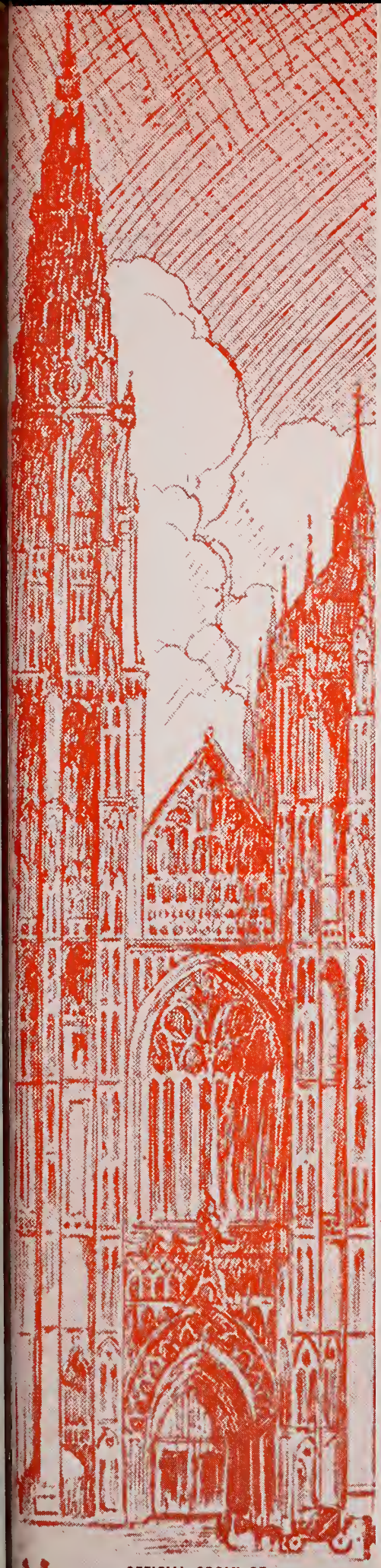
The appeal of power and acclaim and display may tend to keep the movement's leaders in a deceived state. Last year, for example, there was a great parade in New Jersey, through Newark. As usual it was called a Peace Mission. Led by two Rolls Royces and a red Buick, the column extended a dozen blocks. The description says, "Past Bedford Street, the famous scene of Faithful Mary's underworld ministry and former headquarters, the parade continued through the very streets where once the 'Angel of the Newark Underworld' ate out of the garbage can, wandering hopelessly before she was enabled, through the spirit of Father Divine, to regain robust health and feed in her first year over 96,000 of Newark's unemployed, free. One wonders what Faithful Mary's emotions were as she passed the scenes where once she knew so many bitter hours—today in her hour of glory!"

What, it may be asked, are the social effects and implications of such a movement? It is true, of course, that any religious movement, however absurd, has its apparent moral values. In this case, there has been a great straightening up of old scores and restitution for old wrongs. Many landlords and corporations have written in thankfully of money received on accounts that had been given up as hopeless. Father Divine replies that he is beginning by cleaning house at home.

Morally, anything might happen. No marriages are celebrated; many, especially the women, renounce their names and use such as "Faith Victory" and "Beautiful Sweet." The sexes are mingled together indiscriminately, both of the black and white. Great emotional storms sweep the assemblages. What the moral conditions are nobody knows. One of the main leaders in the west was convicted of transporting a girl from Denver, Delight Jewett, to be a "new Virgin Mary." It is claimed that the "Father's" relations with his lawful wife are purely platonic. This is, I believe, characteristic of most so called Messiahs. But immorality in the movement may easily prove the rock on which it founders; for it seems not to answer the description of the successful reign of the Man of Sin, but to be one of the indications that his day is near, and that the things the Saviour warned us of are here. "Take heed that ye be not deceived."

If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs.

Matthew 24:23-24a



CONSCIENCE NUMBER

GRACE AND TRUTH

CLIFTON L. FOWLER : EDITOR

October . . . 1937

OFFICIAL ORGAN OF
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Dr. Louis T. Talbot, outstanding among Christian leaders, pastors, and Bible teachers, is pastor of the Church of the Open Door of Los Angeles and was formerly president of the Los Angeles Bible Institute.

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DOCTRINAL STATEMENT

of the Denver Bible Institute
and of *"Grace and Truth"*

THE TRINITY
The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan—Job. 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST
The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH
All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AT THE HELM

CLIFTON L. FOWLER, *Editor-in-chief*

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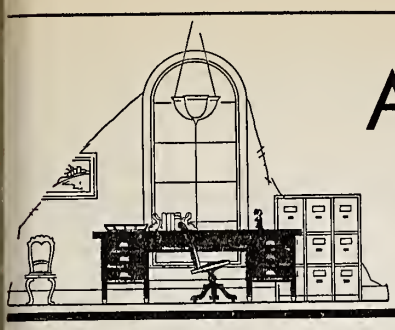


AS THE EDITOR SEES IT

CONSCIENCE NUMBER

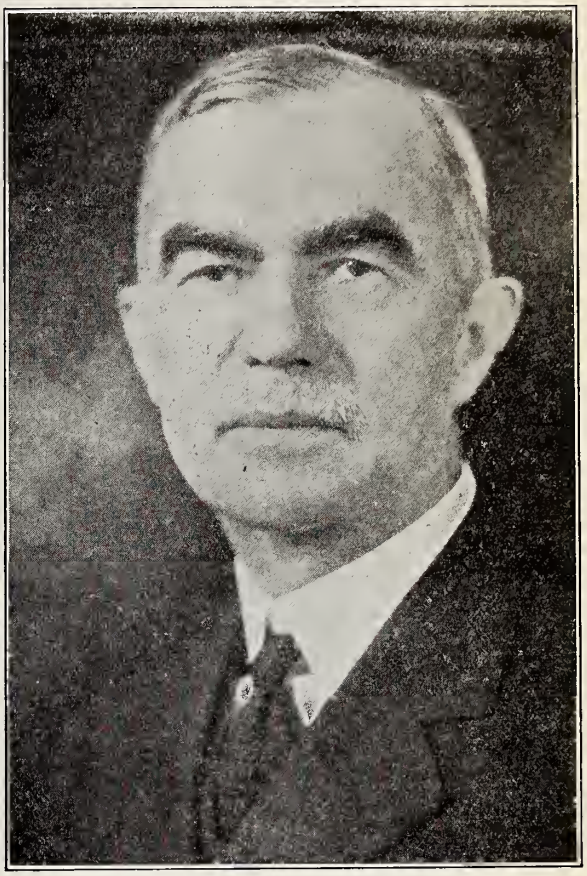
We again apologize to our readers for the tardiness of publication of this issue. Almost insurmountable difficulties have befallen us, but through God's help the next several issues are going to find us making marked headway. Our tardiness especially embarrasses our constituency who depend upon the Sunday-school expositions. We beg your patience and forgiveness.

The present issue is devoted to a study of the Conscience. Secular writers on psychology cannot give us very much valuable material for they ignore the Bible. God's Word has much to say about this faculty and our several expositions do not begin to sxhaust the subject. May God's blessing be upon this issue and those who read it.

As we go to press the tragic news comes to us that our beloved B. A. M. missionaries on the very first leg of their great journey to the Congo have met with an automobile accident in which Rev. Irving M. Lindquist is seriously hurt and his wife, Mrs. Helen Lindquist, has been fatally injured, dying within a very short time after the crash. Details of this sad announcement will appear in the next issue of *"Grace and Truth."*

JAMES H. MC-CONKEY

On the last day of September James H. McConkey went home to be with the Lord. He was seventy-nine years of age. The peculiar service rendered for the Lord by James H. McConkey was in the realm of the printed testimony. His tracts were distributed and read everywhere. Without doubt his tract and booklet ministry is at this moment the largest of any one individual in the English-speaking world. God used him in outstanding fashion and with power in the proclamation of the truth of His Word. He had been trained for the law, but never practiced. Although he reached and taught the Word wherever God gave openings for his testimony, yet as has been said, his



ministry through the printed page wielded the greatest influence and reached the largest audience. "He being dead yet speaketh." We wish to express our indebtedness and gratitude for the picture of Mr. McConkey which accompanies this editorial to the Silver Publishing Company, Pittsburg, Pennsylvania.

THE PROMISED LAND

Yes, God gave them the land of Palestine something like four thousand years ago. It is God's covenant gift to His people Israel. The land is theirs. God's Word is given. His covenant cannot be broken.

But Israel has sinned and drifted from God. And the land has for many years been in the hands of Gentiles. But Gentile dominion shall not continue forever. The Gentiles are only God's battle axe to chasten His erring people. They shall one day be removed

(Continued on page 298)

THE CONSCIENCE, A FACULTY OF THE SOUL

BY THE EDITOR

Seldom is the Christian public favored with a discussion on Biblical Psychology. Our editor, who teaches this course in the Denver Bible Institute, gives us a study here on one of the faculties of the soul that will hold your attention from the opening paragraph to the last.
—E. E. L.

THE soul, as presented in the Word of God, possesses five amazing faculties. When the biblical evidence is collated, these faculties are seen to be:

1. Consciousness
2. Mentality
3. Will
4. Conscience
5. Emotions

These are the faculties with which God endowed the soul of man when He created him. Each faculty is a marvel, a wonder, yea, a miracle in itself, so that scientists, psychologists, and philosophers through the ages have failed to expound any one of them. Consequently, the faculties stand to the present hour as astonishing unexplained enigmas. Their existence is evident. That they do actually operate in the lives of men is observable. But to adequately elucidate them, or for a man to make an object or a being that possesses any one of these faculties has been found to be an utter impossibility. Every faculty resident in the soul of man becomes, consequently, an irrefutable proof of man's divine origin. God can implant such wondrous faculties as these in His created beings, but all man can do is stand by and watch them work.

The particular faculty concerning which we wish to study in this short discussion is the conscience.

We first consider

I. THE CONSCIENCE, ITS DEFINITION

THE Bible teaches that the conscience is resident in the soul. This is clearly taught in Romans 2:14-15, where Paul discusses the condition of the Gentiles. He says,

> For when the Gentiles, which have not the Law, do by nature the things contained in the Law, these, having not the Law, are a law unto themselves:
>
> Which shew the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.

In this passage the great Apostle uses the word "heart" to stand for the soul. This is the figure of speech metonomy, and occurs several hundred times in Scripture. So we see it is not an exception for the word "heart" to be thus employed. In fact, it is the regular and ordinary thing. Paul teaches in this passage that three things occur in the hearts (the souls) of the Gentiles. First, the work of the Law is written in their hearts (souls). Second, their consciences bear witness in their hearts (souls). And third, their thoughts accuse or excuse, in their hearts (souls). Only one of these three things specially concerns us in this investigation. And that is the fact that the conscience bears witness in the soul. Here we see the apostle Paul teaching with inescapable clearness that the activity of the conscience is located in the soul, and that the nature of that activity is witness bearing in the realm of what is right and what is wrong.

A striking illustration of the conscience working in a man's soul is furnished by the case of Lot when he sojourned in Sodom. We quote the *Twentieth Century New Testament* because the rendition is particularly good.

> Lot's righteous soul was tortured by their (the Sodomites') wicked doings (II Pet. 2:8b).

Lot was living in the midst of sin, but he, himself, was a good man. The Scripture plainly declares that his soul was tortured by what he saw. The thoughtful and observant student knows instantly what had happened to Lot. His conscience, whose task it was to bear witness in his soul, had gotten on the job. And Lot's righteous soul was tortured.

These illuminating passages from the Bible furnish us with sufficient material on which to base a simple and scriptural definition of the conscience. The definition suggested by these passages is, "The conscience is the monitor of the soul."

This brings us to the consideration of

II. THE CONSCIENCE, ITS UNIVERSALITY

WHEREVER there is a man, there is a conscience for we have seen that the soul is the seat of the conscience. And we know that wherever there is a man there is a soul, because the soul is the man. The physical body is the temporary dwelling house of the man but the man lives on forever. Since we have seen in the Scripture that the soul is the residence of the conscience, it is of course the normal and correct conclusion for us to arrive at, when we decide that wherever there is a soul there is a conscience. The presence of the conscience is race-wide. Every son of Adam has one. It may not be in first class working order, but he has one, notwithstanding.

On this point the Scripture has not left us in doubt. The apostle Paul, in speaking of his own steadfastness and faithfulness in the ministry of God's Word, said,

> . . . by manifestation of the truth commending ourselves to every man's conscience in the sight of God (II Cor. 4:2b).

The expression "every man" in this passage means every man to whom the Corinthian letters are addressed. The Corinthian letters are addressed to "all that in every place call upon the name of Jesus Christ our Lord" (I Cor. 1:2). Hence, the passage in II Corinthians reveals to us that "every man" who has called on the name of Christ, and is consequently a believer, has a conscience.

But the teaching of Scripture goes still further. In the passage in the second chapter of Romans, to which we have already referred, Paul says, "The Gentiles . . do by nature the things contained in the Law" (Rom. 2:14). In the very next verse he explains why this is so. He says the reason they do the things contained in the Law is because their "conscience bears witness." The conclusion growing out of this statement is inescapable. It is that the unbelieving Gentiles all had consciences.

How clearly God has put it to us. Every member of the human race is endowed with conscience. True it is that some may yield to the admonitions and behests of the conscience most indifferently, and some may experience various degrees of the activity of the conscience because of widely divergent influences playing upon their lives, but the unmistakable fact which remains is that every member of Adam's family, be he believer in Christ or unbeliever, possesses a conscience. The conscience is universal. Although some men may display the conscience with heartbreaking infrequency, the fact which the Bible avers is that wherever there is a man there is a soul, and wherever there is a soul, there is that wonderful and thrilling faculty which we call "the monitor of the soul."

We proceed to the consideration of

III. THE CONSCIENCE, ITS LIMITATIONS

THE conscience is not infallible. There have been many persons who have labored under the erroneous idea that if you follow your conscience the soul will surely be saved "at last"! But the Scriptures do not bear out the notion. The consciences of men are shown by the Bible to differ widely. Some are strong and some are weak, some are good and some are defiled. The conscience, in itself, is lacking in stability.

Certain clear passages show that the conscience can be in an exceedingly good state:

> I have lived in all good conscience (Acts 23:1).

And another one of Paul's testimonies concerning his conscience gives the condition on which a good conscience may be maintained:

> I exercise myself to have always a conscience void of offense toward God and toward men (Acts 24:16).

Paul found that to keep his conscience "void of offense" required eternal spiritual vigilance. He gives this vigilance graphic expression in the words, "I exercise myself." There is a serious need today among Christians. The need is for godly men who are so concerned about spiritual things as to be willing to diligently exercise themselves that they might have consciences void of offense before God and men.

But the very fact that Paul must needs "exercise" himself in order to keep his conscience clean, shows that there is great danger of many things coming into the lives of men, whether believers or unbelievers, which will befoul the conscience. Deceitful sin, befuddling sin, is every ready to leap upon the soul and take it captive. And then it is that the conscience is no longer "void of offense."

Paul's declaration in II Timothy is indeed encouraging and beautiful:

> I thank God, Whom I serve from my forefathers with pure conscience (II Tim. 1:3).

Such service, and such a conscience are glorious possibilities in the lives of God's children.

But other inspired passages show that the conscience has some exceedingly unfortunate possibilities as well as the good possibilities which we have just seen.

In one of the Corinthian passages, Paul speaks of brethren with weak consciences:

> When ye so sin against the brethren, and wound their weak conscience, ye sin against Christ (I Cor. 8:12).

Since it is true that some men have a weak conscience, that becomes a warning to all men that grave dangers are lurking near. This is proven by the terrible condition of the conscience in the men described by Paul in Titus:

> Unto the pure, all things are pure: but unto them that are defiled and unbelieving is nothing pure: but even their mind and conscience is defiled (Tit. 1:15).

It is bad enough for the conscience to be weak, but here we learn that the conscience may become actually defiled. And, alas, a still more deplorable condition is set forth in I Timothy 4:2. Paul is describing the men of the apostasy which shall close the age. He says,

> Speaking lies in hypocrisy; having their conscience seared with a hot iron.

The wretched and appalling possibilities in the conscience are all too clearly shown by this awful prophecy.

In view of such clear Scriptures the limitations of the conscience are self-evident. It is by no means an infallible guide.

But in I Corinthians 8:10-13, Paul indicates that what the conscience needs is to have "knowledge." This presupposes instruction and training. The conclusion to which this leads is as valuable as it is illuminating. It lets us see at once what sort of conscience can be counted on to be a faithful monitor of the soul. It is the trained conscience.

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IS THE CONSCIENCE

THE function of the conscience has always been a subject of varied discussion and wide speculation. Due to the special activity of this faculty and its peculiar influence upon the human soul, psychologists and other exponents of modern thought have either totally ignored this important faculty or they have attributed to it certain infallible virtues and divine powers, which, so they declare, make the conscience capable not only of restraining the soul from committing evil, but will invariably lead the soul to do the right thing under all circumstances.

Were we not taught in our early study of American history that the Pilgrim Fathers, seeking escape from religious intolerance and persecution, fled to our New England shores in the hope that they might find a place to "worship God according to the dictates of their own consciences"?

So fully has this idea of the infallibility of the conscience been accepted that it is readily conceded by most people that if a man will only follow the behests of his own conscience, he need have no fear of committing wrong or of even making a mistake. The conscience has been literally deified, as indicated by the following statements. The conscience is described as: The voice and the will of God within man; the self-evidencing of God in man; the germ in man which developes into spiritual beauty of religious personality; the divine nature within the heart of man. These are just a few of the many definitions ascribed to the conscience by various psychologists. However, a causal consideration of our question in the light of God's Word will reveal that there are certain facts to be faced, as well as certain conditions laid down, as pertains to the function of the conscience, which we do well to observe.

We note first of all that

THE NATURAL CONSCIENCE IS NOT AN INFALLIBLE GUIDE

RESIDENT within every human being are certain native capacities or latent powers which have been classified as faculties of the soul. These, with separate and distinct functions, are capable of acting and reacting upon one another as well as articulating with the senses and impulses of the soul, thus constituting the conscious experience of our daily lives. The conscience belongs to this group of faculties. It is often referred to as the specialized faculty which has for its peculiar function the perception and discrimination of moral distinctions. The conscience is therefore a part of every man's birthright.

When God created man, He created him perfect, in His own image and likeness. God breathed into man's nostrils the breath of life and man became a living soul. Man was created with a perfect conscience.

But man fell through sin and thus lost his original perfection. He became a depraved soul with faculties corrupted, defiled, and perverted. While the word "conscience" does not occur in the Old Testament, and only thirty-two times in the New, the abundance of Scripture testimony clearly indicates the operation of the conscience in the lives of the Old Testament saints. We are constrained to believe that even while Eve was being deceived and flattered by the glamorous remarks and the insidious appeals of Satan, her conscience was all the while persistently reminding her of God's command concerning the Tree of Knowledge.

Was it not their consciences that pricked the hearts of Adam and Eve after their disobedience that caused them to hide from the very presence of the Lord and to acknowledge their sin in shame and disgrace? Truly the conscience was a condemning factor in the lives of our first parents as they sought shelter from the all-seeing eye of the One Who created them.

The apostle Paul, in referring to the Gentiles, states very definitely that they have a conscience.

> For when the Gentiles, which have not the Law, do by nature the things contained in the Law, these, having not the Law, are a law unto themselves: Which show the work of the Law written in their hearts, their CONSCIENCE bearing witness, and their thoughts meanwhile accusing or else excusing one another (Rom. 2:14-15).

This passage reveals the vacillating character of the natural man's conscience which renders it unsafe as a guide. When Adam and Eve sinned against light, they defiled their consciences. From the very moment that they turned their back upon God to follow Satan's scheming machinations, that moment their consciences deteriorated. Sinning against light stifles and debauches the conscience. As long as the natural man continues in sin, his conscience continues in its downward course of deterioration until finally it becomes worse than useless. Instead of prompting the soul to do good, it actually encourages the soul to do evil. One day it may reprove the soul for committing a certain sin, and the next day reverse the process and approve the soul for committing the very same sin. This is what the apostle Paul referred to when he said, "their thoughts meanwhile accusing or else excusing one another." And not only does a defiled conscience excuse the sin in the individual life, but it also excuses sin in the life of another. Is it feasible then to believe that the conscience so defiled by sin can be relied upon to guide and direct the soul? The Word of God declares concerning the natural man,

A RELIABLE GUIDE?

This question raised here is a good one for there has been much speculation on the subject. Dean Lindquist, Dean of the Denver Bible Institute, gives us an able answer based on the Word of God. This is one of those practical discussions that does the soul so much good.

BY C. REUBEN LINDQUIST

> Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled (Tit. 1:15).

Or again, the conscience of the natural man cannot be relied upon because it is evil. The conscience which was originally designed to aid man in making decisions that were right, has actually become so perverted by sin that instead of being an agent for good it now falls into line with man's sinful desires and literally delights to encourage the soul to do evil. Concerning the antediluvian man we read, "The wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). What was true of the natural man before the days of the flood is equally true today. Man's natural condition was not changed one whit. His evil conscience continues to repudiate the good and condone the evil.

What then can be done to make the conscience of any service to mankind? There is only one solution to this vital question, and that solution is presented in God's Word.

The Scriptures affirm that

THE PURGED CONSCIENCE CAN BECOME A RELIABLE GUIDE

NOTHING that the natural man might do can ever change the evil character of his own conscience. But God in His marvelous, infinite grace has provided a way whereby sinful man with his guilty conscience may come for a cleansing. The blood of Jesus Christ, God's Son, is the only means of cleansing for a defiled, corrupt conscience.

> How much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, PURGE YOUR CONSCIENCE FROM DEAD WORKS, to serve the living God? (Heb. 9:14)

Through simple faith in the shed blood of Calvary's bleeding Victim, the most guilty, the most defiled may find full cleansing. Having once trusted in Christ, the soul of the sinner is cleansed completely and the conscience purged from all "dead works." The blood of Christ alone can restore the conscience to its proper function.

> Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an EVIL CONSCIENCE, and our bodies washed with pure water (Heb. 10:22).

But even after the conscience of the believer has been purged from sin through faith in Christ's atoning work, there are still pitfalls into which the conscience may slip. God's Word clearly stes forth the fact that

THE ENLIGHTENED CONSCIENCE WILL BE A RELIABLE GUIDE

HAVING been purged from sin, the conscience is no more convicted of sins that are past (Heb. 10:1-10). The condemnation and sense of judgment has been lifted from the believer's conscience and it is now free to assume its normal activity in the life. But in order to be fully effective and thoroughly reliable, the conscience must be enlightened by the Word of God. Someone has stated that the believer's conscience is to the individual what the compass is to the mariner. It can point out the direction in which he is traveling and keep him on his course, but it cannot tell him where he is going. In addition to the compass, he must have a reliable chart to mark the hidden rocks and dangers and to lead him to his desired haven. The chart and compass are indispensable to the sailor, but they must be used together to be effective. Likewise, the conscience as a compass of the soul must be guided and directed by the divine chart, the Inspired Word of God. Then and only then will the conscience be a reliable guide to lead the way in the midst of life's hidden crags and reefs.

As we have already stated, the conscience must be trained to be effective. Like every other faculty of the soul, the conscience must be enlivened by the Spirit of God and enlightened by the Word of God. This can only be accomplished as the believer yields to the Spirit and submits to the Word.

That the conscience is only reliable to the extent that it is enlightened by the Word is clearly revealed by the apostle Paul in his discussion pertaining to the eating of those things that were offered to idols. No doubt there were many young Christians in his day, recently converted, whose conscience had not been enlightened on this point. Concerning these he says,

> Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol: and their conscience being weak is defiled (I Cor. 8:7).

Continuing the discussion in the verses that follow, Paul sets forth the responsibility of the enlightened

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A CALLOUSED CONSCIENCE

Using examples from the Scripture, Mr. Edwards, a member of the D. B. I. faculty, demonstrates the fact that a conscience can become seared. He also gives the remedy for correcting such a condition.

BY JOSEPH J. EDWARDS

> I say the TRUTH in Christ, I LIE not, my conscience also bearing me witness in the Holy Ghost (Rom. 9:1).

THE conscience, as God placed it in the soul, is a witness of truth and lies. It has no other function. Neither is this a promise that it should be a witness, but it is a witness. Satan has tried to corrupt the conscience like every other thing that God has provided to keep man in the path of right. He could not turn conscience from its path of duty, so he persuaded the soul to believe a lie and branded that lie upon the conscience. Thus he succeeded in getting the conscience to witness a lie as the truth.

A calloused conscience is a conscience having a lie branded in it as with a hot iron.

> But the Spirit saith expressly, that in the latter times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils, through the hypocrisy of men that speak LIES, BRANDED IN THEIR OWN CONSCIENCE as with a hot iron (I Tim. 4:1-2 R.V.).

The Revised Version brings out the meaning a little more clearly here than the King James does. These men are not just lying at random, but they are speaking of a particular lie that has been burned into their conscience. This is a breaking of God's commandment.

THE END OF THE COMMANDMENT

> Now the end of the commandment is charity out of a pure heart and of a good conscience, and of faith unfeigned (I Tim. 1:5).

IT IS the commandment of a consecrated life. Paul gives the first part of the commandment earlier in his writing in a discussion of the dedicated life. Now he takes up the end of the commandment. It involves the faculties of the soul, and as conscience is one of them we find God's requirement of the conscience of the consecrated man.

It must be a good conscience. No conscience can be good that holds a LIE as the truth. That conscience is offensive in two ways. The lie that it affirms as truth offends God and it offends man (Acts 24:16). Thus we must say that a good conscience is one that is not seared with any falsehood. We shall give an example of a calloused conscience under

A HYPOCRITE'S SIN

> Through the hypocrisy of men that speak lies.

HIS sin is the lie branded in his conscience. Hypocrisy and blasphemy are the results of it. So subtle is Satan in branding this lie upon the conscience that sometimes we are scarcely conscious of what has happened. And we go about with a grudge or bitterness in our heart feeling that we are entirely justified for our attitude as that lie has become the truth to us.

Perhaps Moses is one of the clearest illustrations of this. Moses' great step of faith in refusing to be the son of Pharaoh's daughter was succeeded by a very unfortunate circumstance. It was this circumstance which took him to the desert. Moses, knowing that God had called him to deliver his people, went about doing that thing the best that he could and one of his brethren turned on him and questioned his authority, saying, "Who made thee a prince and a judge over us?" Moses immediately fled to the desert and there argued with himself over the feeling, "My people will not receive me." Each time he reviewed the matter in his mind he came to the same inevitable conclusion, "I am not wanted." Finally, that was the ultimatum to him. Nothing could persuade him otherwise. It was branded upon his conscience, "My people will not receive me."

We do not know how much of a struggle Moses went through before he decided that it was useless to try to go to his people, but we do know that his early steps of faith were very definite and eagerly taken. We also know that since his vision of the work which God would have him do was so clear, that there must have been a real struggle with conscience. We know that God did not change His mind for He still held the same plan for Moses' life after forty years. However keen that struggle, Satan won, for after forty years we find Moses content with the life of the desert and his mind made up that he would not go back to his people.

Something of a very terrible nature has happened! Moses is out of the will of God and instead of his conscience reproving him it is defending him. It is branded with an excuse that he accepts as truth, but it is a LIE! His people will receive him if he will go to them, for God has promised him so. God pleads with him to go, but instead of being eager to go as once he was, he now argues with God. Listen to his argu

Joseph J. Edwards

ment. He argues from the standpoint of the lie of his conscience. "Who shall I say sent me?" (Exod. 3:13) "They will not believe me." "They will say, The Lord hath not appeared unto thee" (Exod. 4:1). If we go back forty years in the life of Moses, we can see why he is arguing this way. Bitterness, grudge, revenge wells up within the heart of the man and the Lord speaks to him and he is no longer tender as he used to be. Sin has made the difference. Can he give in now and go to that people? Can he? Can he admit that for forty years he has been wrong? Secretly he yearns to go—if—if only they would receive him! How often, dear reader, you and I have felt just that way. And instead of his conscience telling him that he should go back in spite of what it may cost, it is actually telling him to stay here and suffer it out.

That conscience was calloused—branded with a lie. So common is this thing that we hear all around us such excuses as these: "What's the use," "No one wants to listen to me," "Nobody cares anyway," "No one trusts me," "Nobody understands me," and "I can't satisfy anyone." Behind each one of these excuses there is a story of misdealing, and Satan has taken advantage of it. But it is just this kind of feeling that keeps the conscience from checking carnality among Christians today. The Holy Spirit is grieved, but the conscience defends rather than convicts. It is this kind of thing Paul refers to when he says, "Let us lay aside every weight and THE SIN WHICH DOTH SO EASILY BESET US." If we do not lay it aside, then God must punish us so that we will.

A BLASPHEMER'S PUNISHMENT

God makes clear I Timothy 1:19-20 that the man who has put away a good conscience is guilty of blasphemy and the punishment for this man is to be turned over to Satan that he may learn not to blaspheme.

There are three cases given in the Word of men whom God allowed to be turned over to Satan. The first is the case in the Old Tesatment—that of Job. The second is the case of the man in the church at Corinth who was guilty of immorality, and the third is the case of Hymeneus and Alexander, who were guilty of blasphemy as a result of a seared conscience.

A study of each of the cases will give us two very helpful conclusions. It will give us the reasons for the punishment and it will give us God's attitude during the punishment. When a man is delivered unto Satan it is not that God has given him up or cast him away. As we study the accounts given, we quickly see that He has only allowed Satan to bring certain trials upon that one and that He Himself is guiding in the matter that the end which He has in view may be accomplished. In the case of Job, Satan questioned the genuineness of his trust and God allowed the test to come from the hand of Satan to prove it. David cried out, "Try me and see if there be any wicked way in me." The result of Job's affliction was growth! His self-righteousness was forsaken and his trust increased. In the case of the Corinthian, a study of the works of the flesh in Galatians 5:19-21 will show that this man had given himself over to the flesh (old nature) and God wanted to break the power of the flesh in this man's life. He allowed the man to come under the power of Satan and He directed the punishment to the end He had in view—that of getting the man to turn from the flesh and be led of the Spirit. In the case of Hymanaeus and Alexander, these men had ceased from the proper use of the conscience and God allowed the punishment to come under His personal direction to bring these men back to the consecrated use of the conscience. In every case the result of delivering the saint unto Satan was growth.

In many cases this growth will result in the rejection and the abandonment of the lie which was seared upon the conscience. However, there is still a danger to be reckoned with. While we were under the influence of the calloused conscience, there developed habits of indifference, carelessness, resentment, flashes of temper, and a slowness to respond to spiritual things. These habits are apt to continue even after the conscience has been renewed, and especially when trials come that stir up the memory concerning the old lie. How quickly Moses lost patience when the people would murmur or do something which suggested that they did not care to follow him wholeheartedly. To his mind there was still the suggestion of not being wanted. He broke the first tables of the Law, and smote the rock instead of speaking to it as a result of resentment of the actions of the people. The lie may have been removed from his conscience, but his soul had been left under the burden of some habits and imaginations.

Christ wants to give us victory over the habits as well as over the sin which doth so easily beset us. We are told to "pull down the stronghold (the lie) and bring into captivity to the obedience of Christ every thought (those things produced by the lie).

> For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ (II Cor. 10: 4-5).

After the growth has come and the calloused conscience has been renewed, we need to so let Christ control our lives that the trying circumstances of life will cast us on Him rather than provoke us to sin.

THE BEREAN AFRICAN MISSION

The Foreign Missions Department of the Denver Bible Institute

IRVING LINDQUIST, SECRETARY

Many of our friends have inquired of us as to the necessity of our missionaries staying in Brussels, Belgium for an extended period. For the information of these, as well as the rest of our readers who are interested in this phase of the preparatory work of the Berean African Mission, we are quoting from a letter received from Dr. George Carpenter, Ph.D., Educational Advisor of the Congo Protestant Council, the organization representing all Protestant missionary work in the Congo.

"It is highly important for all prospective missionaries to spend some months in Belgium en route to Congo. Many missionaries returning for second or later terms find it valuable to return to Brussels for further special training, but the first period there is the most essential and should be required by all Boards. The following enumeration suggests some of the values to the missionary of this period of study and residence in the Belgian capital.

1. KNOWLEDGE OF FRENCH. French is the official language of the Colony. The missionary has no right to expect officials to know or use English; the officials have every right to expect that one who wishes to live and work in their colony will take the trouble to learn its official tongue and use it in all official communications. Since one can never foresee what emergency may arise to throw responsibility on one or another individual, ALL missionaries should be in a position to talk and write intelligible French.

"A working knowledge of French is almost indispensible for travel to and from Congo, and within the Colony. The importance of this increases in proportion as a mission is located farther inland, necessitating longer travel and greater dependence on government services.

"Moreover, one cannot serve the native peoples to the fullest extent without sufficient knowledge of French to teach the language to some of them and to serve occasionally as intermediary on their behalf. A knowledge of the language certainly enhances the esteem in which one is held by the people.

2. UNDERSTANDING OF BELGIAN LIFE, CUSTOMS, and THOUGHT. Protestant missionaries are, with few exceptions, non-Belgians, i.e., foreigners in the eyes of the ruling power in Congo, and guests in the Colony. It rests with them to make their presence welcome, not only by collaborating effectively with the government in promoting the welfare of the native peoples, but also by observing good manners and showing an understanding attitude in every contact with other white people. To this end the missionary needs a background of acquaintance with Belgian life and conditions.

"He needs to understand Belgian political life and governmental organization, as well as the laws, decrees, and regulations by which Congo is governed and to which his mission and his people will be subject.

"He needs to understand Belgian social usages, so as not to be unintentionally rude to government officials or other white people with whom he will have dealings in Congo.

"He needs to understand the educational system in Belgium, which is the basis of the official school organization in Congo.

3. PURCHASE OF OUTFIT. Since the majority of the twenty thousand white people in Congo are Belgians, a number of firms in Brussels make a specialty of supplying clothing and equipment for colonial use. Not only are the prices advantageous, there is the further advantage of long and specialized experience which enables these firms to offer the things which have been found most satisfactory for tropical life under various conditions, many of them not obtainable elsewhere. An extended stay in Brussels enables the missionary to take counsel with others, and buy suitable equipment, thus adding greatly to his future comfort, effectiveness, and health.

4. SPECIAL STUDIES: TROPICAL MEDICINE. The government medical service in Congo is probably the best in Africa. All medically trained missionaries and many without previous training are given the opportunity of collaborating with the government in this important service to the native peoples. To this end a special course is given in Belgium (at Antwerp) by a staff of specialists with actual colonial experience. This course is among the best available anywhere, and is particularly designed with Congo conditions in mind. Persons expecting to undertake medical work in Congo should take this course and no other, as it alone affords official recognition and status. Incidentally, taking the course affords excellent practice in French.

5. FELLOWSHIP WITH OTHER MISSIONARIES. The presence in Brussels of a group of Protestant missionaries and prospective missionaries at all times affords a unique opportunity for acquaintance with future colleages in all parts of Congo, a fellowship both spiritually stimulating and practically helpful through the comparison of ideas and methods, and discussion of many matters with missionaries of wide experience. One also has opportunities for fellowship with the various Protestant churches and missions in Brussels, and with veteran missionaries and Christian leaders residing there. These latter stand ready at all times to help the young missionary orient himself to his task and secure the largest returns from his stay in Brussels."

(Signed) George W. Carpenter

DAYS FOR OUR MISSIONARIES

As the time is quickly passing, we wish to emphasize with all the power at our command the importance of filling out the support calendars of our missionaries. We would especially lay before our readers the necessity of filling the vacant days of our two missionaries now in Belgium, Mrs. Amie and Miss Johnson, and also the urgent need of those who already have pledges for these two, to keep up on their pledges. These missionaries are living as cheaply as expediency will permit, but there are personal expenses which they must meet and it devolves upon us here at home to keep faith with them in order that they might not be financially hindered.

OUR TERRITORY

There has been referred to us in just the past month by the secretary of the C. P. C., a territory in north central Congo which seems to be the Lord's answer to our prayers. Mrs. Amie says of this territory, "It seems to be the Lord's answer to prayer, more favorable than I had ever dreamed it would be possible for us to secure." Regarding the climate she says, "Very comfortable, cool nights, needing wool blankets and houses with fire places. Unusually free from fevers, and the tsetse fly is almost unknown."

And so, dear readers, we need your continued prayers and we need your material support in order that we might send out our missionaries to grasp this opportunity which we believe the Lord is extending to us. Definite steps for the final arrangements for securing of this territory cannot be made until we are on the ground and our surveys have been made. And we cannot depart for the field until our complete support is pledged and the pledges for the

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In the Harvest Field

CONDUCTED BY RALPH E. OBITTS

The Lord has graciously brought us into the first of another school year at D. B. I. After the close of the inspiring Bible Conference, on September 6, we hastened to prepare for the opening of school. As we prepared the buildings for school again, and as we made plans for the new students, the spirit of the new school year began to permeate the atmosphere. The students began to arrive, and what joy at seeing old friends after a summer's absence! Then came the Tuesday evening when all the students had arrived (many had just arrived that afternoon), and when we had the first meal together in the dining room. It was an evening of warmest fellowship, as it is every year. After supper, we had a fine testimony meeting when, as is the custom, every new student told us where he was from and how the Lord led him here. It was a happy time, with humor and spontaneity.

The next morning, Wednesday, we gathered at nine for the opening chapel service. Hearty singing of our good gospel songs and choruses, and especially the school song brought a real thrill to our hearts. As is our custom in the first chapel service of the year, we gave a good part of the forenoon to the service, enjoying testimonies from almost everyone, interspersed with choruses and special music. Dean Lindquist brought a very appropriate message; and President Fowler brought a message to us such as has brought blessing to us at the opening of chapel service each year, including the familiar text, I Corinthians 15:58.

The second day of school, the weather being good, we had our annual fall picinc. After a chapel service we took provisions for the day and all went to one of Denver's mountain parks for a day's outing. The mountains were beautiful; it was an ideal day of warm sunshine, although the mountain air grew quite cool in the late afternoon. At sunset we started back to the Campus, where we ate the evening meal. And after supper we had a precious time of fellowship in song, praise, and prayer.

To close the first week of school, Saturday morning was set aside for a day of prayer. The faculty and staff met in the parlor of Brookes Hall; the students in the chapel. And we besought the Lord to bless and prosper us this year at D. B. I., especially with reference to the great financial need of the school.

Sixty-seven students are enrolled thus far, with a few others soon to come. Already the Lord has blessed us definitely in our fellowship with Him. The Lord has already made us conscious of His presence with us. And we have every cause to hope that the Lord's precious blessing upon us shall make this year to be the best thus far in the history of the school. We covet the earnest prayers of the "Grace and Truth" family to this end.

Dean Lindquist was away for a week just after the opening of school. He went to California on business for the school, and returned in company with Rev. Carl Harwood. In spite of some sickness, the trip was a pleasant and profitable one.

Some of us from the Campus attended the funeral of Mr. James W. Brewster ('25) in Denver. Mr. Brewster and his family had been living in Arkansas, but after his death Mrs. Brewster brought the body to Denver for burial. Mr. Brewster was known and loved by the older members of the D. B. I. group. We extend our sympathy to the bereaved family.

Another funeral in Denver recently was that of Miss Alverta Eubank, a former student at the Institute. Miss Eubank was faithful in her efforts to further the cause of Christ, and we know that those of the "Grace and Truth" family who knew her are saddened by her departure.

We have been happy to have in our midst Miss Lillian Daniel ('28) who is here on furlough from China. Miss Daniel has been staying in Denver for some weeks. And we have been very happy to renew the fellowship of this missionary of the cross.

Mrs. Roy R. Boese has been visiting in Denver recently, and has been a welcome guest at the Campus.

At our first Inspiration period of the year, October 3, Mr. Arvel S. Payne, Vice President of the Board of Directors, brought us greetings from the Board, and appealed for loyalty to the Lord's work here, this year. Rev. J. C. Hoover, of Denver, led us an prayer, and Rev. V. C. Kelford, of Waterloo, Iowa, who was holding meetings in Denver, brought us a stirring message from God's Word.

Sunday, October third, marked the opening of the Sunday Afternoon Bible Class. Members of the Board of Directors were seated on the platform for the first part of the service. Attorney H. A. Davis explained to the Class how the founder of D. B. I. has been compelled, because of ill health, to give up a part of his responsibilities in connection with the Institute. Rev. Jesse Roy Jones, newly elected Treasurer of the school, appealed for special prayer for the crucial financial need of D. B. I. And the teacher of the Class, who is the Editor-in-chief of "Grace and Truth," gave a very convincing Bible study address proving the reality and scriptural historicity of that remarkable character, Job.

Little by little the Campus is showing the results of efforts at landscape gardening. Mr. Lott has untiringly pushed the program of tree planting and lawn raising for more than a year. We even have a "Birthday bank" at chapel services, to collect birthday offerings toward the purchase of trees. As a result of the emphasis that has been laid on the landscaping, there is now a section of lawn extending between Brookes Hall and the Chapel, on the west side of the main walk between these two buildings. There are several trees just northwest of Brookes Hall; several trees have been planted near Torrey Hall; and some are now being planted on the south side of the driveway that runs along the south side of Brookes Hall.

BOOK  REVIEWS

CONDUCTED BY THE EDITOR

THE GIRL OF THE LISTENING HEART

A book of Christian fiction which centers around a country girl who has lofty ambitions to be a great writer of novels. She spurns the wholesome advice and attentions of a fine Christian young man in her community and spends some time in the city learning about the fast life of the young people there. The author follows her through many an exciting experience, showing the tug of the Saviour upon her life. A commendable feature is that the spiritual side is not stressed to the extent that the story is lost. This is a fine book to put in the hands of young people. It will inspire higher ideals.

"THE GIRL OF THE LISTENING HEART," by Bertha B. Moore. Publishers, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. Price, $1.00, cloth.

THE DELUGE STORY IN STONE

Here is such a book as every thinking young man needs to read. It is a discussion of the Flood in the days of Noah, as the logical, scientific, and scriptural explanation of the earth's stratified condition. It shows conclusively that the educators, the brainy men, the men of letters, and the men of science of the yester-years were unitedly of the opinion that the earth's physical condition had been brought about by the stupendous deposits laid down by the tidal waves and accompanying world-wide disturbance in the days of the Noachic deluge. It shows that the modern idea of the earth's stratification, having been produced by millions of years of deposits as evolution worked out her tedious and boresome process, is absurd and fallacious. The position is capably and comprehensively set forth. It is a death blow to the popular pseudo-scientific teaching of today. It is a scholarly vindication of the Scriptures as the inspired Word of the living God. This book has our hearty endorsement.

"THE DELUGE STORY IN STONE," by Byron C. Nelson. Publishers, Augsburg Publishing House, Minneapolis, Minn. Price, $1.50, cloth.

A STUDY IN GOLD

This fiction book carries many a lesson for those who read it. The story centers around the affect of riches on human lives. The events move along swiftly from one exciting incident to another in which a family experiences poverty, wealth, and then loss of everything except the valuable lesson of trusting in something more than gold. The daughter of the family excites one's admiration throughout the story and she is finally rewarded for her faithfulness to Christ.

"A STUDY IN GOLD," by Grace Pettman. Publishers, Pickering and Inglis, 229 Bothwell St., Glasgow, Scotland, also London and Edinburgh. Price, $1.25, cloth.

THE CHRISTIAN DIFFERENTIAL

We regret we cannot recommend this book. It teaches a mild form of Pantheism, and denies the teaching of the Bible concerning heaven. There is no mention of the cleansing power of the blood of Christ for a world of sinners. The author refers to himself as a preacher who does not accept as literal facts every word in the Holy Scriptures. He is manifestly pleased with himself because of his skepticism. He narrates how he found a group of his Sunday-school boys plunged deeply into multitudinous doubtings concerning the Word of God. He proudly tells how he fed their doubts by telling them of his own. He adroitly presents his own skepticism and unbelief as being of very much better quality than the skepticism and unbelief of the boys. He helps them out of their quagmire into his. He has a kind word for Harry Emerson Fosdick and for Darwin of evolutionary fame. His book is a fine example of what the Bible-loving Christian does not believe; however, it is nicely written, as most modernistic disquisitions are.

"THE CHRISTIAN DIFFERENTIAL," by Talmage C. Johnson. Publishers, Cokesbury Press, Nashville, Tenn. Price, $1.50.

TWENTY YEARS WITH BILLY SUNDAY

A biography of the great evangelist. Simply, graphically, entertainingly, and convincingly written, this story of a man who was indeed filled with a divinely imparted passion for souls, is well worth reading. Mr. Rodeheaver was for twenty years Mr. Sunday's songleader. He writes of that which he has both heard and seen. It is the testimony of an eyewitness to a marvelously dynamic life, and the testimony is full of inspiration and helpfulness. The book is bound to stimulate Christian workers to increasingly faithful efforts in the service of our Lord and Saviour Jesus Christ.

"TWENTY YEARS WITH BILLY SUNDAY," by Homer Rodeheaver. Publishers, Cokesbury Press, Nashville, Tenn. Price, $1.00.

FRANCES RIDLEY HAVERGAL

Miss Frances Havergal was of unusual character. She loved her Saviour with a fervor and zeal that produced such usefulness in her Saviour's hand as is rarely found. Every contact, every place, every moment was counted an opportunity to speak for her Master. Writing, not only books and poems, but music as well, had a great place in her life. She sang, directed choirs, and taught—all for the glory of God.

Her life history, extensive travels, and wide usefulness for her Master are most interestingly set forth in this book. To read it will bring fresh blessing and renewed determination to walk with the Master.

"FRANCES RIDLEY HAVERGAL," by Esther E. Enoch. Publishers, Pickering and Inglis, London, Glasgow and Edinburgh. Price, $.50.

THE KING'S PLACE

A readable volume on the book of Ephesians. The author is extremely practical and not heavy. He shows adeptness at outlining, for all the material is well correlated. The book is calculated to stimulate Bible study.

"THE KING'S PALACE," by H. E. Anderson. Publishers, Pickering and Inglis, 229 Bothwell St., Glasgow, also London and Edinburgh. Price, $.50, cloth.

BOOKLETS AND PAMPHLETS

"THE EPISTLE TO THE ROMANS," footnotes by Norman H. Camp. Published by The Bible Institute Colportage Ass'n 843-845 North Wells St., Chicago, Illinois Price, 4 cents each; 40 cents per doz.; 75 cents per 25 postpaid. A pocket edition of the epistle to the Romans by Paul the Apostle. The Reverend Camp adds a most interesting running outline, presents the epistle under a helpful group of subdivisions, emphasizes important thoughts with black-faced type, and furnishes some short but fascinating foot-notes. Helpful and stimulating.

I LIVE—YET NOT I

To many Christians, Romans six, seven, and eight has ›een a difficult portion of Scripture. Here is an exceedngly helpful and scriptural exposition of these three im›ortant chapters which contain such vital teaching for ›ictorious Christian living. We heartily endorse this book .nd feel that it deserves wide distribution. We would like o see it in the hands of every Christian eager to live in ›ictory over sin.

"I LIVE, YET NOT I," by George Goodman. Price ;.50. Publishers, Pickering and Inglis, 14 Paternoster Row, E.C.4, London. Also Edinburgh and Glasgow.

THE CHALLENGE OF A NEW DAY

A book of sixty-five sermon outlines. It is written by Lutheran minister and contains a sermon for every Sunlay of the year, as well as for special days such as Christmas, the Lenten season, etc. Thoroughly fundamenal. Pastors of other denominations as well as Lutherans vill find much helpful material in this volume.

"THE CHALLENGE OF A NEW DAY," by R. E. Golladay, D.D. The Lutheran Book Concern, Columbus, Ohio. Price, $1.75.

THE BLESSING OF THE TRIBES

Here is a scholarly book which brings out rich truths rom the blessing bestowed on the tribes of Israel by acob when he blessed his sons, and the blessing given o the tribes by Moses. The author shows how the preictions concerning the tribes came to pass exactly as oretold, and stands for the Inspiration of the Scripture in definite way that does one's heart good. He gives the neanings of the names of the twelve sons of Jacob and hows how the characteristics of each tribe were in harnony with its name. The author's knowledge of Hebrew s very evident. A valuable book for pastors.

"THE BLESSING OF THE TRIBES," by E. Bender amuel. Pickering and Inglis, 14 Paternoster Row, Lonon, E.C.4. Also Glasgow and Edinburgh. Price, $1.00.

THROUGH STORMY SEAS

In the words of the author we have the reason why his book was written: "The purpose which led me to rite this series of articles was to strengthen my younger ellow-Christians at sea. My own experience has brought ome to me the special testings which beset those who are to take a stand for Christ in the isolation which is he heritage of a Christian seafarer among shipmates." The ook is an autobiography of a Christian sea captain, showig God's wonderful dealing in his life and His using im in winning seamen to Christ.

"THROUGH STORMY SEAS," by Capt. E. G. Carre. ickering and Inglis. 14 Paternoster Row, E.C.4, London. lso Edinburgh and Glasgow. Price, $.50.

LAUGHING AT THE SAINTS

A book of sermons. The book gets its title from the ame of the first sermon. The author has the faculty of hoosing sermon subjects that awaken one's curiosity and akes him want to read and find out what it is about. Vritten by a young preacher, the sermons are earnest and orceful and put the accent on evangelism and the blood f Christ.

"LAUGHING AT THE SAINTS," by Roy L. Tawes. Vm. B. Eerdmans Pub. Co., Grand Rapids, Mich. Price, ..00.

TWELVE MARVELOUS MEN

Biographies of men of faith are always inspiring. This ook contains twelve short biographies of Englishmen who ere used of the Lord in many varied fields of service good book for young people.

"TWELVE MARVELOUS MEN," by E. E. Enock. Publishers, Pickering and Inglis, 14 Paternoster Row, E. C.4, London, England. Also Edinburgh and Glasgow. Price, $.50.

OUR LORD—AN AFFIRMATION OF THE DEITY OF CHRIST

An exceedingly scholarly work defending and exalting the deity of our blessed Lord. This is a book which will warm the reader's heart and deepen his love for Christ as he reads. Dr. Robinson has made a valuable contribution to the field of Christian apologetics, ably answering the attacks of modern criticism on the deity of Christ. Pastors will find a wealth of material on Christ's deity in this well-rounded-out treatise of 239 pages. Truly a valuable book for the minister's library.

"OUR LORD—AN AFFIRMATION OF THE DEITY OF CHRIST," by Wm. Childs Robinson. Publishers, Wm. B. Eerdmans Publishing Co., 234 Pearl St., Grand Rapids, Michigan. Price, $2.00, cloth.

WOMEN OF THE NEW TESTAMENT

This well written and intensely interesting book deals with a subject that has not often been dealt with. The author's handling of the subject reveals an extensive study of the Word and this book would prove especially valuable for use in women's Bible classes and in gaining information concerning Bible characters for story telling.

"WOMEN OF THE NEW TESTAMENT," by Abraham Kuyper. Publishers, Zondervan Publishing House, 815 Franklin St., Grand Rapids, Michigan. Price, $.65; paper, $1.00, cloth.

LIFE BEGINS AT . . . ?

This book contains fifty-two of Mr. Pace's best evangelistic cartoons. It is impossible to really appreciate them, however, without seeing them. They literally breath originality, are evidence of the author's artistic ability, and a testimony to his faith in Christ. Sunday-school teachers will find them especially helpful, and young people's societies could use them as blackboard talks. We cannot recommend them too highly.

"LIFE BEGINS AT . . . ?" by E. J. Pace. Publishers, Fundamental Truth Publishers, Findlay, Ohio. Price, $.50, paper.

LIVING IN THE MINISTRY OF SONG

If you are inclined to doubt the importance and place of music and song in the ministry of the Gospel, read these refreshing experiences of Evangelist Tom Jones. Your heart will be warmed as you learn how souls are won to the Saviour through the instrumentality of gospel songs and choruses and you will want to sing more than ever of His redeeming love and grace. This book is a real stimulant to discouraged lives. The blessing is yours for the reading.

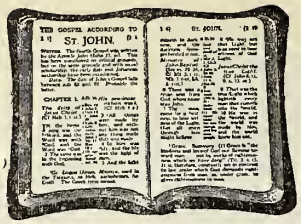
"LIVING IN THE MINISTRY OF SONG," by Tom Jones. Pickering and Inglis, 229 Bothwell St., Glasgow, also London, Manchester, Edinburgh. Price, $1.25, cloth.

PIONEER DAYS IN DARKEST AFRICA

"How beautiful upon the mountains are the feet of him that bringeth good tidings." Missionary biographies are always interesting and helpful, and especially is this so when the biography is that of a pioneer missionary. This book is about Charles A. Swan, a missionary who pioneered in two needy fields. He spent most of his life work in Africa as the title indicates. The last years of his life he pioneered in another field as neglected with the Gospel as Africa—the field of Portugal. He was used of God in fighting the slave trade in Africa, one of the worst curses of that dark continent. A good missionary book.

"PIONEER DAYS IN DARKEST AFRICA," by A. G. Ingleby. Published by Pickering and Inglis, 14 Paternoster Row, E.C.4, London. Price, cloth, $1.25.

(CONTINUED ON PAGE 298)



BIBLE SEED THOUGHTS

CONDUCTED BY JOSEPH J. EDWARDS

"THE FAITH"

I. "THE FAITH" IS THE BASIS FOR CHRISTIAN STEADFASTNESS
   Acts 16:5
   Col. 2:7
   I Cor. 16:13
   Rom. 14:1

II. "THE FAITH" IS THE BASIS OF CHRISTIAN UNITY
   Eph. 4:13

III. "THE FAITH" IS THE BASIS FOR THE CHRISTIAN BATTLE
   Phil. 1:27
   II Tim. 2:18; 4:7
   I Pet. 5:9
   I Tim. 3: 12-13
   I Tim. 6:10
   I Tim. 4:1

IV. "THE FAITH" IS THE BASIS OF CHRISTIAN FELLOWSHIP AND UNDERSTANDING
   Titus 3:15
   I Cor. 15:3-8

—C. L. F.

THE BELIEVER'S ACCESS

Hebrews 10:19-25

I. LET US DRAW NEAR—To God
   Heb. 10:22

II. LET US HOLD FAST—Our Faith
   Heb. 10:23

III. LET US CONSIDER—Others
   Heb. 10:24-25

—C. R. L.

THE SERVANT OF CHRIST

I. GRIPPED BY THE HAND OF CHRIST
   John 10:28-30
   Matt. 28:20

II. GROWING IN THE LIKENESS OF CHRIST
   Gal. 2:20
   II Cor. 3:18

III. GOING WITH THE MESSAGE OF CHRIST
   II Cor. 5:17-21
   I Cor. 15:3-4

IV. GLADDENING THE HEART OF CHRIST
   Luke 15:10
   II Pet. 3:9

V. GIVEN TO THE SERVICE OF CHRIST
   Rom. 12:1
   Col. 3:5

—A. M. F.

CHRIST IN THE HEAVENLIES

I. HE IS THERE NOW
   Eph. 2:6
   John 3:13

II. HE IS AT THE RIGHT HAND OF GOD
   Heb. 11:2
   Mark 16:19

III. HE IS EXALTED
   Rev. 3:21
   Eph. 4:10

IV. HE IS INTERCEDING FOR US
   Heb. 7:25
   Rom. 8:34

—E. E. S

LESSONS CONCERNING THE SERVICE OF CHRIST

Luke 9:46—10:24

I. A LESSON IN HUMILITY
   Luke 9:46-48

II. A LESSON IN TOLERANCE
   Luke 9:49-50

III. A LESSON IN MERCY
   Luke 9:51-56

IV. A LESSON IN STEADFASTNESS
   Luke 9:57-62

V. A LESSON IN PRAYER
   Luke 10:1-2

VI. A LESSON IN DEPENDENCE
   Luke 10:3-7

VII. A LESSON IN RESPONSIBILITY
   Luke 10:8-16

VIII. A LESSON IN VALUES
   Luke 10:17-24

—H. A. W

THE FOUR "NOTS" OF EPHESIANS FOUR

I. WALK "NOT"—Conduct
   Vs. 17

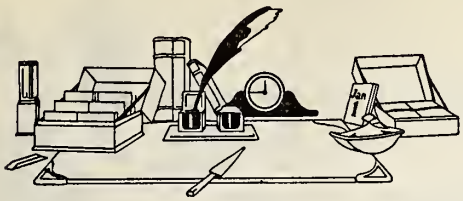
II. TALK "NOT"—Conversation
   Vs. 22

III. SIN "NOT"—Circumspection
   Vs. 26

IV. GRIEVE "NOT"—Provocation
   Vs. 30

—W. L. T

THE EDITOR'S



MAIL BAG

"The Lord works in mysterious ways His wonders to perform." The way the Lord worked in making provision for ten missionary subscriptions a few weeks ago was such a blessing that we pass it on to the members of the Family. A Christian friend residing in Kansas became interested in "Grace and Truth" and asked for a sample copy. The May issue was sent her. In that particular issue a special appeal had been made for missionary subscriptions. In the good providence of God, the magazine reached her just as she had ten dollars of His money and was praying about were she should place them to greatest advantage for His cause. The missionary letters answered her question, and ten missionary gift subscriptions were the result. Praise God for His provision for His own.

We give below a few missionary testimonies and appeals from some more of God's servants who are holding aloft the "banner of the cross" at the "front."

For two years we have not acknowledged the receipt of "Grace and Truth" but we have enjoyed it and used it for the Sunday-school lesson. Also, I enjoy the Children's department and the stories for them. One of the missionaries just borrowed the last copy to read to the children of the Home for Missionaries' Children tonight. And I enjoy it so much because each number is devoted to one topic and whenever one has to speak on a certain subject, all he has to do is find the copy on it. We have our files for years back. Mr. —— went home to be with the Lord in July 1935, and that is one reason you didn't hear from us . . .

From this missionary's letter we can see at once that "Grace and Truth" meets various needs in her mission station. May God continue to use its ministry in Bolivia to strengthen and encourage His saints.

This letter comes from the Belgian Congo:

We have been very glad to count "Grace and Truth" among our regular receipts by mail. Since we are in Belgian Congo and interested in the whole country, we open the paper to the mission page at once. At the earliest convenient moment we turn to the Sunday-school lessons and the illustrations which we enjoy very much—and then to the rest of the paper. We want to thank you for including us among the receivers of your paper in the past and to put in our application for the future as God may provide through His sainted children.

From missionaries in Argentina came this word of commendation and appreciation:

We appreciate very much having "Grace and Truth" because of its good explanation of the Sunday-school lessons, its enlightenment of the Word, its strictly fundamental teachings, and its spiritual food in every article.

And Paraguay, South America, is not silent concerning blessing through the pages of "Grace and Truth":

I am in receipt of your kind letter together with several numbers of "Grace and Truth." Please receive my very sincere thanks for the kind continuance of your splendid magazine which I appreciate very much indeed. It is most refreshing to see the full-orbed Gospel proclaimed through these pages, and to note the fearless stand made for the old and ever abiding truths of the Word of God. May the Lord greatly use your magazine in these last dark and perilous days to the strengthening of the faith of His people, especially to those who may in some measure have been moved from the faith of the Gospel. Personally, "Grace and Truth" always brings refreshment of soul, and not a few of its messages have been passed on to the dear souls among whom it is my privilege to work in this dark and needy country.

This brother asks for a gift subscription for the missionary rest home in Brazil:

I am writing to ask you could you please grant one missionary gift subscription of your most valuable publication "Grace and Truth" for the Bible House of Corumba, Matto Grosso, Brazil? The Bible House, together with its other activities, is a meeting place for the scattered and isolated missionaries working in the state of Matto Grosso. It also serves as a Rest Home for the missionaries of all societies who desire rest and change after a period of service in the interior. Believing that the reading of your paper would benefit both spiritually and otherwise these dear servants of God, I am bold to make the above request for a free subscription of the paper "Grace and Truth" for the Bible House library.

May the Lord continue to touch the hearts of His faithful stewards and through them make provision for His servants in far-away lands.

The following doctrinal question was asked recently by one of the members of the Family:

In your February "Question Number" on page 64 Mr. Fowler states the length of Tribulation is only seven years. Will you please give chapters and verses or advise me how to figure seven years from the Bible? Does Revelation 11:2's "42 months" refer to Tribulation? I do not seem to know how to be sure of the time—three and a half or seven years.

The statement that the Tribulation will be seven years in length is based upon several scriptures, the most prominent of which is perhaps Daniel 9:24-27. This passage is the famous passage on the seventy weeks of Daniel, which, as practically all students understand is seventy weeks of years—a prophecy concerning 490 years. Verse 27 is a special prophecy concerning the last week, or the last seven years involved in the time being discussed by the Holy Spirit. The verse reads:

And he shall confirm the covenant with many for one week.

The person who is going to confirm this covenant is the Antichrist himself. He will make a covenant with the people of Israel; but the next words in this twenty-seventh verse reveal the appalling thing which the Antichrist will do after having given his word in sacred covenant.

The words are:

And in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate.

(Continued on page 297)

THE DAYS OF YOUTH

CONDUCTED BY HAZEL N. JOHNSON

"BE YE STEADFAST"

(Continued from the September issue)

"Why, Marjorie, I want you there for you are the very first one that lives here that I have talked to about the Lord."

"But—but—" She began to cry, and the big tears made light streaks down her cheeks as they washed the dirt away. The corners of her mouth dropped and her lower lip kept quivering as she sought to stop her tears.

Will wanted to gather her up in his arms, she was so pathetic, so sweet, even with all her dirt. "Come here, Marjorie," he said, holding out his arms. "Do not cry, child, for there is no reason why you cannot come to our church. It will be your church, Marjorie, as much as anyone's." He felt awkward and was at loss as to how to console her.

Soon the tears stopped flowing and, looking up, she said, "Won't folks mind my coming with this dirty dress? It's all I have. Daddy says he is scared to wash it for fear it will fall to pieces. It's kinda short, too."

"We will see what we can do about the dress, for I am determined that you are going to come to church." Then thinking for a moment, he said, "Will you meet me here day after tomorrow, Marjorie, and I will have another lunch ready for us to eat and we will talk some more about Jesus?"

"Sure," she said, smiling, while she dug one little foot into the soft dirt.

"All right now, do not forget." And waving a cheery goodby, he started back through the portion of town where his future work was to be.

"Well," he said to himself, "that is a good start. Now I must ask Mother to buy Marjorie a dress so I can bring it to her day after tomorrow."

He found and rented a building that he thought would be suitable, and hired carpenters to work on the interior. Next he rented a piano, wondering who he could find for a pianist. Hand bills were ordered from a print shop. In fact, everything was taken care of that afternoon in Will's systematic way. As he walked back home, tired but happy, a smile played upon his face for he was thinking that at last he was really entering into the work to which the Lord had so graciously called him.

Entering his home, he found his mother alone in the library. Immediately he began to tell her of little Marjorie. He did not notice the indifferent look on her face, for he was sure she would be interested in this little girl who was his first convert. He continued, "And Mother, will you go downtown tomorrow with me to pick out a little dress for her? She wants to come to church and cried when she thought that she did not have anything to wear."

"Are you going to buy clothes for all the folks who come to church?" asked his mother, coldly.

Quickly Will looked up, surprised and hurt at his mother's tone of voice more than at her sarcasm. But he realized that now was the time for him to be patient with her, for she did not know the Lord Jesus as he did. She had not seen all that His death on the cross could mean to her. He must prove by his patience that the Lord had done something in his own life before he could hope to win his parents fully to boldy proclaim this One Who meant so much to him.

"I'd have to be richer than I am to do that, Mother, and I realize that I must be careful how I use my money so as not to get folks to come just for what they can get. But I do want to get Marjorie a dress. She is the sweetest little thing. She would look nice in blue, I think. Her eyes are blue—"

"Will, for goodness sake, stop this crazy idea of yours. We will be the laughing stock of the town. Imagine your buying a dress for a dirty little urchin who would probably turn and steal from you if she had a chance.

"She might, Mother, but I hope, if she would, that I can be used of the Lord to teach her better things. Will you come with me, Mother?" he asked, as he went to her and in boyish fashion put his arms around her.

"No, Will, I will not. If you insist on doing such crazy things, you will have to do them alone. She quickly left the room to hide her displeasure. She loved this son of hers and would have been eager to help him in any undertaking except one which would ruin their social position in their city.

Left alone, Will sat in a big chair in front of an open window and faced again the work to which he was confident the Lord had called him. Realizing that he must work alone, fighting the Adversary both in the opposition at home and in the drunkenness, dirt, sin, and degradation he would find among the poor, he asked the Lord to keep him steady, to give him wisdom and patience to live before the world in such a way that his life would point others to the Saviour. The verse that had been used over and over again in his life came back like a flash and he repeated, "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Falling upon his knees, he renewed his covenant with the Saviour, promising to follow, no matter what the cost.

Upon rising, he was surprised to hear a friendly little laugh which brought back memories of a brown-haired girl, young and gay, who used to be much in his company before he left for school. He had almost forgotten her of late. Turning, he saw her standing in the doorway. Without moving, she said, "So this is Preacher Will. Your mother told me I would find you here."

"Why, Beth Ralston! I had forgotten—"

"That is not a nice thing to say, that you have forgotten me," she said smiling.

"You are the same as ever, and you look like the same Beth, only you have grown up," he said with outstretched hand.

"So have you, Will. But tell me, did I interrupt you? Were you—" she hesitated to say praying, for it seemed so out of keeping with the Moyer home.

"Yes, Beth, I was praying," he said, feeling somehow that she would understand.

"Do you do that often, Will?" she asked, still a little uneasy.

"Yes, I do; don't you?" he asked, in his usual straightforward way.

"No, I do not Will, and it seems strange to see you do it. You see, I have not seen or heard of you since you left home for Bible school. You forgot all about your old friends. I had to swallow my pride today to come over and welcome you home, but I did it for old friendship's sake."

"I am glad you came, Beth. Sit down, please. I want to talk to you." Suddenly he realized that he wanted to tell her of his work; he thought she would realize what it meant to him. So he told her of what the Lord had done

for him and of his intention to work among the poor. He painted a picture of the poor district of their city, presenting the characters that he had seen that day in such a vivid way that Beth was touched. Especially did her heart go out to little Marjorie, and she promised to go down with Will the next day to help him pick out a dress for the child. When she rose to leave, Will said, "Beth, I am going to pray that you, too, will see the Saviour dying on the cross for you. He loves you, Beth. He died to save you. You cannot keep me from praying."

"I do not want to, Will, for somehow I like you this way."

"Will you take this Testament, Beth, and read it when you are alone?" He held it out, amazed that he dared speak to her of the Lord, for she belonged to the richest family in the city. His mother had said that every one would laugh at him, and he was surprised when Beth reached out and took the Testament with a smile that was sincere. Her face seemed thoughtful and puzzled as she drove her car out of the beautiful driveway. "How strange, yet how wonderful and strong he is," she said to herself. Many times during the remainder of the day the words that Will had said about the Saviour kept coming back to her and a yearning which she did not understand was born in her heart. That evening she excused herself early and hurried to her room. Seated in a big armed chair, she opened the little Testament and slowly turned its pages. Looking up, she saw her reflection in a large mirror and she smiled at the thought of Beth Ralston staying at home to read a Bible and liking the idea. She began reading in John. "In the beginning was the Word, and the Word was with God, and the Word was God." Quickly her mind was alert, and though unused to thinking of spiritual things, she realized that Jesus must be the Word and that He was with God in creation. In fact, He was God. Her interest was further aroused and she continued to read, "In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." She stopped and wondered how light could shine in darkness and darkness not be lighted. Then she realized that darkness must be sinful man and light must be Jesus. It seemed to be the most natural thing in the world for her to say aloud, "Lord Jesus, did you come to this old world, sacrifice so much, and yet men do not even notice you?" Again she read, and as she read, the truth of Jesus' coming to die and yet being rejected gripped her heart. How terrible, she thought, that He was willing to give up all of heaven's glory to do so much for man and then to be rejected by him. Silently she sat for a moment with the little Testament still in her hand. Her face was wistful and beautiful as she awakened to the realization that she, too, had rejected Him; that she was just as guilty as had been those who persecuted the Lord on Calvary's cross. She was a part of that darkness which did not see Him. Dimly she remembered her mother talking to her of the Lord's death on the cross. Her mother had been a wonderful woman, and had kept urging her father to spiritual truths, but since her death now many years ago, Mr. Ralston had just been drifting. He was at home very little of the time and Beth was left alone with the servants to do as she pleased. She had all the money she could want, and though known as a lovely girl by all who knew her, yet she had not thought much about the Lord. But tonight He seemed to be very near and very real. For a long time she sat and thought. Then with a new kind of peace in her soul which brought joy and rest, she crawled into bed.

The next day she met Will down town and they bought two dresses for little Marjorie. Beth selected both of them, one pink and the other blue gingham. She also bought undergarments so that Marjorie could be all dressed up for church.

It seemed to Marjorie, as she counted the days, that Friday would never come. But finally it arrived. Her father left with his big box on wheels, to walk up and down alleys, picking up anything that looked as if it could be sold for a few cents. As soon as he was out of sight, Marjorie began to get ready. This was a new undertaking, for she had always gone anywhere just as she was. She couldn't do much, but she did want to be clean to eat with the preacher again today. So with her little hands she splashed some water on her dirty face, looked in the cracked mirror which her father had found, and decided she needed some more washing. Water was scarce, but she tipped the battered tin bucket to get the last drop. Then drying herself on the corner of a very dirty towel, she started out, still dirty but happy and smiling. It was early when Marjorie reached the appointed place, so she sat down to wait. For a while she watched a squirrel playing in the tree under which she was seated, then feeling sleepy, she lay down and was soon fast asleep.

Thus Will found her, and without waking her he laid his packages on the ground, spread the lunch out on a cloth he had remembered to bring from home, unwrapped the two dresses, and lay one on either side of her, then he lightly touched her hand. Slowly she sat up and rubbed her eyes, thinking she was alone. She stared at the patch of blue on the ground beside her, and blinking her eyes to see if she was awake, she reached out one little finger and touched it. Still dazed and baffled, she looked around and saw Will. With a leap she was on her feet and with outstretched arms ran to him, saying, "Oh! is it for me? Oh, it's so pretty. Did you really buy it for me? You didn't pick it out of some old can, did you?" Picking up the dress, she held it up against her ragged one and danced around in delight. "Now I can come to your church and hear the pretty music."

The mention of the music recalled to Will's mind that he did not have anyone to play the piano. Suddenly the suggestion came to him, "Why not ask Beth if she would play for him?" It seemed ridiculous to even think of asking her, but he determined that he was going to. "She could not do more that refuse," he told himself, "and she might be willing to do it." Aloud he said to Marjorie, "Yes sir, Marjorie, now you can go to church. I am hungry. Let us eat."

What a happy meal that was for Marjorie. She ate and ate, and finally Will was fearful she would make herself sick, so he suggested that she wrap the remainder of the lunch up and carry it home for supper. "And now, Marjorie, next Sunday morning you wash yourself real good, even clear behind the ears, in fact, you should take a whole bath—"

"O no! Daddy says I don't need to, for it makes him carry too much water. He doesn't feel very well most of the days."

"Where does he have to carry the water from, Marjorie?" asked Will, aghast that water was a luxury.

"'From that well 'way over there by that house," said the little girl, pointing to a tumbled down shack about an eighth of a mile away.

"Oh, I am sure your daddy would carry an extra pail for you Saturday evening so you could have a whole bath. Just think how much fun it would be to jump into a whole tub of water."

"O that would be fun I should think. I've never tried it. Our wash pan won't hold all of me anymore," she said, seriously viewing her slender figure.

Suppressing a smile, Will continued with his instructions, "Then put on this nice dress, comb your hair—"

"But I can't comb my hair. Daddy lost his comb so I haven't combed my hair for a long time."

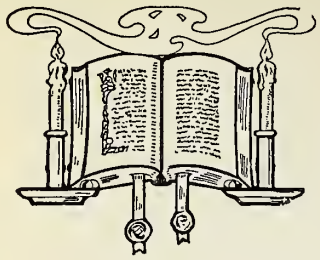
These were new problems to Will, but he was not one to give up easily, so reaching in his pocket he pulled out his own comb and handing it to her, said, "Here, Marjorie, here is a comb you can have. Say," he said, with a happy thought, "do you suppose your daddy would come too?" He was interested to learn the type of father so sweet a child had.

"Sure," she replied, happy and smiling.

"Fine. Then you come and bring your daddy. Goodbye. See you Sunday." With a wave of his hand he was gone.

Sunday morning dawned bright and fair. Everything was ready and Will was waiting with some anxiety as to how the morning was going to progress. Would Beth come? He had not been able to talk to her, but had sent a note asking if she would play for him. Would she come or was his mother right when she said everyone would ridicule him? He wondered also if many of the folks would

(Continued on page 294)



Expositions by Ernest E. Lott
Illustrations by Albert Mygatt
Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

LIGHT ON THE LESSON

International Sunday School Lessons

Fourth Quarter, Lesson 6 **Sunday, November 7, 1937**

CHRISTIAN CHARACTER AND PEACE

Lesson Text: Col. 3:1-17
Devotional Reading: Micah 4:1-5

Golden Text:

"And let the peace of God rule in your hearts, to the which also ye are called in one body" (Col. 3:15).

The lesson before us contains some truths which should be very precious to the hearts of God's people. Occupation in Christ and Old and New Nature truth are both dealt with. The fact that two studies about the two natures come side by side (for last Sunday's temperance lesson was also along this line) should not disturb us, for our pupils need to have this truth reiterated again and again. The outline of the lesson is as follows: I. Be Occupied in the Christ Man (Col. 3:1-4); II. Put off the Old Man (Col. 3:5-9); III. Put on the New Man (Col. 3:10-17).

I. BE OCCUPIED IN THE CHRIST MAN

The Scriptures present four men: first, the Christ man, the world's Redeemer; second, the Adamic man, the sinner for whom Christ died; third, the old man, Satan's personal representative; fourth, the new man, Christ's personal representative. The first one of these men is the One with Whom we are most concerned just now.

Verse 1. THE REASONABLENESS OF OCCUPATION. The apostle Paul had a legal mind and was always presenting arguments to his fellow believers to convince them of the rationalness of his statements. He begins thus in the opening words of our text, "If ye then be risen with Christ, seek those things which are above" (vs. 1). Reminding the Colossians of their resurrection in Christ Jesus, he pleads that the most normal thing on their part will be occupation in the higher and holier things. The same plea is made in Romans 12:1: "I beseech you therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your REASONABLE service." For fear that some might consider his exhortation a little bit severe, Paul reminds the Romans that in view of Christ's offering of His own body upon Calvary, we can do no less than offer our bodies a living sacrifice in His service. He calls it a reasonable service as indeed it is. Someone may ask, "What is this resurrection life of which Paul preached?" To answer this we must be reminded of the truth of Standing and State. As far as our State is concerned, resurrection is yet future. We are "waiting for the adoption, to wit, the redemption (resurrection) of our bodies" (Rom. 8:23). However, in our Standing in Christ Jesus, we are already resurrected and "He hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:6). Resurrection life, therefore, is living up to one's Standing. It is occupation in Christ Who is seated at God's right hand.

Verses 2 and 3. THE CHARACTER OF OCCUPATION. "Set your affection (mind) on things above, not on things on the earth" (vs. 2). Occupation may be defined as that exercise of the will whereby the soul gives Jesus Christ his undivided attention.

Occupation is beautifully set forth in the following poem:

Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of earth will grow strangely dim
In the light of His glory and grace.

This truth is strikingly illustrated by an incident which took place at a county fair. Races, concessions, shows, exhibits, and all the rest that goes with it were engaging the crowds that choked the fairgrounds. Suddenly every eye was turned heavenward, for an unusual stunt was being enacted. A dare-devil, several thousand feet over head, had just jumped from an airplane and by the aid of webbing between his legs and arms was gliding to the earth like a human bat. All the frivolity, gambling, races, and exhibits faded into insignificance as those people gazed at the dare-devil. God's people should take a lesson from this: true occupation in Jesus automatically excludes the world and all of its "noise."

Occupation is seen in corroborating Scripture passages. We give a few rapidly: "ACQUAINT now thyself with Him, and be at peace" (Job. 22:21). "In all thy ways ACKNOWLEDGE Him, and He shall direct thy paths" (Prov. 3:6). "COMMIT thy way unto the Lord; TRUST also in Him; and He shall bring it to pass" (Ps. 37:5). "FOLLOW Me, and I will make you fishers of men" (Matt. 4:19). And the last one which agrees so perfectly with the theme of our text, "His heart is FIXED, trusting in the Lord" (Ps. 112:7). Note the verbs used by the Holy Spirit in these passages. Each one of them teaches a different phase of consecration or devotion to God, but every one of them demands action on the part of the believing soul.

Verse 4. THE REWARD OF OCCUPATION. "When Christ, Who is our life shall appear, then shall ye also appear with Him in glory." The reward of faith is the resurrection at the Second Coming (I Cor. 15:16-17). But the reward of occupation is the consolation of a clear conscience at having performed its duty. This is an important thing in view of the regret of those who will be ashamed before Christ at His coming. The "well-done thou good and faithful servant" is a prize to be coveted by all.

II. PUT OFF THE OLD MAN

As we study these remaining verses, let the teacher's mind go back to last Sunday's lesson and the exposition of the soul and the two natures. There we sought to establish the fact of and characteristics of both natures. The way of victory for the soul was also pointed out. With these things clearly in our minds, we press forward into this lesson.

In entering this subject we are at once aware of the false teaching on this theme. Putting off the old man, to some, means to eradicate or exterminate the old fellow. It is sometimes called "entire sanctification" or "true holiness." For additional proof they use some of the much misunderstood first John passages, such as "Whosoever abideth in Him sinneth not" (I John 3:6), and "Whosoever is born of God doth not commit sin" (I John 3:9). We must dissipate such erroneous teaching. The above passages speak of the believer's Standing, and in only two chapters prior to the above quoted passages a significant verse is found which pertains to the State: "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). Unless one believes in Standing and State, a violent contradiction is seen between the verse in I John 1:8 and I John 3:6 and 9. To put off the old man is to refuse to listen to Him—literally turning one's back on him and reckoning oneself dead to the old nature. Notice that we did not advise to reckon the old nature dead.

A sad but true photograph of man is given us in verse seven: "In the which ye also walked sometime, when ye lived in them" (vs. 7). No man can plead innocence on this score, for all have sinned and come short of the glory of God; there is none righteous, no, not one. Every man is a sinner on two counts: first, by inheritance from Adam; and second, by his own wilful constant yielding to evil. Some may have fallen a little deeper than others but all are guilty before God. If Paul could say with sincerity, "Christ Jesus came into the world to save sinners; OF WHOM I AM CHIEF" (I Tim. 1:15), then we had better dispute his claims to the blue ribbon of ungodliness for Paul was a better man than any of us.

The appeal of the Holy Spirit is that we might mortify our members, that is, "put to death your earthward inclinations" (Weymouth). In verse nine the appeal is to "put off the old man with his deeds." The list of these deeds is given in verses 5, 8, and 9: fornication, uncleanness, inordinate affections, evil concupiscence, covetousness, anger, wrath, malice, blasphemy, filthy communications, and lying. It is interesting to note that in verse eight Paul implies that the sins of verse five were already conquered, but not so with anger, wrath, etc. "But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth." How human the Colossians were. Like twentieth century believers, they readily put away big public sins but hung on to the private ones which were doubtless reserved for the home folks. The message of the book is to put off all sin, big and little, black or white, public or private.

III. PUT ON THE NEW MAN

After the above remedy has been applied, the believer will find himself at zero; his sins will be left in the past but the plusage of a righteous life must now be added. The direction of the Word is clear, "Put on the new man" (vs. 10).

Since all of us have been fooled by "false saviours," we have a right to question the credentials of any new man. The answer is flashed back, "The new man which is renewed in knowledge after the image of Him that created him" (vs. 10). My doubt is changed to confidence and to adoration. I am informed that this new man was created by Christ Jesus.

A further perusal into God's Word reveals some more facts. This new man is "Christ in me the hope of glory" (Col. 1:27). This is attested to again in Galatians 2:20: "Christ liveth in me." He is also called the Holy Spirit in I Corinthians 6:19: "What? know ye not that your body is the temple of the Holy Ghost Which is in you, which ye have of God, and ye are not your own?"

But whatever be his name, and he is endowed with others, he is still our glorious new man and we are told to be clothed by him. Some of the resultant changes will be: verse 12, mercy, kindness, humility, meekness, and longsuffering; verse 13, forgiveness; verse 14, love; verse 15, peace; verse 16, fellowship; and verse 17, a doxology heart. An almost exact replica of this will be found in Galatians 5:22-23 in Paul's list of the fruits of the Spirit.

Dr. C. I. Scofield, the great Bible teacher who taught correctly on the two natures, makes some helpful statements which we wish to pass on to you: "Between these two natures there is a conflict. Study carefully the battle between the two 'I's'—the old Saul and the new Paul in Romans 7:14-25. It is an experience like this which so discourages and perplexes young converts. The first joy of conversion becomes chilled, the walk becomes unwatchful, and the convert is dismayed to find the flesh, with its old habits and desires, reassert itself, and he is led to doubt his acceptance with God. This is his moment of greatest danger. Paul, in this classic, cries out for deliverance, calling his old nature a 'body of death.' The law only intensifies his agony (though a converted man), and he finds deliverance from the 'flesh,' not through effort, nor through striving to keep the law, but 'through Jesus Christ our Lord' (Romans 7:24-25)."

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

A lady, who tells the story herself, went to consult a famous physician about her health. Her troubles had worried and excited her to such a pitch that the strain threatened her physical health and even her reason. She gave the doctor a list of her symptoms, and answered his questions, only to be astonished at the brief prescription: "Madam, what you need is to read the Bible more." The bewildered patient began to say, "But Doctor—" "Go home and read your Bible an hour a day; then come back to me a month from today," the great man reiterated with kindly authority, then bowed her out without a possibility of further protest.

At first the lady was angry, then she reflected that, at least, the prescription was not an expensive one. Worldly cares had crowded out Bible study and prayer for years; and though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy. When she went back in a month, he said, smiling, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, Doctor, I feel like a different person. But how did you know that was just what I needed?" For answer, the famous physician turned to his desk. There, worn and marked, lay an open Bible. "Madam," he said with deep earnestness, "if I were to omit my daily reading of this Book I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called, not for medicine, but for a source of peace and strength outside your own mind, and I showed you my prescription. I knew it would cure."

"Yet I confess, Doctor," said the patient, "that I came very near not taking it." "Very few are willing to try it, I find," said the physician, "but there are many, many cases in my practice where, if tried, it would work wonders." This is a true story. The physician has died, but his prescription remains. —Condensed from a Tract

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. What should be the normal consequence, in our daily lives, of being resurrected with Christ? (Col. 3:1-2; Rom. 12:1-2; Prov. 3:5-6; Job 22:21; Ps. 112:7)

2. Is the believer resurrected already in his Standing in Christ even though he still lives here upon earth? (Eph. 2:6; Rom. 6:4-5; Col. 2:12; 3:1)

3. What does it mean to be occupied in Christ? (Col. 3:1-2; Ps. 16:8; Job 22:21; Ps. 37:5; 112:7; Prov. 3:5-6)

4. What is the reward of occupation in our Saviour? (Job 22:21; Prov. 3:5-6; Ps. 37:5; Matt. 4:19; 25:21; 11:28; Rom. 8:37)

5. How many entities has the soul of the believer with-

in it? (Rom. 7:15-25; Gal. 5:16-18)

6. Is it possible to eradicate completely the old nature and his works from the soul? (Rom. 6:11; 7:7-25; Gal. 5: 17-18; 6:8)

7. How are we as Christians to treat our old nature? (Rom. 6:11, 13, 16; 7:4; Col. 3:5)

8. Does failure to count oneself dead to the old man signify loss of salvation? (Rom. 8:13; 8:38-39; John 10: 28-29; Rev:22:12; Rom. 8:14-17)

9. Is it to be desired that the believer be clothed by the new man daily? (Col. 3:1-4, 17; Gal. 5:25, 22-23; 6:1; Phil. 2:1-8, 12-13, 16)

10. What will be the resultant fruits of being yielded to the new man? (Col. 3:12-17; Gal. 5:22-23)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

For our Bible reading today, let us read Colossians 3:1-17. Within these verses we are told that as Christians, our hearts and minds should be taken up with the things of Christ. We are to think of those things concerning heaven and the glory of being with our blessed Saviour. There is coming a day when we shall be with Him in heaven. Just now, even though we are still on earth, we should be letting our minds dwell on all that Christ means to us, and looking forward to what it shall be when we are with Him.

So often we have our minds and hearts filled with the things which this life holds for us. Wealth, honor, earthly possessions, and personal needs fill our minds until we have little or no time to think of what we have in our Saviour. The amusements of this world beckon us to enjoy them while we have time, but the Word of God says, "Seek those things which are above . . . set your mind on things above and not on things on the earth." The things of this earth will only last as long as we are here, but the things of Christ will last for all eternity, because they are things which honor Christ; and we shall have Christ for all eternity.

In the third chapter of Colossians we also read that there are some things which we should not be partakers of. Verse eight says, "Put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth." "Lie not one to another, seeing that ye have put off the old man with his deeds" (vs. 9). All of us are ready to yield to the sinful things which the sinful nature in us always prompts us to do, but we are told that when we take the Lord Jesus as our Saviour, He comes to live in our hearts, and then, instead of listening to and doing what our fleshly nature suggests, we should be ready to listen to what Christ Jesus our Saviour wants us to do. When we "set our hearts on the things of Christ," and what He is to us, we will not have time to think of the things which dishonor Him.

May every boy and girl be ready to give to Christ the things which rightfully belong to Him. He has bought us with His life's blood; may we honor Him in all that we do.

Yours in His blood-bought victory,
Aunt Anna

Fourth Quarter, Lesson 7 **Sunday, November 14, 1937**

THE CHRISTIAN MINISTRY

Lesson Text: I Tim. 4
Devotional Reading: Acts 20:31-35

Golden Text:

"Neglect not the gift that is in thee" (I Tim. 4:14).

The lesson before us is intended primarily for preachers or spiritual leaders. But inasmuch as all Christians are ministers of God's Word to a greater or lesser degree, this lesson can be applied to the laiety as well. Each member of Christ's Body has a duty to the other members of the Body. The chapter falls into three natural divisions: I. The Christian Ministry Must Be Corrective (I Tim. 4:1-7); II. The Christian Ministry Must Be Illustrative (I Tim. 4:7b-12); III. The Christian Ministry Must Be Instructive (I Tim. 4:13-16).

I. THE CHRISTIAN MINISTRY MUST BE CORRECTIVE

Every minister of the Gospel must have a well-rounded, balanced message for his charges. This ministry will not be complete unless it includes corrective teaching. How we would rejoice if there were no false teachers or cults, thus removing the necessity of teaching against them. But a conservative estimate places the figure at over five hundred different religions. It is a foregone conclusion that all are not right. The Corinthians were duly warned of false gods and reminded of the fact that our God is the only God.

> For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)
>
> But to us THERE IS BUT ONE GOD, the Father, of Whom are all things, and we in Him; and one Lord Jesus Christ, by Whom are all things (I Cor. 8:5-6).

It is the preacher's job to ascertain the "poison," and warn his flock.

All false religions are divided into three general groups: Modernism, Fanaticism, and Spiritism. A clear setting forth of this is given by Paul in the Colossian letter.

Modernism:

> Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ (Col. 2:8).

Fanaticism:

> Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days (Col. 2:16).

Spiritism:

> Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind (Col. 2:18).

Two of these divisions are discussed in our text. SPIRITISM is being condemned in verses 1 and 2: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils: speaking lies in hypocrisy; having their conscience seared with a hot iron"; and FANATICISM in verse 3: "Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

In the opening words of chapter four Paul sounds the warning that as this age comes to its climax men shall increasingly turn away from God and give heed to evil spirits and doctrines of demons. The heresy known as "Spiritism" is the outstanding example of the above. However, careful investigation into many of the other heresies reveal that they, too, are affected by demon influence. Among these are Swedenborgianism, Pentecostalism, Christian Science, Mormonism, Voodooism, and many of the oriental cults. Demons were active in our Lord's days upon the earth and they still exert a very great influence among those who are deluded by heresy. (Nevius' "Demon Possession and Allied Themes" published by Fleming Revell Co., New York is an excellent volume on Demonism).

A very grave charge is made by Paul in verse two. He accuses some of these false teachers of propagating that which they know to be a lie: "Speaking lies in hypocrisy." He then says that since they have taught the lie, gradually their consciences have become calloused so

that now they doubtless believe as truth that which is a lie, "having their conscience seared with a hot iron" (vs. 2), "being past feeling" (Eph. 4:19).

The second group is the fanatical crowd who lay down unreasonable laws concerning marriage, eating, drinking, and holy days.

The subject of marriage is raised in verse three. Certain fanatical groups teach and practice celibacy. While we admit that ministers do not have to get married, yet marriage is never forbidden by God's Word. In fact it is encouraged, and why not, since God ordained it so. "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh" (Eph. 5:31).

All of us have met the religious vegetarians who teach that it is sin to eat anything that belongs to the animal kingdom. One cult goes so far as to use the commandment, "Thou shalt not kill" and make it apply to animals as well as humans. To us such an interpretation is not only unscriptural but juvenile. Let us examine three passages on the subject of eating meat. The three that we choose cover a period of nearly twenty-five centuries. God said to Noah, "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things" (Gen. 9:3). Then to Peter was revealed a vision in which he saw all manner of clean and unclean beasts. The voice said to him, "Rise, Peter; kill, and eat" (Acts 10:13). The third passage is found here in our text. Paul tells Timothy that all meats, clean and unclean, are endorsed by God, "meats, which God hath created to be received with thanksgiving of them that believe and know the truth. For every creature of God is good, and NOTHING TO BE REFUSED, if it be received with thanksgiving." These are only a few of the fanatical twists which men have concocted. Others which we cannot take time to discuss include worship on Saturday; long hair for men; beard growing; prohibition of musical instruments, electricity, and even buttons and iron bedsteads.

Paul tells Timothy that in order to be a good minister of Jesus Christ he should warn his flock of any and all false religions: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ" (vs. 6). Our Lord Himself set the precedent in His earthly ministry. Said He, "Beware of false prophets, which come to you in sheep's clothing" (Matt. 7:15).

II. THE CHRISTIAN MINISTRY MUST BE ILLUSTRATIVE

The first duty of the minister which we have discussed had to do with his teaching. The one before us now concerns his personal life. It is our candid opinion that the personal life of the spiritual leader is a far more eloquent sermon to the laity than any discourse ever delivered. He must live an exemplary life, i.e., illustrate what he preaches.

Paul's opening words on this subject are very pointed: "Exercise thyself rather unto godliness" (vs. 7). By the verb used we see that decision and action are made imperative. In other words, godliness does not come naturally, it comes by hard work and self-discipline. To make his point clear, Paul uses an illustration of contrast in the realm of sport. He says that bodily exercise profits to a limited extent, but godliness profits one in all things both in this life and the life to come (vs. 8). We see in this passage not only a striking argument favoring godliness but we see an endorsement of clean sports used in moderation. Godliness can be summarized as man's attitude toward God. Paul had it right when he said, "Herein do I exercise myself, to have always a conscience void of offense toward God" (Acts 24:16).

But another and very important phase of the preacher's life is his silent testimony before his fellow man. The above verse quoted from Acts 24:16 has another phrase which we did not quote, "and toward men." Paul wanted his life to be unoffensive to man. Later on Paul reiterated his statement and it was no idle boast: "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe" (I Thess. 2:10). So deeply was he moved by the importance of this part of the ministry that he warned Titus in the words, "In all things shewing thyself a PATTERN of good works" (Tit. 2:7). And his admonition to Timothy was in the same vein, "Be thou an EXAMPLE of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (vs. 12). In other words, Paul was counselling his fellow ministers to "practice what they preached."

III. THE CHRISTIAN MINISTRY MUST BE INSTRUCTIVE

The Christian minister must be careful lest he get in a rut and give his flock "stubble" instead of the "whole grain." He must be able to discern their need and give them milk when needed and then meat as they grow in grace and are able to assimilate it. Some ministers grow stale and have to move on because they have preached all of their sermons. This is a reprehensible condition and need never be experienced if the minister knows how to study God's Word.

The first admonition which Paul gives Timothy along the line of teaching is, "Till I come, give attendance to reading, to exhortation, to doctrine" (vs. 13). These are instructions concerning Timothy's public ministry. As was a custom in the Jewish synagogue, the early Christian preachers spent much time in reading the Word of God from the pulpit. To exhort from the pulpit is to correct, that is, to point out common sins. In preaching doctrine, Timothy was to unfold and explain the Word of God in regard to Christ's deity, death, resurrection, etc.

We are not just sure what gift Timothy had to which Paul referred in verse 14. It may have been one or more of those listed in Ephesians 4:11: "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." In this verse is a reminder of his ordination day and vows. Paul exhorts him to be faithful to those vows and his God-given gift.

Every minister must give much time to study and preparation in order to adequately feed his flock. Timothy was told to meditate upon these things: "Give thyself wholly to them; that thy profiting may appear to all." No school ever attempted to equip a man for life. All a school can do is teach a man the principles of study and from there on he must find his own way. Paul came back to this subject again in his second letter for he says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (II Tim. 2:15). His closing admonition was, "Take heed unto thyself and UNTO THE DOCTRINE" (vs. 16).

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Two pastors' wives were visiting together. One said, "I don't know what we shall do, my husband is so discouraged. Somehow his people do not care to hear him preach, and our salary is far beind. My husband feels so blue that he does not like to visit the people and pray with them, and so he sits around the house nearly all the time." The other sister said, "We are getting along fine. My husband spends much of his time visiting, and the people like to have him kneel and pray with them in their homes. Our congregations are always good, and our salary is paid up promptly." While the two sisters were talking they were mending trousers. One was mending her husband's trousers at the seat, the other was mending her husband's trousers at the knees. —"Western Christian Union"

He held the lantern, stooping low,
So low that none could miss the way;
And yet so high, to bring in sight
That picture fair—the world's great Light;
That gazing up—the lamp between—
The hand that held it scarce was seen.

He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink when sick and faint.
They drank—the pitcher thus between—
The hand that held it scarce was seen.

He blew the trumpet soft and clear,
To call the waiting soldiers near;
And then, with louder notes and bold,
To raze the walls of Satan's hold!

The trumpet coming thus between,
The hand that held it scarce was seen.

But when the Captain says, "Well done,
Thou good and faithful servant, come;
Lay down the pitcher and the lamp,
Lay down the trumpet—leave the camp"—
The weary hands will then be seen
Clasped in those pierced ones—naught between!
—Author Unknown

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Is is essential that the Christian worker have a balanced, scriptural message? (II Tim. 2:15; Matt. 6:15-16; Titus 2:1, 7-8, 15; 3:1, 8-9)

2. Does the multitude of "religions" today have any particular significance prophetically? (I Tim. 4:1-3)

3. What is Modernism? (Col. 2:8; Jude 4; II Tim. 4:3-4; 3:5)

4. Is Fanaticism sanctioned in the Scriptures? (I Tim. 4:1-3; Rom. 14:5-6; Col. 2:16)

5. Is Spiritism denounced or upheld in the Scripture? (Col. 2:18; I Tim. 4:1-2; Lev. 19:31; 20:6; Deut. 18:9-12)

6. What should be the Christian worker's and minister's attitude toward Modernism, Fanaticism, and Spiritism? (I Tim. 4:6; Matt. 7:15)

7. Is the personal life of the Christian worker important to his testimony before his fellow men? (Acts 24:16; I Thess. 2:10; Tit. 2:7, 12; I Tim. 4:12)

8. Is it scriptural for the minister to exhort from the pulpit? (Tit. 2:6-7, 15; 1:13; 3:1-8, 14; II Tim. 4:1-2; I Thess. 2:2-4; I Tim. 6:17-18)

9. Should the minister study and prepare for his sermons in this age? (II Tim. 2:15; I Tim. 4:13, 15-16)

10. What will be the result in any life if time is devoted to the study of God's Word? (Col. 3:15-16; Heb. 4:12; Ps. 27:8; 25:5, 9; 19:14; Josh. 1:8)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Although the Sunday-school lesson today deals especially with the man who is a minister of the Gospel, we believe that every boy and girl can get much from our lesson. In I Timothy 4:6-16, the apostle Paul is instructing Timothy so that he might be a good minister of the Gospel of Christ. Timothy was a young man, and many of the people of that time would not listen to what he had to say because he was a younger man. But according to God's plan in the Christian life, it was not age which counted, but rather, whether or not the minister of the Gospel was a right example to the believers.

Paul says to Timothy, "Let no man despise thy youth: but be thou an example of the believers, in word, in conversation, in love, in spirit, in faith, in purity." These were the things which Timothy needed to watch. Was his life an example to others? Did others see in him a Christ-like spirit of love and faith? Did he speak and live the same things? How often a minister of the Gospel will teach certain things from the Word of God, but by his life give forth another gospel. That is what a Christian minister should learn to do: live out what he preaches.

You may not be a minister of the Gospel, but you are a Christian, and boys and girls around you are looking to you for an example of a Christian life. You speak with your mouth that you have taken Christ as your Saviour. Now you are to live a life which is becoming to that of a Christian, so that by your life, as well as your words, you may lead some soul to know the Saviour.

"Let no man despise thy youth, but be an example in word, in conversation, in love, in spirit, in faith, in purity." Will you learn this verse by heart? It is found in I Timothy 4:12. Even though you may be a youth, you still have the privilege of witnessing for the Saviour.

Should there be a boy or a girl who has never taken the Lord Jesus to be his or her Saviour, remember the words of John 3:16, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He died for you that you might enjoy eternal life in glory with Him. Your sins have separated you from God; and now the Lord Jesus has given His very life on the cross of Calvary so that the penalty of sins might not be upon you. He took your sins and gave to you eternal life in heaven with Himself; and instead of God seeing you in all your sins, He sees you in Christ the Saviour, a saved soul. Will you not take Him as your Saviour today?

Yours in His love,
Aunt Anna

Fourth Quarter, Lesson 8 **Sunday, November 21, 1937**

CHRISTIAN WORKERS

Lesson Text: Acts 6:1-7; I Cor. 3:10-15; Gal. 6:6-10
Devotional Reading: Ps. 130

Golden Text:

"And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

The passages given for this lesson concern Christians in general rather than specifically those who are in Christian service. Thus our lesson will be primarily one for all Christian laymen. The outline is as follows: I. Every Christian Must Be a Worker (Acts 6:1-10); II. Every Christian Must Show Good Workmanship (I Cor. 3:10-13; Gal. 6:6, 10); III. Every Christian Shall Receive a Reward (I Cor. 3:14-15; Gal. 6:7-9).

I. EVERY CHRISTIAN MUST BE A WORKER

The passage before us in Acts six gives the account of the institution of the office of deaconship in the church. The twelve disciples decided that they could no longer be hindered in their chosen work of praying, reading, and preaching by serving communion. Said they, "It is not reason that we should leave the Word of God, and serve tables" (vs. 2). In order to solve this problem they chose seven men of sound character, reputation, and faith and ordained them to the office of deaconship or eldership. "Seven men of honest report" (vs. 3) "whom they set before the apostles: and when they had prayed, they laid their hands on them" (vs. 6).

The office of a deacon is only one task in a church; there are many more both inside and out. The thought which holds our attention is that just as the Lord had work for these seven men, He has work for every believer. This may stagger some Christians and cause them to question the wisdom of such a sweeping statement. But let us see what the Word says before going any further.

A little searching of the concordance will reveal that the words "call," "calling," and "called" are used frequently. Not all of the occurrences have identical meaning, but many of them have a spiritual message. This is true of all occurrences where the call is in the form of a blessing bestowed on the believer. We examine three passages on this subject:

> But as God hath distributed to every man, as the Lord hath CALLED every one, so let him walk (I Cor. 7:17).
>
> For the gifts and CALLING of God are without repentance (Rom. 11:29).
>
> Let every man abide in the same CALLING wherein he was called (I Cor. 7:20).

The first passage establishes the fact that every man, i.e., every Christian, is called by God. The second one indicates the unchangeableness of God on the subject. In other words, His gifts and calling are irrevocable. The third verse presents the appeal for man to be as unchange-

able as God in his adherence to the duties of his calling.

Someone may ask, "Doesn't I Corinthians 7:20 teach that calling is merely a vocation?" To this we must reply that many have stumbled here, making the passage teach that a Christaian should abide in the same vocation which he held at the time of his conversion. This would not be good logic when applied to adolescents, bootleggers, or bandits. On the contrary, I Corinthians 7:21 suggests that one who was a slave should seek liberty, after being called. No, vocation is not what is meant by calling. Calling is the spiritual job that God gives to every believer at his conversion.

Another question arises. "Should every believer construe calling to be a demand for full-time service?" The answer is most assuredly in the negative. Obligations to parents, children, friends, or impaired health often prevent willing souls from going into full-time work. God understands all of these things and knows the difference between a "reason" and an "excuse." "Yield yourselves unto God" means willingness to do what the ability will permit.

No Christian can beg off by saying that he has no job. He may not have found the job or discovered his gifts, but that does not alter the facts one bit. Some may be deacons, others engaged in visiting the sick, teaching Sunday-school classes, directing young people's work, or singing, preaching, praying, and dealing with souls through personal work. And let us not forget the ministry of temporal gifts. As God hath prospered a man so let him give.

II. EVERY CHRISTIAN MUST SHOW GOOD WORKMANSHIP

Frequently Paul uses illustrations from life to clinch his points. In the Scripture before us he uses the picture of a building under construction. The foundation is the Lord Jesus, the builders are the Corinthian believers, and the materials are their works. They are exhorted to build a superstructure on the Rock Christ Jesus which is an immovable foundation. It was Paul's privilege to lay this foundation as he himself states: "According to the grace of God which is given to me, as a wise masterbuilder, I have laid the foundation" (vs. 10). Usually we apply this passage to a man building in his own life. The real message of the verses, however, permits the interpretation of one man building in another's life through the impartation of truth.

Everyone knows that after a good foundation has been laid for a building, then good sound materials must be incorporated into the rest of the structure. It is this that Paul lays special emphasis on: "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble" (vs. 12). Six symbols are used and they have special significance as to works.

The gold standing for deity (Dan. 2:38, Exod. 25:17), silver speaking of redemption (Matt. 26:15), and costly stones betokening godliness (Exod. 28:17-21) represent good works on the part of the builders, or believers. Take note that in each case the symbolic significance is in the realm spiritual. Thus the kind of works that count with God are those that are done for the glory and honor of His Son. A cup of cold water given to the wayfarer will mean nothing as far as spiritual works are concerned unless it be given in Jesus' name. Then it will be counted as gold, silver, and precious stones (Matt. 10:41-42).

The evil works represented by wood, hay, and stubble are those things for which God gives no credit to the builder. These three symbols speak of human weakness. Wood is something prepared for burning (Gen. 22:3); hay portrays human frailty (Isa. 15:6); and stubble is a picture of the wicked (Job 21:18). All of these materials are consumed by the fire of God's judgment. They are rejected because they do not honor God the Father nor His Son Jesus Christ.

Our Galatians passage (Gal. 6:6, 10) mentions two ways in which the builders can do good works. Verse six exhorts those who receive teaching to remunerate the teacher. The widow gave her mite, and no matter what the amount may be God loves CHEERFUL givers. Verse ten is a general admonition for believers to be kind to all men and more particularly so to fellow believers in the Body of Christ. "Bear ye one another's burdens" was meant to be practiced literally.

III. EVERY CHRISTIAN SHALL RECEIVE A REWARD

The promise given in both the Corinthian and Galatians passages is a reward for good works. This is a truth on which God's people need clear instruction. Reward is pay, whereas salvation is a gift. Reward is what a workman deserves for labor performed; salvation is a grace-gift from God for simple faith (Rom. 4:4).

In God's plan every believer receives a full reward at his conversion. "Look to yourselves, that we (Greek "ye") lose not those things which we have wrought, but that we (Greek "ye") receive a full reward" (II John 8). This is logical in the light of salvation truth. Every soul is under the blood and can only go to hell by rejecting Jesus (John 3:18). That is why infants go to heaven—they are not capable of denying Jesus. By the same reasoning an infant in heaven would have a full reward for it would never have had a chance to do bad works so as to lose its reward. Salvation and rewards are analogous on this one point. Both are for every individual and it is by the exercise of the will that they are lost. The unbeliever rejects the Saviour and loses the salvation planned for him. The believer rejects godly living and loses the reward planned for him. The same verse which announces the blessed truth of a full reward also warns that this full reward may be lost.

The Corinthian passage before us seems to indicate that some ungodly believers might entirely lose their reward. "If any man's work be burned he shall suffer loss" (vs. 15). In the light of another passage, however, we are convinced that even the most unworthy Christian will receive a partial reward through naked grace: "Therefore judge nothing before the time, until the Lord come, Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and THEN SHALL EVERY MAN HAVE PRAISE OF GOD" (I Cor. 4:5). There is another reason, too, why we believe that every Christian will be rewarded. No matter how infinitesimal any Christian's good work might be, God will not overlook it. If it be a cup of cold water in His name (Matt. 10:41-42) or just a thought about Him (Malachi 3:16) it shall not be forgotten. God keeps perfect books: "For GOD IS NOT UNRIGHTEOUS TO FORGET YOUR WORK and labor of love, which ye have showed toward His name, in that ye have ministered to the saints, and do minister" (Heb. 6:10). "And, behold, I come quickly; and My reward is with Me, to GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE" (Rev. 22:12).

The other passage before us suggests that some of man's reward will be received here on earth: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the spirit reap life everlasting (vss. 7 and 8). There is no doubt about this. Sorrow, remorse, loss of money, health, and friends are some of the fruits of bad works here in this life. In addition to this, the heavenly rewards are lost too. But by the same token, godly Christians receive a foretaste of heaven through a clear conscience and the joy of seeing the fruit here and now of their good deeds.

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Miss Frances Ridley Havergal one day, in the spring of 1878, about a year before her death, while walking around the garden at Leamington, said to her nurse, "I want to tell you of the gentle way by which the Lord led a friend of mine to Himself. He had for years avoided all services; but in the first year of this leading he began to come to church, sitting just inside the lobby. The next year he sat just inside the church. The third year he began seating those who came, and took a comfortable seat himself. A short time after this I went by invitation to stay with his family. As I alighted from the carriage he met me at the door, and said, 'Miss Havergal, I hope you have come to be a great blessing to us.' On his saying that, I went straight to my room and asked God to give me every soul in that house, and before I left my prayer was answered. Ten in number, they all became anxious about

their souls and found peace. The night this transpired I was so overjoyed I could not sleep. As I lay awake, the lines of the hymn,

'Take my life and let it be
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in endless praise,'

passed through my mind, and I put them down in pencil. The next morning I was writing to a minister who was head of the Irish Society, and I enclosed those pencilled lines. He had been preparing an address on Consecration; in giving it he read these lines aloud. A gentleman came and asked if he might have them printed; within three weeks after they had passed through my mind, thousands of copies were circulated in England and Ireland."

—"The Illustrator"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Is the office of a deacon ordained of God? (I Tim. 3:13; Acts 6:3, 6)

2. Who are the "called" of God? (I Cor. 7:17; Rom. 1:6; 8:28-30; I Thess. 2:12)

3. Does God appeal to all Christians to give their lives for full-time Christian service? (Rom. 12:1-2; I Cor. 6:20; Matt. 10:38-42)

4. What is the Rock foundation of all good works? (Deut. 32:4; Ps. 62:2; Luke 6:48; I Cor. 10:4; 3:11)

5. What kind of works should be the super-structure of this rock foundation? (I Cor. 3:12a; II Cor. 9:8; Col. 1:10; 3:12-17)

6. Will these good works count for eternity? (Matt. 6:19-21; I Cor. 3:14; Rev. 14:13)

7. What becomes of the evil works placed upon this foundation? (I Cor. 3:12-15)

8. Are there rewards bestowed for good works done? (II John 8; I Cor. 3:14; Rev. 14:13; 22:14)

9. What is the difference between salvation and rewards? (Salvation: Eph. 2:8-9; John 4:14; Acts 4:12; Rev. 4:5. Rewards: Matt. 25:34; I Cor. 3:8; Heb. 10:36; I Pet. 3:9; Rev. 22:12)

10. When will believers receive their rewards? (Rev. 22:12 with I Thess. 4:16-18)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

What does it mean to you to be a Christian worker? Does it mean that you have a task to perform, and when done, you look for something else to do? To be a Christian worker means more than that.

Every young person comes to a time in life when he makes a decision as to what he is going to do for the rest of his life. One will decide that he wants to be a doctor or dentist, and will train for that particular work. Another will have no idea of what he wants to be, and makes no special plans. Both of these decisions were made in youth. The Christian young person has the privilege of thinking of Christian service along with all of the other lines of work. He too must train for his line of service by studying the Word of God. To decide to be a Christian worker means that the Christian has caught a glimpse of what the Lord Jesus has done for him on the cross of Calvary, and that he desires that others might come to know the Saviour, too. Others are told of the Saviour's love, and they in turn tell others. We can never pay the Lord for what He has done for us in saving our souls from hell, but we can serve Him by telling others that they too can be saved.

Such professions as medicine, dentistry, law, etc., are splendid professions to think of, but what greater task could anyone have than that of telling another of the Saviour, and seeing that one come to Christ and be saved from an eternal hell? The Christian worker is not merely one who performs a duty because it is his profession, but in love for those who are lost he gives his life, his time, his talents, yes, all that he has, to the Lord, and prepares for a work that will not only profit for this life, but for all eternity, because every soul won for the Saviour will be in heaven as a result of someone's faithfulness in spreading the message of salvation. The worker for Christ may not have much praise here in this life, but he will receive from the Lord a reward for faithful service.

May our lesson today cause some boy or girl to make the right decision for life. Service for the Master is the greatest service one can render. It is a love service which shall live for eternity.

Yours in joyous service for Him,
Aunt Anna

Fourth Quarter, Lesson 9 **Sunday, November 28, 1937**

CHRISTIAN FRUITFULNESS

Lesson Text: John 15:1-16
Devotional Reading: Gal. 5:15-25

Golden Text:

"Herein is My Father glorified, that ye bear much fruit; and so shall ye be My disciples" (John 15:8).

This lesson is virtually a continuation of last week's study on workmanship. Fruit is a symbolical expression meaning good works. It is so used in our text, for the man with good works is counted as a fruit-bearer and the man with evil works as fruitless. Fruit is not necessary before God as a demonstration of conversion, but it is imperative before men. "By their fruits ye shall know them" says the Word of God. Men have a right to demand that we Christians demonstrate our Christianity and sincerity by fruit.

John 15:1-16 is one of those difficult and much misunderstood portions of God's Word. An excellent exposition by the editor was printed in the September issue 1934 of this magazine. It is so clear and masterful that we have secured permission to use some of the material in this lesson. The outline is as follows: I. The Branch in Christ that Is Fruitless (John 15:1-2a); II. The Branch in Christ that Is Fruitful (John 15:2b-5, 7-16); III. The Branch outside of Christ (John 15:6)

I. THE BRANCH IN CHRIST THAT IS FRUITLESS

The occasion of the utterance of these words was our Lord's last trip to the garden of Gethsemane. He knew that His departure was at hand and He wished to show His faithful eleven disciples their true relationship to Himself.

He calls Himself the true Vine, and the disciples the branches. "I am the Vine, ye are the branches" (vs. 5) are His exact words. However, a distinction must be noted immediately. The branches IN HIM are the only ones that can be counted as Christians. In our third point in this lesson we shall be introduced to a branch that is an unbeliever. We believe in the verbal inspiration of our Bible and therefore every word is important. "Every branch IN ME that beareth fruit" (vs. 2). This prepositional phrase is really the key to the difficulty involved in this chapter. Nor is this the only occurrence of such an expression. "There is therefore now no condemnation to them which are IN CHRIST JESUS" (Rom. 8:1). In this verse salvation is the only possible meaning which could be derived. Therefore, we are not thinking above that which is written by saying that the branches IN HIM are Christians.

Now that we have established these facts, we will investigate the fruitless branch. This branch is said to be taken away or removed. "Every branch in Me that beareth not fruit He taketh away" (vs. 2). After studying the Greek word AIRO for "taketh away," we find that it means to "take up," "lift," or "raise." The translation, as we have it in the King James Version, is one of the derived meanings. Every student knows that derived mean-

ings should not be used except where the context permits it, and this context certainly does not. Several verses where AIRO is translated "take up" or "lift up" in the King James Version are Matthew 9:6; John 11:41; and Rev. 18:21. Using this meaning of the word, we discover that fruitless Christians are lifted up. How comforting this is for we can see the husbandman, Who is God Himself, carefully lifting up the weak branch and putting supports under it. Perhaps those supports are "the everlasting arms" (Deut. 33:27).

There is still another interpretation for which we can see some reason. After God, the Husbandman, has patiently held up the branch, and it still fails to produce fruit, He may take the believer home to be with Himself. Thus He would remove the weak branch from this wicked world and keep it from contaminating other branches.

II. THE BRANCH IN CHRIST THAT IS FRUITFUL

The second kind of a branch that we find is one that bears fruit. This branch is still in Christ and therefore symbolical of the believer. This is what pleases the Husbandman—branches bearing fruit through the strength received from the Vine, Jesus Christ.

But there is always room for improvement, and when the Christian seems to have done his best, God comes along and cleanses the branch in order that it might bring forth more and better fruit. "He purgeth (Greek "cleanseth") it that it may bring forth more fruit" (vs. 2). This is the same truth as presented in Malachi 3:2-3: "He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi." He wants the best fruit and counts on the will power of the "branches" to bring that about. He pleads, "He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing" (vs. 5). Every Christian who is honest with himself will admit the accuracy of this last phrase. Humiliating to us, but true just the same—"without Me ye can do nothing."

The admonition to abide is given often in this passage and with the exception of verse six it means occupation in Jesus. One of the rewards for occupation is promised in verses 7 and 10. "Ye shall ask what ye will, and it shall be done unto you." Answered prayer, consequently, becomes part of the fruit of the believer.

And now as we look over the last few verses of our text we discover a beautiful change. Christ begins to call the "branches" His friends. "Ye are My friends, if ye do whatsoever I command you" (vs. 14). Centuries before this, Abraham had been called "the friend of God," and now that privilege has been extended to all believers. As Christ informed the disciples of their new relationship, He threw in a suggestion of the cross: "Greater love hath no man than this, that a man lay down His life for His friends." The man, of course, was Jesus.

Then our Lord picks up again the opening thought of fruit-bearing and reiterates the plea for good works. "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and BRING FORTH FRUIT" (vs. 16).

III. THE BRANCH OUTSIDE OF CHRIST

"If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (John 15:6). Whenever we meet a problem in the study of God's Word we must remember that there are no contradictions. On the surface we admit that this verse teaches that a Christian can lose his salvation. But the same writer in chapter 10:28-29 says that "sheep" shall never perish. The surface meaning therefore must be erroneous.

The difficulty seems to hang on the word "branch." Since the branch of verse two was in Christ and this one is said to be out of Christ, the meaning is crystal clear. Verse six is talking about an UNBELIEVER, a soul who is not in Christ. This one, too, is a branch of something. That something may be the spirit of Antichrist or anything that opposes Jesus Christ. At least it is clear that this branch represents an unbeliever.

Since the expression "abide in Me" has been thought of as belonging to the yielded life, it is quite normal that men would have applied that meaning in verse 6. But such an interpretation here only produces confusion for it makes the unyielded man a subject for hell. The verse says that all who do not abide are burned.

The simple words "abide in Me" have the same meaning as "in Me," namely, salvation. This phrase "abide in Me" is used only in the fourth verse: "the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." A branch must have life in order to bear fruit. Just so a soul must have Divine Life in order to produce fruit. Jesus said, "I am the Way, the Truth, and the LIFE" (John 14:6). To abide in Jesus is to possess eternal life.

The Holy Spirit has a method of making clear to us when the phrase "abide in Me" takes on the added yielded life meaning. This method is used in verses 4, 5, and 7. It is the use of a couplet or double expression. For example:

Abide in Me, and I in you (vs. 4).

When such a couplet is used, even with slightly varying words, it carries the "deeper life" or "yielded life" interpretation. Thus in verse four, where the first couplet is found, we have a command concerning yieldedness.

Abide in Me, and I in you.

In verse five the couplet is accompanied by a promise. Abundant fruit is guaranteed to all who give themselves wholly to Jesus. "He that abideth in Me, and I in him, the same bringeth forth MUCH FRUIT."

Verse seven carries another promise which we have already mentioned—answered prayer. The "branch" that is walking closer to Christ will be in a much more advantageous position to hear the answers to his prayers. Then too, God especially blesses those that especially honor Him.

The rest of verse six indicates the fate of all these "branches not in Christ." They are gathered, cast into the fire, and burned. This means something quite different from the purging or cleansing of verse two. Purging might be called chastisement: "Whom the Lord loveth He chasteneth." But burning is judgment, eternal torment. The unbelievers are said to go to the lake of fire. "And whosoever (the unbelieving souls) was not found written in the book of life was cast into the LAKE OF FIRE" (Rev. 20:15).

The book of John is primarily Jewish and consequently it teaches Tribulation and Kingdom truth. Our discussion thus far has been from the individualistic viewpoint, but before we close we shall give the dispensational message

The Great Tribulation will see Israel divided into three groups. They are as follows: 1. The nation at large; 2. The elect remnant; 3. The unbelieving group.

Our three kinds of branches are types of these divisions.

1. The NATION AT LARGE is represented by the "branch in Me" that is fruitless. They shall be saved but not fruitful.
2. The ELECT REMNANT is represented by the "branch in Me" that beareth fruit. The 144,000 shall be especially blessed of God by their preaching and shall bear much fruit for their Lord.
3. The UNBELIEVING GROUP is typified in our last branch that is outside of Christ. This division shall be the ones who line up with the Antichrist, the satanic autocrat of the Great Tribulation.

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

The only way to understand the illustration Christ uses is to go to your wine-bearing grapevine, cut off from a stem a branch, then take a longitudinal cross-section of it, across the stem and branches. You see the wood of the stem solid at the back, to the branch. A part of the fiber follows up the branch and part, cutting through the pith, continues up the stem on the other side; parts of the fiber continuing up, and parts crossing over to make the upper part of the new branch. This is not true of a wild grape or any of the other varieties, only of the "true vine." Take a branch of any other vine, see how easily it is pulled out; of any other tree the limb is easily torn off. The only way the branch of a vine can be broken off is by mutilating and tearing up the vine. He Who Himself made the vine used it as an illustration. I wonder whether He created the vine that way in order that we might be able to see

our wondrous union with Him. —"Christ Life"

Come out with me into the orchard where the fruit-trees are. Do you see the patient husbandman at work? He is cultivating the trees; he is fertilizing them; he is pruning out the dead wood and superfluous branches. You stand there watching him a while, and then you say, "But my friend, what about the fruit? I do not see any signs of fruit." And he looks up with a knowing smile, does this wise husbandman, and says, "I am fertilizing for life; I am tilling for life; I am pruning for life; I am cleansing for life. My friend, when this tree is filled with LIFE, I will not have any concern about fruit." Assuredly, the secret of fulness of love is simply the fullness of life—the life of His Spirit dwelling in us. "The fruit of the Spirit is love . . ." —Jas. H. McConkey

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Are good works necessary before the eyes of men to prove possession of salvation? (Jas. 2:14, 20, 21-26; Matt. 7:20)
2. Who is the true Vine? (John 15:1, 5)
3. Are all branches believers? (John 15:6; Rev. 20:15)
4. What is the prerequisite to being a fruitful branch? (John 15:2; Rom. 8:1; John 15:5)
5. How does God care for the unfruitful branches? (John 15:2)
6. Is it possible for a fruitful Christian to bear fruit even more abundantly? (John 15:2, 5, 7, 10, 16; I Tim. 5:25)
7. What will be the fruit of the fruitful Christian's life? (Prov. 11:30; Phil. 4:6-7; II Cor. 9:8; Col. 1:10; 3:12-17; Jas. 1:25; I Tim. 6:11; Eph. 5:19-20)
8. After becoming a branch in Christ, the Vine, is it possible to be cast off and destroyed? (John 10:28-29; 6:37; 5:24)
9. What is the sad result of being an unfruitful branch in the Vine? (I Cor. 3:15; Rev. 22:12; I John 2:28; Heb. 13:17)
10. What is the fruit of the Spirit? (Gal. 5:22-23; Jas. 3:17-18)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Have you ever gone to the country in the spring of the year and seen the fruit trees? At first they show forth just the leaves; then the blossoms come forth, and later in their time they give forth the most wonderful fruit. The green leaves and blossoms are very attractive to the eye; but what everyone of us look for is the fruit. If a frost should come when the blossoms are on the trees, we see very little fruit for that season. What a disappointment it is to the farmer. Throughout all of the spring season he looks forward to the time when he shall receive the fruit from that tree.

Our Christian lives are very much like the fruit tree. When we first accept the Lord as our Saviour, we are merely a part of the vine or tree. We have our place as branches. As we grow in our Christian lives, learning more about the Saviour, we send forth signs of fruitage, just as the tree sends forth its blossoms. The Saviour is looking forward to the fruitage which we shall bear for His cause. I am afraid that many times He is disappointed when we fail to give forth fruit through our lives, and are just bearing leaves. Since we are part of the main tree, we as branches may give forth leaves, but the Master is looking for fruit.

"The fruit of the Spirit is love, joy, peace, etc." This fruit is lacking in its fullness when we fail to be joyful Christians, or when we fail to love others as He loves. We sing a song, "Let the fruit of the Spirit be seen in me." May this be the prayer upon the heart of every boy and girl. May His love, His joy, and His peace be in our lives, sending forth fruit for the Master's glory.

Yours in Him,
Aunt Anna

THE DAYS OF YOUTH

(Continued from page 285)

come for this first meeting. Much time had been spent in prayer, and again and again as he lifted his heart to the Lord peace had flooded his soul, so now He waited for his audience and his pianist with a heart filled with faith and love for his Saviour.

Softly the door opened and Marjorie stepped in. What a transformation had been wrought! Golden ringlets surrounded the daintiest and most wistful face Will had ever seen. She had chosen to wear the blue dress and it made her big blue eyes look like a little bit of heaven above.

"Mr—? I am glad I got here early so I can look around. Oh! I forgot to tell daddy we were going to have music," she said as she caught sight of the piano. "You know he carried the water for me and I had a bath and even washed my hair. See, here daddy comes now. I couldn't walk so slow, I had to run the last part of the way, I just couldn't wait."

Slowly the door opened again and a thin stooped man entered. Not until he took off his faded and dirty hat did Will notice that he was not as old as he appeared to be, and that he had a merry twinkle in his blue eyes. His face, however, and hollow chest spoke of sickness and suffering.

"So this is your preacher friend, Marjorie?" he said in a dry, thin voice.

"Yes," said Will, shaking his trembling hand. "How do you do, Mr. Dicks? I am so glad you have come this morning. Let me show you to a front seat."

"Thanks. Used to go to church all the time when—when—Anna was alive. We haven't always been so poor," he said, following Will down the aisle. "Sure do thank you for those clothes you gave Marjorie."

"That is quite all right, my friend," said Will, handing the sickly-looking man a song book.

"Do you live here in this town?" he asked as he took the book.

"Yes, I've always lived here," replied Will.

"You're not Lawyer Moyer's son, be ye?"

"Yes, I am," replied Will.

"Hum! didn't know he was much on religion."

"He is not, Mr. Dick, but I love the Lord Jesus with all my heart and want to serve Him," said Will so fervently that Mr. Dick liked him immediately. Others were coming in and Will greeted each one cordially, asking their names and addresses, which he placed in a little note-book for future use. The church soon was half full of people curious to see the preacher who cared enough about them to start a church in their section.

Anxiously Will watched the door to see if Beth would come. It was almost more than he could hope for, and yet he served a God Who was able to do exceeding abundantly above all he could ask or think. Before long the hum of a motor could be heard and Will saw her car pulling up to the curb. God had again proved Himself faithful. He met her at the door and his happy smile told her how much he appreciated her coming. Softly she said, "I read your Bible, Will, and it did things for me."

"Thanks so much, Beth, I was sure you would come," he said as he led the way to the front.

No one in that audience ever forgot that first church service. Beth knew how to play, and though she had never played hymns, yet she realized that in these songs they were singing praise to the Saviour of Whom she had read in Will's Bible. They were singing of that One Who had come to shine into the darkness of men's hearts. The first song that Will announced was, "Jesus Lover of My Soul." At first few entered into the singing, but by the time they

had reached the last verse the church rang with voices that had seldom, if ever, sung this wonderful old hymn before. Even Beth at the piano joined the singing on the second verse, and her beautiful soprano voice was heard above the rest.

"I am going to ask you folks to follow the words while Miss Ralston and I sing that third verse for you," Will said to the audience.

Beth looked up with surprise, but she and Will had sung together many times in the past, so with a few notes of introduction they began. "Thou, O Christ, art all I want; more than all in Thee I find. Raise the fallen, cheer the faint, heal the sick, and lead the blind. Just and holy is thy name, I am all unrighteousness, False and full of sin I am; Thou art full of truth and grace."

Softly the words died out and Beth thought she had never heard Will sing so well. He was again speaking: "I have started this church here that I might tell you of this One about Whom we have been singing. 'Thou, O Christ, art all I want.' I love Him, folks, and because He means so much to me, I want you to love Him too." Quietly He talked as though he were one of them and Beth's eyes were moist as she listened to him tell the simple Gospel story of Jesus and His love for men. She realized how much this childhood friend of hers had changed. How forceful, yet how kind he was. How big of him to do a thing like this in spite of what society would say, she thought. Today it did not matter to her what her friends would think. Here was something that was real, vital, and she longed to know more of it in her own heart.

Simply Will gave the invitation to accept the Saviour. Beth noticed in the audience a little girl with golden curly hair, blue eyes, and blue dress. She immediately recognized the dress and knew this must be Marjorie. Instantly she loved the child and watched her, intensely interested, as with her little bare feet she made her way to where Will was standing. Picking up the child and holding her on his shoulder, Will said, "I suppose most of you know Marjorie Dick? The other day I was talking with her and she took Jesus as her Saviour. Are there not others here who will come to Jesus?" Putting the child down he pleaded with them. Looking over the audience Beth could see that many were crying and she herself was not dry eyed.

One old woman, bent with hard work and age, got up slowly and with the aid of a cane made her way to the front. Will went to meet her and helped her, oh, so tenderly, down the aisle. Tears were streaming down her brown wrinkled face and many in the audience were moved.

"Grandma," said Will, "do you take Jesus as your Saviour today?"

"Yes," she answered in a weak voice.

"And does He save you, Grandma?"

"O yes," she sighed, "I know it, even though I have fought against Him for so long." As she said these words one could almost visualize the years of resisting.

"Does He receive and love you now, Grandma?"

"Yes," said the old lady, bursting into tears afresh.

"Praise God," said Will. Then holding up his hand to the audience he said, "Are there others?" Several children came, and after a prayer of thanksgiving, the meeting was dismissed.

Soon everyone had gone but Beth and Will. She was standing in the front of the church just below the pulpit. Going up to her Will said, "Beth, you do not know how much I appreciate your coming to play for me. I—"

"Please do not thank me, Will, for if the Lord had not done something for me while I was reading your Bible I would never have come. But I have seen Jesus dying for me, for my sins. I knew when we were singing that beautiful old hymn together that I wanted Him as my Saviour, too.

"Beth," he cried astonished, "do you know how folks will ridicule you even as they do me?"

"Yes, Will, and even as they ridiculed our Lord when He was here. I read last night about the crucifixion and my heart burned within me. I want to be a Christian, Will."

"Do you honestly believe, Beth, that you are a sinner?"

With a twinkle in her eye she said, "Remember, Will, the time out in the country when we stole apples?" Without waiting for him to answer, she said earnestly, "A thousand times yes, I am a sinner."

"And do you believe that Jesus died for your sins?"

"Who His own self bare our sins in His own body on the tree," she repeated, and Will realized that she really had been thinking much since he last saw her.

"Then, Beth, let us pray and you tell Jesus that you want Him as your Saviour."

Simply she prayed and by an act of faith became a child of the King.

Mrs. Moyer was giving a reception for Will. She said she just had to do it, for if she did not, their friends would talk. Will had insisted that there be no dancing, card playing, or drinking, so it was to be a very mild affair, she told Beth. Just a few of the friends were invited.

The evening of the reception arrived and Will thought that his mother looked especially beautiful. She was so happy and gay, seeking to be the perfect hostess at all times. Everything was progressing nicely and Beth had been asked to sing a solo. With a little smile at Will she softly began to play a few cords and then said, "I am going to sing an old song that I sang for the first time last Sunday down in Will's little church. I think it particularly appropriate tonight at this reception for Will." Surprised glances passed back and forth. Shocked faces revealed that this unusual procedure was not altogether to their liking.

Softly she began, "Jesus Lover of My Soul, Let me to Thy bosom fly. While the nearer waters roll, While the tempest still is high—" On and on she sang until the last verse ended. A hush followed, but quickly Mrs. Moyer regained her composure as she said, "That was beauitful, Beth. But you and Will used to sing so beautifully together. Do sing us one of the songs you used to sing." She smiled gayly to the others to seek to relieve the strain which had been caused by Beth's song. Mrs. Moyer had been touched herself, but she wanted no one to notice it.

"We will sing for you, Mother, an old song," Will said, taking out a book from the cabinet and placing it open before Beth. She had never seen it before but she was not afraid to try it. So, before anyone could object, she played an introduction, then together their voices blended in "Jesus I my cross have taken, All to leave and follow Thee. Destitute, despised, forsaken, Thou from hence my all shalt be." They started the second verse and hearts were touched. When they came to the last part of the verse, "Foes may hate and friends may shun me, Show Thy face and all is bright," Mrs. Moyer bowed her head and kept it bowed for the remainder of the song.

Again silence followed and Beth, rising from the piano, said in clear even tones, "Friends, I want each of you to know that this One of Whom we have been singing is my Saviour, too. I heard Will preach Sunday and it was beautiful. I accepted Jesus as my Saviour. I am changed. I belong to the King." No one knows what would have been the response to this little testimony had not all eyes been attracted to the butler who stood in the doorway and was about to lose his dignity in seeking to keep a child out of the room. Finally she darted in past him and stood for just a moment with her bare feet on the rug, then seeing Will by the piano she darted to him and in gasps said, "Please come, quick, for Daddy sent me for you. He says he is dying."

Quickly Will was on his feet. He said to the crowd, "Folks, this is one of my little friends that lives near my church. Her father is dying and I must go. Will you excuse me, please?"

Mrs. Moyer rushed to the child, forgetful of her society friends, and said, "Will, this sweet child must not go with you to see her father die. Let her—please let her stay here with me while you go."

Will could scarcely believe that this was his society mother who had put her arms around Marjorie and was holding her tightly, but he said, "Fine, mother," and stooping down to Marjorie he said, "I will go to your father right away, and you stay here with my mother until I return. Does your father have a doctor?"

"No," she said, shaking her curly head, "He said he just wanted you and Jesus."

"Get him a doctor, Will, and go quickly," said Mrs. Moyer, still holding little Marjorie. Her guests were standing, puzzled at Mrs. Moyer and her undignified behaviour.

"Will, I will take you down," said Mr. Moyer. "We can 'phone first for a doctor. Again Will was surprised, but his heart went out in thanksgiving to God, hardly daring to believe that this was his lawyer father.

"I am going too, Will," said Beth, "perhaps I can help."

So they hurried out into the car and down the streets to the poorer section of the town. Mr. Moyer could not see any house when Will directed him to stop, but trusting his son he climbed out of the car.

"Better stay in the car, Dad. It is probably pretty filthy in here," said Will.

"Humph," grunted Mr. Moyer, "guess I can stand it."

At the saging door Will hesitated but a moment. He did not knock but gently pushed it open. There was but one room, lit by a smoky kerosene lamp. A rusty stove propped up by bricks was at one end. Dirty broken dishes almost covered a rough board table; two chairs, grey and grimy, were pushed back from the table. Over in the far corner was a mattress on the floor, and to this corner Will made his way. Kneeling down so as to better see the sick man he asked gently, "What is wrong, Mr. Dick? Do you know me?"

"Yes," he was able to gasp. "I am dying, but tell me—tell me again about Jesus."

So with Mr. Moyer and Beth standing in the middle of the room, a room so different from the one they had just left, Will told again the story of Jesus dying on the cross. When he had finished Mr. Dick reached out a feverished hand and said, "Thank you. Now I can die happy." He lay so still and quiet that they thought he was gone, but rousing himself he asked in quiet tones "But Marjorie—"

Quickly Beth was at his side, and reaching out took his withered hand in her own smooth ones and said, "Do not worry about Marjorie, Mr. Dick, we will take good care of her."

Suddenly the dying man sat up with seeming supernatural strength and with a smile on his face he cried, "Jesus!" then sank back upon his soiled blankets. His body was lifeless. It lay in the filth of his surrounding but his soul was with the Saviour in Glory.

For a moment Will stood with bowed head then gently covering the body, he said, "Now we must go, notify a doctor, and call the undertaker so that all will be taken care of properly. I am sorry, Beth, that you had to witness a thing like this."

"O I wouldn't have missed it, Will, for anything. Of course death is never a beautiful thing, but to see that poor man relieved of all his suffering and pain, to see him raise up and cry out the name of his Saviour proves to me beyond a doubt that eternity is real. I am so glad I came."

"Will," said Mr. Moyer, "forgive me for ever trying to discourage you in a work like this. To be able to bring peace to that poor old fellow just when he was passing into eternity is doing more than I have ever done for a soul in all my life. I am proud of you, Will. I thank God you are not a social butterfly. I—I—believe Mother sees this thing also and I think she will want that little girl. I believe it would do us good to have her around."

"Thanks, Dad," was all Will could say. God had been so good to him.

"To think of that sweet child living in a dirty place like this," said Beth.

"It is about like the dirty place my heart has been, but I am going to change it," said Mr. Moyer, who, once he had taken a stand, believed in carrying his decision to the end.

Will had been standing rooted to the spot, deeply moved by the change in his father. He could hardly believe that this was he who such a short time ago had been talking so strongly against this very work. At last he regained his composure enough to say, "Dad, this is a death scene but it is the happiest one I have ever witnessed. O but God is good. He has answered my prayers even beyond what I asked. Let us go."

Silently they made their way out of the little shack and stepped into the car. Then they drove home. The guests had all gone and Mrs. Moyer was sitting in front of the fireplace holding Marjorie who was fast asleep. As they approached she motioned for them to be quiet so as not to awaken the sleeping child. She whispered, "Is he gone?"

They nodded. "Poor child. Poor little Marjorie." Then looking up at her husband she asked, "John, can we not keep her?"

As Mr. Moyer stood gazing down at his wife he thought she had never looked so beautiful. What a picture she made holding the golden haired sleeping child. Her own eyes were warm and tender and her heart had been softened tonight by love for this innocent child whom she held. Mr. Moyer could not help but contrast the difference in her as the perfect society hostess and as she now was holding little Marjorie. Putting his arm around her he leaned over and kissed her as he said, "Yes, we will keep her, mother. She will do us both good."

"But, mother," Will said, "she is one of those poor dirty creatures whom you dislike so much."

"Will, my boy, how foolish I have been; how blind. Your song tonight taught me so much. Then little Marjorie just seemed to walk right into my heart to show me how wrong I had been. Forgive me, Will. I want to be a real mother to you and help you in your work for the Lord."

Tears of joy ran down Will's cheeks as he kissed his mother and seemed to understand her for the first time since he had returned from school.

"Beth," said Mr. Moyer, "hand me Will's Bible over there. Here, Will, read to us out of that Book which we have so long neglected. Let's have a little family worship here tonight. Come, Beth, sit down. I have been watching you and Will through the years and if I am not mistaken you will soon be a member of the family."

Blushing, she chose a seat at the corner of the fireplace and stole a shy look at Will. His smile told the truth and she knew that the Lord had not only saved her but had given her the love of the finest man she had ever known. How happy she was that he was so strong and fine and courageous.

Will was thinking, "How like the Lord, father, mother, Marjorie, and Beth, all happy, all saved, all together." Then again that verse came back to him which he had read from the Bible, "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

THE CONSCIENCE, A FACULTY OF THE SOUL

(Continued from page 273)

But the question may be raised, "What is the basis on which a conscience may be trained?" There can be but one answer to this inquiry. The answer is, "The Word of God!" The Bible is the only ground on which the conscience can ever learn what is truly right and truly wrong. The Bible is the only basis on which the conscience can be taught to function as monitor on matters of moral judgment. When it is biblically instructed, the conscience becomes a wondrous blessing and a reliable guide.

We conclude with a brief consideration of

IV. THE CONSCIENCE, ITS TASK

THE Scripture passages employed in the foregoing discussion of the conscience plainly reveal the task which God has placed upon this faculty of the soul.

The task of the conscience is twofold. The conscience is assigned to a preliminary work and to a subsequent work. In its preliminary work, the conscience, as a faithful monitor, indicates to the soul on moral issues what is right and what is wrong, and urges the soul to do the right. In its subsequent work, the conscience continuing as monitor, tells the soul whether the thing it did was right or wrong, and follows its judgment with either accusation or commendation. It is indeed a blessed and glorious experience when a man can give a testimony like Paul's: "I have a conscience void of offense before God and man."

We have observed four of the facts taught in Scripture concerning the conscience: first, the Bible presents the conscience as the monitor of the soul. Second, the conscience is revealed to be possessed by every man. Third, the conscience is set forth in the Scriptures as having many weaknesses. If trained in harmony with God's Word, it may be strong, true, and reliable. But since there is such a dearth of real presentation of Bible truth in these days, the conscience of the average man is very unreliable. And fourth, the task of the conscience is a double one which has its place both before and after every decision in life which involves right and wrong.

THE BEREAN AFRICAN MISSION

(Continued from page 278)

General Fund secured. Let us lay hold of the Lord in prayer with a new zeal, with greater fervor than ever before in order that we might all have a part in making it possible to grasp this great opportunity for service in this territory. As the years, even months, go by, the opportunities for missionary work are slowly being hedged in by the Adversary and his henchmen. So let us forge ahead while the opportunity presents itself.

DEPUTATION WORK

Mr. Albert Jansen and Mr. Leonard Parcel report very encouraging results from their efforts in the interest of their support in Montana. They have been very much encouraged themselves by the interest shown as they tell of this new venture of faith. About October twenty-seventh, Mr. and Mrs. Irving Lindquist plan to start on their trip which will end in New York with their support fully secured, the Lord willing, in December. This trip will take them through Nebraska, Iowa, Missouri, Illinois, Minnesota, Wisconsin, Indiana, Ohio, Pennsylvania, New York, Massachusetts, Rhode Island, and Maryland. We covet your prayers on behalf of all the deputation work as it is engaged in by the B. A. M. group.

THE EDITOR'S MAIL BAG

(Continued from page 283)

In other words, instead of keeping his covenant for the full seven years, in the middle of the seven years, or three and a half years after the covenant is made, he will break the covenant, will refuse to allow Israel to continue carrying on her sacrifices in the temple, and shall make the sacrifices and the Holy Place desolate by bringing in the "overspreading of abominations." This expression "overspreading of abominations" is rendered by other translators, "the abomination of desolation."

From this passage in Daniel we learn that the "abomination of desolation" will be set up in the midst of the last seven years, which is the tribulational period. Hence, the last half of the seven years is, accurately speaking, the so called Great Tribulation. It was of this that our Saviour was speaking in the twenty-fourth chapter of the book of Matthew when He said,

> When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)
>
> Then let them which be in Judaea flee into the mountains:

We see at once that the Saviour is speaking of exactly the same moment in the prophetic program as Daniel. It is quite significant that in verse twenty-one, only six verses removed from the Saviour's reference to the "abomination of desolation spoken of by Daniel," He gives us the exact prophetic and dispensational location of the event. He says, "For then shall be great tribulation." It would appear that this is enough for any student who believes the Saviour's words. The hour when the abomination of desolation spoken of by Daniel is set up is to be the hour of the middle of the seven years. Daniel gives us that information. And the hour when the abomination of desolation spoken of by Daniel is set up will be the GREAT TRIBULATION. The length of time to be covered by the entire period of lesser tribulation and of GREAT tribulation is seven years as specifically stated by Daniel 9.

The forty-two months of Revelation 11:2 are the last half of the tribulation, or three and one-half years. The expressions "forty-two months" or "1260 days" or "time and times and half a time" all mean three and one-half years and refer to the same period—the second half of the Tribulation.

IS THE CONSCIENCE A RELIABLE GUIDE?

(Continued from page 275)

Christian to the young convert, the babe in Christ, and reveals just what the attitude should be toward those whose consciences are weak because of a lack of knowledge. He closes the chapter by stating, "Wherefore, if meat maketh my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (I Cor. 8:13).

We further find that the conscience must be coupled with faith in order to steady the life of the believer. We learn from Paul's warning to Timothy that it is possible for one whose conscience has been impregnated with faith and indoctrinated in the Word to voluntarily turn away from following the truth. We read,

> Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:
>
> From which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm . . .
>
> Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck (I Tim. 1:5-7, 19).

Paul is not teaching that the believer who turns away from truth is in danger of losing his salvation. That is not even implied. He is merely pointing out the results in the life of one who deliberately turns aside. He says of Hymenaeus and Alexander that they have made shipwreck of their lives as far as their testimony and usefulness with others is concerned.

But this leads us to consider the greatest of all dangers that can befall the conscience. Having turned aside from obeying the truth, the result on the believer's conscience is most degenerating. If the soul of the believer in Christ continues to sin against light, the voice of the conscience is soon impaired and very soon it becomes, as Paul describes it, "seared as with a hot iron."

> Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons, speaking lies in hypocrisy; HAVING THEIR CONSCIENCE SEARED WITH A HOT IRON (I Tim. 4:1-2).

How then can the believer in Christ guard against these pitfalls? The solution is presented in Paul's statement to Felix,

> And herein do I EXERCISE myself to have always a good conscience VOID OF OFFENSE TOWARD GOD AND TOWARD MAN (Acts 24:16).

The word rendered "exercise" literally means to "exert oneself" or to "put forth special effort." In order to experience the victorious Christian life, the believer must constantly and persistently put forth special effort, not only to exercise the conscience in the truth, but also to consistently walk in submission and obedience to the truth. Thus the enlightened conscience will have no occasion to

accuse the soul. A conscience void of offense toward God will also be a conscience void of offense toward man. In the light of Scripture it is impossible to carry a grudge toward a fellow Christian, or anyone else for that matter, and have a clear conscience toward God. "He therefore that despiseth, despiseth not man, but God, Who hath given unto us His Holy Spirit" (I Thess. 4:8).

In this brief discussion we have sought, on the authority of God's Word, to answer the question, "Is the Conscience an Infallible Guide?" First, we found that the natural conscience cannot be an infallible guide because it is evil and defiled. Secondly, the purged conscience can be a reliable guide when cleansed through the precious blood of Christ. And finally, the enlightened conscience will be a reliable guide when trained and exercised in the truths of God's Word.

We close with a brief incident in the life of D. L. Moody. Woodrow Wilson, former president of the United States, told this story: "I was sitting in the chair of a hairdresser's establishment one morning in Chicago having my hair trimmed. The door swung widely open and a thick-set man hustled into the room. Prior to this, all was chatter and clatter. The barbers were discussing their gains and losses on the race-course. When Moody entered, absolute quiet and calm prevailed. After Moody had gone out, I ventured to ask the man that was attending me who that was who had such wide influence over his fellows. My attendant answered, "Why, sir, don't you know D. L. Moody?"

A purged, cleansed, and enlightened conscience effectively operating in the life of the believer will not only be a reliable guide, but its function will be so evident in the life that it will bring conviction to the lives of all with whom it comes in contact.

BOOK REVIEWS

(Continued from page 281)

RADIANT YOUTH

"Radiant Youth," written by Reginald Wallis, is an intensely interesting, fundamentally sound, radiantly illuminating, and highly illustrative volume that is especially well adapted for young men and women. The illustrations used are many and varied and they really illustrate. This book, if read with an open mind, will steady the life and bring the reader to the foot of the cross in acceptance of the Saviour.

"RADIANT YOUTH," by Captain Reginald Wallis. Publishers, American Bible Conference Association, 1721 Spring Garden Street, Philadelphia, Pennsylvania. Price, $.80, cloth.

WONDERFUL, AND OTHER SERMONS

This book will prove to be a blessing to all who read it. It magnifies the Saviour throughout and presents a vivid picture of the awfulness of sin and the blessedness of knowing the Lord Jesus. If read by a lost person it will help him to see his need of a Saviour, and if read by a Christian it will inspire him to press on with new enthusiasm in the service of the Lord. The great baseball player-preacher really knocked home runs in this book.

"WONDERFUL, and Other Sermons," by Billy Sunday. Publishers, Zondervan Publishing House, 815 Franklin St., Grand Rapids, Michigan. Price, $1.00, cloth.

BOOKLETS AND PAMPHLETS

"Palestine and the Jew of Today in the Light of Prophecy," by Milton B. Lindberg, M.S. Published by the Fundamental Truth Publishers, Findlay, Ohio. Not all of us are in a position to observe present-day developments in Palestine firsthand. Mr. Lindberg, being a Holy Land traveler, writes with authority on this interesting subject. He shows how many prophecies concerning the future are being foreshadowed today, as well as some of them being actually fulfilled. The information which he gives is authentic and should do two things for God's people—confirm their faith in prophetic truth and give them a passion for the unsaved Jew. Price, 35 cents.

"The Glory of His Death," by Dr. Robert Ketcham. Published by The Interstate Evangelistic Association, Inc. This militant leader of Fundamentalism indeed has the gift of writing. His fertile mind adds helpful sidelights which provoke constructive thought. His theme, the glory of Jesus' death, is ably proven from the Word itself. Ministers will especially profit from reading this booklet. Price, 25 cents.

"The Doctor's Best Love Story," by Walter L. Wilson. Published by The Bible Institute Colportage Ass'n, 843-845 N. Wells St., Chicago, Illinois. Here is another helpful little book from the pen of Dr. Walter Wilson. Instead of being a book on soul-winning experience this time, it is a book on that great soul-winning verse, the greatest love story ever written, John 3:16. It contains seventeen short chapters, each one a different sermon on this precious verse. It will astound you what a wealth of truth he brings out of this one verse. Truly it has been rightly called "The Bible in Miniature." A good book for soul-winners. Price, 20 cents.

"Over the Air," by Herbert Lockyer, Sr. and Herbert Lockyer, Jr. Published by The Bible Institute Colportage Ass'n, Chicago, Illinois. This is a booklet containing some vitally interesting messages given by Rev. Herbert Lockyer over the radio. Some are in dialogue form presented with his son, but they all deal with questions concerning many world problems of today and give some very startling facts. Price, 30 cents.

AS THE EDITOR SEES IT

(Continued from page 271)

and the people of Israel shall be fully restored to the possession of the land, mandates notwithstanding, Arabs notwithstanding, and dictators notwithstanding. God's Word shall be fulfilled to the last breath.

Meanwhile, the Jews of the world are making a mighty effort to gather twenty-four million dollars together in order to buy the land God gave them four thousand years ago. What irony!

They do not seem to realize that when God's time for them to get the land back comes round, all the armies of the world cannot prevent the fullest operation of the will of God. When that glad hour breaks upon the world Israel will get her land whether she has twenty-four million dollars or twenty-four cents.

God always keeps His word.

STAY-PUT CHRISTIANITY

THE latest press reports tell us that over in war-torn China a mere handful of Chinese soldiers, one hundred and fifty to be exact, are holding out against an army of 40,000 Japanese soldiers. Of course they will perish even though barricaded in a large warehouse, but they have spurned offers of freedom made by neutral powers in the nearby international settlement. Their one reply is, "We would rather die for China than retreat."

It is easy enough for us to extol such courage while we secretly wish we were capable of the same fortitude. But have we ever made the spiritual application? The apostle Paul showed some of the Spartan courage when he said, "None of these things move me, neither count I my life dear" (Acts 20:24). This converted Pharisee was so thoroughly rooted and grounded in the faith of Jesus Christ that all the Jews of Palestine, or emissaries of Satan were insufficient to make him change his mind about the Gospel of Grace.

Every Christian is capable of just such stability through the strength of Christ. Paul believed this to be true for he enjoined the Corinthians to "be steadfast, unmoveable, always abounding in the work of the Lord," and the basis for this was "victory through Christ."

So important is this immoveableness that God enjoins other Christians to shun one who is seen to be fickle and changeable.

> Meddle not with them that are given to change (Prov. 24:21).

God's army needs soldiers who have the courage to "withstand in the evil day and having done all—TO STAND." To them the words ring out:

> "Hold the fort, for I am coming!"
> Jesus signals still;
> Wave the answer back to heaven,
> "By Thy grace we will."

—E. E. L.

MORE STATISTICS

IT SEEMS that one of the most effective ways of convincing ourselves of a great need is the use of comparative figures. Facts are stubborn things and statistics represent facts. This time it is the Sunday-school.

For a hundred and fifty years America has reaped the great harvest produced by the influence of this institution. The influence of the Sunday-school has been so far reaching as to gain recognition constantly throughout our nation. Justice Louis L. Faucett, of the Supreme Court of the state of New York, declares that during his twenty-three years experience on the bench, in which time more than four thousand boys were brought before him, he found only three who were members of a Sunday-school at the time they committed their crime. He says: "This experience has satisfied me of the value of the Sunday-school to the community in helping to safeguard it from the growth of criminals. In fact, I regard our Sunday-schools as the only effective means to stem the tide of vice and crime among our youth." Other examples of this kind could be added, but lest we become self-satisfied, let us review the figures given in one of the fine present-day texts on the Sunday-school.

The author shows that the average Sunday-school life of the pupil is ten years. He enters at the age of four and drops out at the age of fourteen. During that time he receives 170 hours of Sunday-school instruction and life. These figures are based on one hour of instruction per week; but since only one third of the Protestant membership actually attends Sunday-school, seventeen hours per year is the average. During the school life of this pupil he will receive 12,000 hours of compulsary and well-supervised secular education. The likelihood is that the pupil will live only five or six decades, and yet he has

> 12,000 hours of training for life and only
> 170 hours training for ETERNITY!

A questionnaire of twenty simple questions was submitted to 18,430 high school students. Only 46 percent of the questions were answered correctly. 91 percent of the boys and girls were unable to name three Old Testament prophets. 80 percent knew nothing of the Hebrew nation. 69 percent could not name the books in the Bible. The grade of those attending Sunday-school was only 5 percent better than those not attending.

If we like the influence of the Sunday-school and think anything at all of preparing ourselves for eternity, let us help change the ratio of those condemning figures. Here are a few simple questions that may be suggestive. How long has it been since you took someone to Sunday-school with you? What have you done to help that disinterested member? He is the one that needs your attention. Have you discontinued the use of the family altar in your home? Do you care that Paul wrote to Timothy, saying:

> Study to shew thyself approved unto God, a workman that needeth not to be ashamed (II Tim. 2:15).

Are you ashamed of of the 170 hour average? and can your pupils give better answers than those obtained from high school students?

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THE
INSTITUTE
BOOK NOOK

2047 Glenarm Place
Denver, Colorado

"HITHERTO HATH THE LORD HELPED US"

This building, originally constructed for the purpose of housing chickens,

has been remodeled and arranged to accommodate eight student men.

Temporary Accommodations

have been made for the young men who enrolled in the Denver Bible Institute on September 22. Every available space on the Campus and at our downtown headquarters has been utilized for dormitory purposes. Two nearby cottages have been rented, and a chicken house which was not being used has been thoroughly renovated and remodeled into a comfortable Barracks housing eight young men. With these limited dormitory facilities this year we are able to accommodate sixty-three choice young men and women—all training for FULL-TIME Christian service.

Substantial Donations

have come in since our first report on the dormitory fund. In March we reported $293.44. In August, $2350.00. And now we are happy to report that the total amount of gifts and pledges has been increased to $3324.99. At least $5,000.00 in cash is needed before we can begin on the construction of the first unit. However, our lack of adequate dormitory and class room space makes the erection of the entire building an absolute necessity. The total cost of the proposed building will be approximately $25,000.00, and $450.00 is the estimated cost of one room. If you are interested in the training of young people for the service of the Lord, why not give toward the construction of one or more rooms? Pray about it, and give as the Lord directs.

"Our expectation is from Him."

A Training School for Christian Workers

THE DENVER BIBLE INSTITUTE

2047 Glenarm Place Denver, Colorado

And herein
do I exercise myself,
to have always
a conscience void of
offense toward God, and
toward men.

Acts 24:16

PRAISE NUMBER

GRACE AND TRUTH

CLIFTON L. FOWLER : EDITOR

November . . . 1937

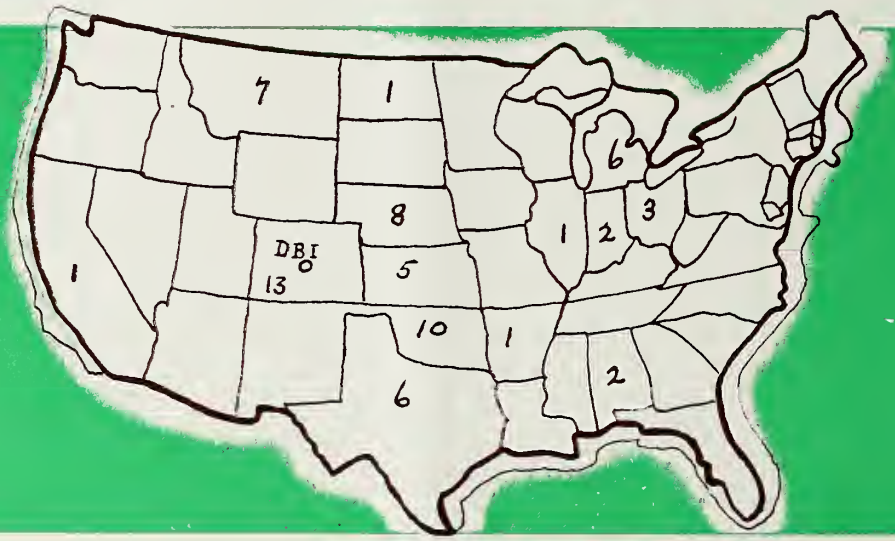
OFFICIAL ORGAN OF
THE DENVER BIBLE INSTITUTE

ENROLLMENT SEASON

1937-38

Student Body and Faculty Members

The Season of 1937 opened on September 22 with 66 students registering in the Day School classes. Fourteen states of the Union are represented as indicated by the following map.



The Denver Bible Institute makes no charge for tuition. The entire cost to the student includes $10.00 for medical and registration fees and $6.00 to $7.00 per week for room and board.

Over ninety percent of the students are employed in the various industrial departments of the school, thus reducing to a very low figure the school's net cash income received from the students. The overhead expense of operating the school must therefore depend almost entirely upon the free-will offerings of God's people. The cost of maintaining the Denver Bible Institute per day is approximately $75.00.

Why not join the group of faithful stewards who by their systematic support under God are making possible the continuation of this Rocky Mountain Bible Training Center?

THE DENVER BIBLE INSTITUTE

2047 Glenarm Place Denver, Colorado

"GRACE AND TRUTH"

Entered as Second Class Matter, October 27, 1922, at the Post office at Denver, Colo., under the act of March 3, 1879

VOL. XV NOVEMBER, 1937 No. 11

DOCTRINAL STATEMENT

of the Denver Bible Institute
and of *"Grace and Truth"*

THE TRINITY
The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan—Job. 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST
The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH
All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AT THE HELM

CLIFTON L. FOWLER, *Editor-in-chief*

IN THE PRAISE NUMBER

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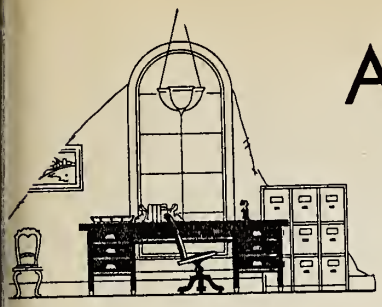
Clifton L. Fowler
Founder and President Emeritus
Denver Bible Institute



AS THE EDITOR SEES IT

THE NOVEMBER ISSUE

We, the co-editors of *"Grace and Truth,"* have requested permission to publish the November issue of the magazine that we might devote certain space to the honoring of the retiring president of the Denver Bible Institute, Clifton L. Fowler, who is also the esteemed editor of this magazine. It was with sorrowful hearts that we addressed ourselves to this regrettable task. We have received admirable cooperation from all who were solicited to assist in the preparation of this issue. We thank them each and every one in Jesus' name.

We are glad and are sure that you, our readers, will also rejoice to know that our Editor-in-chief will remain at the head of the *"Grace and Truth"* staff, God willing, and as his health permits will prepare Bible studies as previously. These delightfully clear and masterfully written articles will continue to appear in this magazine and also will be published in book form as God makes provision.

—Ernest E. Lott, Managing Editor

PRESIDENT FOWLER'S RESIGNATION

The following letters are self-explanatory. We have asked permission to print them for they tell the story in clearer and better language than we are capable of doing. Dr. Glyde W. Bumpus, who wrote the first letter, is a member of the Colorado State Board of Health. For several years he has rendered faithful and valuable service to the Denver Bible Institute, and has ministered effectually to President Fowler's physical needs.

DR. GLYDE W. BUMPUS
512 Empire Building
16th and Glenarm Streets
Phone MAin 4540
Denver, Colorado
August 8, 1937

The Board of Directors
Denver Bible Institute
Denver, Colorado
Gentlemen:

As another school year draws near, I take the liberty to address you about a matter which I deem of great importance.

I have known and administered to President Clifton Fowler for a good many years. His faith, determination, and courage long ago won my sincere admiration. However, he is no longer a young man. He has worked and is working too hard, and yet he has years of usefulness ahead if his activities are curtailed reasonably.

Would it be possible to allow him to give up the presidency and teaching and continue his greatly effective work in preaching? Realizing his physical condition I make this as a recommendation. His life will be prolonged and he will be enabled to render a greater spiritual service in his chosen calling.

Trusting this letter will be accepted in the spirit in which it is written and with sincere wishes for the continued success of the Denver Bible Institute, I am

Very respectfully yours,
(Signed) Dr. G. W. Bumpus

The following letter of resignation, written by President Fowler, speaks for itself. This letter was presented to the Board of Directors of the Denver Bible Institute on September 3, 1937. After a lengthy and prayerful discussion it was regretfully accepted. After accepting his resignation the Board immediately elected Rev. Fowler, President Emeritus.
The letter follows:

September
Fourth
1937

To the Board of Directors of the Denver Bible Institute
Denver, Colorado
Dear Brethren:

Because of the physical limitations placed upon me by the almost constant pain produced by spinal arthritis, because of definite orders from my physician. Dr. Clyde W. Bumpus, to withdraw from all executive responsibility without further delay, and because of the conviction that the unfortunate situation at D. B. I. is calling for this action, I do hereby present my resignation from the presidency of the Denver Bible Institute.

The taking of this step is indeed a sad wrench to my heart, but in view of my declining health, to which I have already referred, coupled with my own unfortunate domestic situation which I am conscious has been employed to bring embarrassment upon our beloved school, this action has become advisable. The fact that my domestic sorrow has been used in a most unfair way to convey untrue propaganda does not excuse me from the responsibility to do all that is in my power to relieve D. B. I. of the vicious psychology which has been produced. It is because of my devotion to the school and the hope that she may be enabled of God to emerge out of this regrettable situation that I am prayerfully taking this step.

I wish to especially record my gratitude to God that He, in His great grace, has permitted me, though unworthy, to found and for twenty-three years to have at least a little part in the

carrying on of the work of the Denver Bible Institute. It was in January of 1914 that, in direct answer to importunate prayer, the first designated offering to the Denver Bible Institute was placed in my hands. Unless one has passed through such an extraordinary experience as was mine in connection with the founding of the school, they can scarce realize the joy and the delight of seeing God begin to move in the direction which indicates that He has heard and is answering the prayer of His child. It was in July of 1914 that I began the two-months tent meeting, preaching every night, at thirty-second and Perry, in North Denver, out of which God brough forth our beloved school. To the best of my recollection, it was October 12 of that same year (1914) that the day school began its regular sessions with two students and one teacher. It was my joy to be that teacher. For the following twenty-three years I have sought to give my life in simple consecration and faithfulness to the Lord at dear old D. B. I. During this entire period, though hampered by many physical weaknesses, I have sought in His strength to meet the responsibilities and tasks of the Deanship and Presidency of the Institution. I have seen the mighty blessing of God thrust the school forward by leaps and bounds. I have also seen the attacks of the enemy rock the institution to its very foundation. I have seen the school begin without any physical property and equipment and grow to the possession of its strategic downtown headquarters building, its beautiful y located Campus acreage on the Golden Road, and its lovely mountain park. God has surely dealt with us in great grace.

In thus withdrawing from the executive headship of D. B. I., I do not wish to be understood as having withdrawn my love or interest. In order to avoid placing the school under the embarrassment of finding my successor in the classroom under short notice, I will be very happy to continue teaching my two classes, Book Study and P. C. L., during the season of 1937-38 whenever I am in the city and my health permits. So far as I know at the present time, this will not involve exceedingly frequent absences.

I wish to take this occasion to express my high esteem for you, the members of the D. B. I. Board. As I have, under God, sought to fulfil my duties in connection with this Board, your love has blessed me, your counsel has strengthened and guided me, your courage has sustained me, and your personal loyalty to me while I was under the fire of false accusations, misunderstandings, and calumniations which have grown out of the widespread gossip stimulated by my domestic trouble has steadied me in the things of Christ. With all my heart I thank God for you.

After this resignation has gone into effect, it shall be my earnest desire to serve you and the Denver Bible Institute insofar as my physical limitations and other responsibilities will permit. You shall always be enshrined in memories both happy and sacred because of the faithfulness with which you have held up my hands during my period of occupancy of the presiding office in our beloved Institute. May God prosper your work, increase the influence and power of the school, broaden your sphere of service, gladden your hearts by rolling away your debts, and bring you out into a large place of testimony and usefulness for our Lord and Saviour Jesus Christ.

> The Lord bless thee, and keep thee; the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace (Num. 6:24-26).

Yours in His great grace,

CLIFTON L. FOWLER

CLF/E

GOING FORWARD

While we keenly regret that the impaired healt and physical limitations of our beloved founder an teacher, Brother Fowler, made it necessary for hi to withdraw from the executive responsibilities atter dant upon the office of President, we are exceeding grateful to God that with his program thus reduce Brother Fowler will be able to continue as Edit of *"Grace and Truth"* and as one of the intructo on the day school faculty.

Until such time as God raises up His man to suc ceed Brother Fowler in the office of President, th executive responsibilities and duties will devolve upo the members of the Board of Directors.

In the meantime, God is blessing the testimony o our beloved school. A fine group of young peopl are enrolled in the day school and renewed interest h been awakened in our evening school. We go forwar in spite of handicaps and many problems. Our God able.

Due to the fact that the members of the facult and staff of the Denver Bible Institute, including th President, render service without any stipulated salar the office of president offers no attrcation from th monetary standpoint. Through all the years of h faithful and sacrificial service, Brother Fowler has la bored without salary. We earnestly commend, there fore, to the prayerful consideration of our *"Grace an Truth"* family the vital need of securing just the righ man to fill this important office of President.

—C. Reuben Lindquist, Dea

THE GRACE OF GLADNESS

"Let all those that put their trust in Thee rejoice"

Psalm 5:11

Leave sadness of heart to the godless and worldling
Praise; praise; ye that trust in God's Fatherly care
The fleeting delights which amusements of earth brin
Lasting peace never share.

But ye children of God, who confide in the Saviour,
Sin-cleansed and the Lord indwelling your hearts
Rejoice as ye walk in the light of God's favour,
Which true gladness imparts.

Forebodings of ill, darksome fears and distresses,
Cannot be consistent with faith's tranquil joy:
The God of believers His ransomed Church blesses
With peace free from alloy.

Then reckon that gloom is temptation to evil:
That joy is a virtue vouchsafed from above:
Resist care as an ally with Sin and the Devil,
And rejoice in God's love.

—*William Olne*

The Songs of Miriam, Deborah, and Hannah

Mr. Jones, the esteemed Director of Music at the Denver Bible Institute, makes a pointed analysis of several Old Testament songs and passes the blessing of his discovery on to the readers of "Grace and Truth."

BY JESSE R. JONES

"I WILL praise the name of God with a song," exclaimed the Psalmist (Ps. 69:30). And he goes on to say, "this also shall please the Lord better than an ox or bullock that hath horns and hoofs" (Ps. 69:31). In the light of such inspired testimony it would be interesting and instructive to know "who's who" in the realm of sacred song according to the Scriptures. We can be assured of this: God has ordained music and song and has appointed leaders in its ministry, to say nothing of the host of both men and women who have engaged in this exalted service down through the ages. Millions have made His praise glorious in the march of time and he is to be pitied who has no song to sing.

It would take considerable time and space to tell of the many triumphs of God's grace through music and song, so we will confine ourselves in this brief discussion to the three mentioned in the title of our article.

The song of Miriam is a song of *redemption*. It is in reality the antiphonal of the theme of the song of Moses which marks the origin of the Gospel in song. The children of Israel came up out of the Red Sea and were standing safely on the other side from Egypt. Pharaoh and his host were destroyed beneath the waters of the sea. "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord for He hath triumphed gloriously: the horse and his rider hath he thrown into the sea" (Exod. 15:1). Miriam and all the women then answered Moses and the men by singing this refrain: "Sing ye to the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea" (Exod. 15:21).

It will be seen at once that the thing that prompted Miriam the prophetess and all the women with her to sing the song of Moses was the realization of the greatness of God's deliverance, the fulness of His redemption out of the hands of their enemies. The thought of really being set free so possessed her that she could not refrain from expressing herself in praise to God for what He had done.

What a lesson this should be to the children of God today. So often we have to coax, urge, and plead with the redeemed of the Lord to sing His praises, when we really should be unable to stop them from singing. Surely the reason for a lack of song in the hearts and on the lips of believers must be that there is prevalent among them an awful deadness to spiritual realities. They evidently have not been awakened to the fact that their redemption is real and that they have been delivered from the bondage of a real enemy. Let the child of God once see the truth of what it really means to be redeemed by the precious blood of Christ and he will voluntarily and spontaneously burst into song without apologies concerning his voice and the many other excuses people of God offer for not entering into the song service. Let the person of the Lord Jesus our Redeemed fill the vision of the redeemed soul and he will be constrained to sing in the words of Fanny Crosby:

> I think of my blessed Redeemer,
> I think of Him all the day long;
> I SING, for I cannot be silent,
> His love is the theme of my song.

The song of Deborah is a song of *victory*. Barak joined with the prophetess and it was sung as a duet after the conquest of Sisera. Deborah was a mother in Israel and arose to judge the people during those awful days when there was no king in the land and every man did that which was right in his own eyes. Idolatry was rampant and Israel was bandied about from one sinful nation to another as a result of her apostasy. Jabin was king of Canaan at the time of Deborah's appointment as judge and Sisera was captain of his hosts. He oppressed the children of Israel severely and they cried out to the Lord for deliverance.

An analysis of the song of Deborah reveals these two simple facts: First, when God finds His people willing He will avenge them of all wrongs done against them (Judges 5:2); and in the second place, He will fight their battles for them. He will command the manifold forces of nature as instruments of warfare and use them to discomfit the enemy (Judges 5:4, 5, 20, 21). These two things speak of God's ability on behalf of His children and the one requirement that He asks of them in order to manifest His power.

Today the Lord is just as eager for His people to learn to sing the song of Deborah in spirit as He was in the days when He gave to His prophetess the song. He has victories for you and for me that are just as real as the victories which He wrought for Israel in the days of the Judges. The greatest enemy of our soul is the old carnal nature residing in the heart of every believer (Rom. 7:21, 23). His attacks on the soul can only be frustrated by the Lord Jesus Christ and victory over these attacks can only be won as we let Him have His way in our lives (II Cor. 10:4-6). The secret is set forth in so many words in the last verse of

(CONTINUED ON PAGE 331)

This is a discussion that all of us need for we are obsessed with the idea that a spirit of thanksgiving is possible only when everything is running smoothly. Dr. Bailes shows the unscripturalness of this idea in this forceful article. Dr. Bailes is the pastor of the Twenty-third Avenue Presbyterian Church in Denver, and is the author of "Things Really Precious."

The Spirit of Thanksgiving in the Midst of Adversity

BY STANLEY H. BAILES

THERE are certain California birds which never sing except in the darkest hours of the night. Millions of people are nightly thrilled by this joyous full-throated melody.

We ourselves have frequently listened to this glorious song, and then like David in communion with God in the night watches we have been led to realize these night-singing birds must have a realization of the approach of morning sunlight.

They sing in faith. Our Saviour Who said, "Behold the fowls of the air," would teach us at this Thanksgiving season to sing loudly our praise to God, even though oppressed by darkening circumstances.

There is abundant example for this song of faith as we look into the pages of the Word of God. Here we see Paul and Silas at the mid-night hour with backs lacerated by the jailor's lash, yet singing praises to God "so that the prisoners heard them."

Again we might see Job out of the darkness of his physical suffering and approaching death, yet singing victoriously, "I know that my Redeemer liveth and that He shall stand in the latter days upon the earth, and though worms destroy this body, yet in my flesh I shall see God."

But especially may we see the Psalmist today, as out of the welter of human problems, he raised his voice in song, classic in its example to us who today seem encircled by the dark shroud of world-war, political debauchery, social decay, and individual trial.

It is the one hundred and third Psalm, a Psalm of praise, not by an angel, but by human flesh made in our likeness. David here gives an example of threefold adoration to God.

I. ADORATION FOR WHAT HE IS TO EACH ONE OF US (1-5)

Bless the Lord, O my soul.

WE USUALLY begin our praise by asking God to bless us. David reverses the procedure with blessed results, and he first blesses God. There is far too little adoration and praise to God from the Christian of today. We are so busy asking, we do not thank Him.

You will notice also that David's praise to God was not superficial. "All that is within me, bless His holy name." A soul of praise keeps welling up like the fresh water springs, and it refreshes the soul of God Who "desireth not burnt offerings but sanctified praise."

The Psalmist was moved to return this whole-souled praise because of the suggestion that he "forget not all God's benefits." There are so many blessings in life, yet we take them so much for granted. "We never miss the sunshine until the shadows fall."

When Commander Byrd and his courageous men spent a long winter at the south pole with its six months of night, their longing for the sun was akin to physical suffering, and when the day approached, that ever the tip of it might be seen, they built great towers into the sky, and took turns in climbing and gazing upon its golden rim.

Yet we take the sun as we take the clear cold water and fresh air of God's providing, and seldom stop to praise Him for these commonplace blessings for which men sometimes have died.

"Forget not all His benefits." And as we thank Him at this Harvest season for our homes, our church fellowship, and friends, may we also stop a moment to thank them for helping God in His blessing to us. Thus the Psalmist meditates on added causes for praise in the midst of adversity.

He continues: "God healeth all thy diseases." The Christian church, sad to say, has come to shy away from anything suggesting Divine healing because of the ill-repute into which quack evangelists have brought the doctrine.

We hasten to state that God can and does heal our bodies at His own bidding and in His own wisdom in answer to our prayers and our faith. I have seen too

many occasions when a mid-week prayer meeting has held up painful physical ailments of the absent before the throne of grace, and miraculously the pain has been stayed, to doubt the miracle working power of our Heavenly Father.

This healing presence is not such as is practiced by Christian Science in which a recent case is recorded of an eleven year old boy dying of diabetes, while benighted followers read into his coma *Science and Health*. No, we take the Word of God, and the place of humble prayer and thus He healeth our diseases.

Truly we can praise God in the midst of adversity for what He is to each one of us personally.

II. PRAISE FOR HIS MERCIFUL AND GRACIOUS ATTRIBUTES (6-19)

I BELIEVE the kindly description of the various loving attributes of our Heavenly Father recorded here have given more comfort to tried and heavy-laden Christians than any other passage in the Word of God.

Satan's greatest effort is to discourage us with the feeling of our own unworthiness; but here God gives His true and ever loving picture. "Like as a father pitieth his children, so the Lord pitieth them that fear Him. The Lord is merciful and gracious, for as the heaven is high above the earth, so great is His mercy toward them that fear Him, for He knoweth our frame, He remembereth that we are dust."

Today we see the cross of Calvary. It speaks of mercy and grace above every symbol on the face of the earth. Isaiah looked ahead to see the Lamb of God when he said, "He is led as a Lamb to the slaughter." We are thankful today for the quiet obedience of our Saviour.

Because Jesus went to the cross, so we can say with the Psalmist," He hath not dealt with us after our sins, nor rewarded us according to our iniquities."

Plato, in all his philosophy, could not understand such an address. Confucious, Buddha, Zoroaster all openly derided such an appelation.

The Lord Jesus Christ, however, taught His disciples the essence of His mission upon the earth when He said, "When ye pray, say, Our Father." The child of God in the midst of adversity can rejoice that though his days are as grass, though he is helpless before the forces of nature, yet "the mercy of the Lord is from everlasting to everlasting upon them that fear Him."

III. PRAISE; FOR ALL CREATED BEINGS PRAISE HIS HOLY NAME

WHEN the child of God gives thanks to God, he is simply entering into harmony with the highest created beings throughout the universe. We are reminded here that the angels who excel in strength, bless the Lord. Their superior vision reveals causes for thanksgiving which our limited eye-sight cannot see.

Only they know what it cost the eternal Son to leave the Father's glory and company with rude fishermen.

Out of the ivory palaces
Into a world of woe,
Only His great atoning love
Made my Saviour go.

"Bless the Lord, ye ministers of His." God's greatest servants as they increase in vision and closeness to Him, always intensify their praise-life in His presence. In fact, it is doubtful if God can really use a man who has not learned the secret of adoration and whose life is not a continual doxology.

If we would be numbered with His greatest servants, we will catch this refrain, and bless the Lord as His ministers.

And finally, "Bless the Lord, O my soul." We conclude where we began with the calling of all that is within us to praise and magnify the name of God. Here is the secret of abounding physical health, as our beings praise God, they come in tune with the Infinite.

By all means let us give thanks this year. We read that in heaven "they sang a new song." Could it be that they had not learned the song of adoration here upon earth and had to await His presence before they entered upon that rich experience?

The child of God who gives thanks, even in the midst of adversity, will not only catch the fashion of heaven's songs, but like Paul and Silas, will see their prison doors open and the shackles fall from their hands. Also they will enjoy the liberation of Job of whom it was said, "The Lord turned again the captivity of Job when he prayed for his friends."

"AND FORGET NOT ALL HIS BENEFITS" PSALM 103:2

Do not forget the sacred day
When God reached down to draw your soul
From lowest depths of fiery pain
And with His own blood made you whole.

Do not forget your evil deeds,
Wrought on this earth so dark and wide,
By God's great mercy blotted out;
No more, my friend, give place to pride!

Forget not all the benefits
You had where God's dear children met;
Ingratitude, that fills the world,
Must spare the Lord's own camp as yet.

Do not forget the boundless good
That your Creator has bestowed;
From morn to morn your praise shall rise
For all the mercies He has showed.

Do not forget the words of Christ,
That He Who made the worlds above
By His great might, is still through grace
The Father Whom His children love.

PRAISE IN THE PSALMS

PRAISE is one of the outstanding themes in the book of Psalms. The fact of the matter is, the Psalms were the hymns of Israel. The editor takes some of these praise passages and classifies them into clear-cut divisions. This study is both interesting and instructive. —E. E. L.

BY THE EDITOR

THE natural man has no praise for God. The natural man can only praise the attainments and accomplishments of man. It is a glorious hour in the life of any man when he, by faith, bursts the chains of the sordid and the carnal and emerges into the glorious freedom of the children of God. When that hour breaks upon him, that man learns to praise, and although his voice may never have been before lifted in praising his Maker and his Redeemer, he will instantly praise God like an old hand at the job. The normal and natural occupation of the believer in Christ is praising God.

The Psalms are in very truth a Praise Book. It is both unique and significant that the present Hebrew name for the Psalms is *tehillim*, which means "Praises." And this rightly designates and classifies the book. The Psalm book is indeed a book of praises—not every psalm is devoted to this subject, but the dominant note of this book of wonderful historic and prophetic songs, pertaining to Israel, is Praise.

It is a matter of grave importance that men should learn the spirit of Praise. The sin of ingratitude is rampant among men as the age of the Body is drawing to its close. This is plainly prophesied by Paul when he said, "In the last days perilous times shall come, for men shall be . . . unthankful" (II Tim. 3:1). Even though somewhat cognizant of God's blessings, men become so engrossed in self, in ambition, in work, in pleasure, that they lose that sweet, noble, and needed attitude of Praise to God. Ingratitude is one of the signs of the end of the age. Hence, it becomes particularly vital that believers in Christ should learn to constantly praise the Lord.

We will consider the subject of Praise in the Psalms from three standpoints:

I. Praise in the Psalms in the Hour of Trouble
II. Praise in the Psalms in the Hour of Deliverance
III. Praise in the Psalms in the Hour of Kingdom Blessing

We first contemplate that phase of this subject which some people regard as impossible.

I. PRAISE IN THE PSALMS IN THE HOUR OF TROUBLE

THE hour of trouble is usually the hour of grumbling and of asking why. But God's will for His child is expressed in the beautiful and victorious testimony of Paul: "I have learned in whatsoever state I am therein to be content" (Phil 4:11). The believer in Christ Jesus is to be a daily demonstration of "longsuffering with joyfulness." Such a spirit will inevitably find its manifestation in overflowing Praise, even in the midst of sorrow, disappointment, and trouble.

The man worth while
Is the man with a smile
When everything goes dead wrong.

Such a victory is not attainable by an act of the will only, but by an attendant operation of divine grace. When the troubled soul is truly leaning on Him, the hour of anguish is the hour of Praise.

The Scripture predicts, in the future days, an hour of far-reaching trouble which shall exceed anything the world has previously known. This hour of trouble is called by our Lord Jesus in the twenty-fourth of Matthew, the Tribulation. The terrible tribulational hour which the poor old sin-wracked earth shall yet experience shall be world-wide in its effects, but the Holy Spirit makes it exceedingly clear that the anguish and horror of that impending period shall be Jew-centered. This is demonstrated when the Tribulation is called the time of "Jacob's trouble" (Jer. 30:7). Such a time of suffering and distress will furnish ample opportunity for those who trust the Lord to magnify Him by their faithful praises. According to Scripture, the coming hour of tribulation is just around the corner.

The book of Psalms is a hand-book of prophecies concerning the Tribulation, the Second Coming, and the Future Reign of our Lord Jesus in Kingdom glory. Of course many other truths are dealt with by the Psalmist, but these three subjects seem to have special interest and charm for his soul as he is "moved along by the Holy Spirit." The inspired statements pointing to this trinity of subjects lie scattered from end to end of the Psalm book.

Take Psalm sixty-nine as a sample of tribulational prophecy. (We must not fail to remind the reader that the fourfold message is especially clear in this Psalm.*) But it is the message in this Psalm concerning the future hour of sorrow and lamentation to which we turn our special attention. Psalm sixty-nine sets forth the nation of Israel in fierce trouble. That the trouble

*See "The Fourfold Message of the Psalms," an interesting and valuable booklet by the author of this study. Managing Editor.

s almost unbearable is made plain by the language ised: "I sink in deep mire where there is no standing," hat "they that hate me are more than the hairs of my ead." Such words can only speak of an outbreak igainst Israel of major proportions. Israel realizes in his Psalm that her enemies have become so filled with nalignity that they are set upon her ruin and annihilation, for she says "they that would destroy me . . . ire mighty." Here is a self-evident reference to the stupendous effort which shall be made in the Tribulation under the leadership of the Antichrist, to put Israel out of business.

Within this same sixty-ninth Psalm we find the prophecies of how Israel shall pray when the awful tribulational hour befalls her. The Holy Spirit gives the very words of the prayers which Israel shall indite: "Deliver me out of the mire, let me not sink," "Let me be delivered from them that hate me." I am in trouble, hear me speedily." "Deliver me because of mine enemies." Following these general petitions are some illuminating definite prayers which even more convincingly place the outstanding message of this Psalm in the future. These more specific prayers are, "Pour out thine indignation upon them (Antichrist's men—the enemy) and let thy habitation be made desolate." "Let them not come into Thy righteousness." Here is a terrible prayer indeed. For the apostle Paul makes plain that the only way of salvation is to receive the righteousness of God by faith (Rom. 3:22). For Israel, to pray the prayer "Let them not come into Thy righteousness," is exactly the same thing as saying, "Let them not be saved." And the next petition of the inspired prophetic prayers is just as amazing: "Let them be blotted out of the book of the living and not be written with the righteous." Israel is praying against those that "hate" her, against the followers of the Antichrist, against her enemies, and persecutors, The astounding feature of this prayer is that the henchmen of the Antichrist are set forth as having their names in the book of life and Israel asks God to take them out of "the book."* The point which is of such importance to us in this study of God's Word is that all of these incidents and events are incidents and events which the instructed student of the Bible instantly recognizes as happenings which shall occur in the Tribulation. In immediate connection with these events, in spite of their horror and awfulness, the record tells of the Praise which shall surge in the heart of God's people Israel, and find lovely expression in outward declaration even when their tribulation is the deepest. The words are,

> I will praise the name of God with song, and will magnify Him with thanksgiving (Ps. 69:30).
>
> Let heaven and earth praise Him, the seas and everything that moveth therein (Ps. 69:34).
>
> For God will save Zion, and will build the cities of Judah, that they may dwell there and have it in possession (Ps. 69:35)

*See "The Book of Life," a study by the same author, which discusses this passage more fully. Managing Editor.

This is indeed glorious. When the agony of tribulational sorrow is ravaging the nation of Israel—at that very moment—this prophetic Psalm declares to us she will be praising God. The reason for this astonishing Praise is clearly stated. It is because of her faith that God will deliver Zion and build the cities of Judah. As the billows of tribulational wrath sweep over the land, Israel praises God for what He is *going to do. She praises by faith.* She praises Him while sorrow, anguish, and persecution still rage. She praises Him before the deliverance from tribulation comes. She says plainly that she praises Him because He *"will"* save Zion. Out of the depths of suffering, she praises her God.

Israel thus so exemplifies the principle enunciated by Jesus, "If thou wilt believe thou shalt see the glory of God." This is the divine order—believe and see. The world of today is saying, "If I can see, I'll believe." Here is a reversal of the divine order. God is seeking to teach His child to believe in the dark, and while it is yet dark, begin praising God by faith for the coming light.

This instance of Praise in the Psalms in the hour of trouble represents a goodly group of passages in the Psalm book in which Israel is set forth as lifting the voice in Praise to God while His deliverance is yet apparently far off. May He teach us, His believing children of today, to learn the lesson of praising Him when "everything goes dead wrong." This is the very blessing which had entered the life of Paul when in a moment of awful suffering, he cried out, "I glory in my infirmities"—"I take pleasure . . . in distresses for Christ's sake." This is Christian victory indeed.

May God bring into each one of our lives the note of thanksgiving in the hour of trouble—"the garment of praise for the spirit of heaviness."

II. PRAISE IN THE PSALMS IN THE HOUR OF DELIVERANCE

As THE Spirit of God prophetically developes the picture of Israel's tribulational plight, the student of God's Word comes to the conclusion that there will indeed be grave need of deliverance.

The wickedness and fury of Israel's enemies in the Tribulation is repeatedly presented. They are set forth as cruel and implacable. They are represented as being led by an unrighteous and unprincipled man (Psalms 70:4) who is none other than the Antichrist himself. They are declared to be the adversaries of Israel's soul. There is no question as to the incorrigibility, malignity, and rage of those who ravage themselves against the people of God in the awful tribulational hour of which the Psalms treat.

And Israel realizes her need. Her cry for deliverance is insistent and reiterated. In Psalms 31:15 Israel cries out, "Deliver me from the hand of mine enemies and from them that persecute me." There is no doubt about the urgency of the matter in 31:2: "Deliver me

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Concerning Our President's

ATTORNEY H. A. DAVIS
PRESIDENT OF BOARD OF DIRECTORS OF BEREAN AFRICAN MISSIONARY SOCIETY

Those of us who have been intimately acquainted with the many activities and the volume of work being carried by President Fowler during the past several years, and having been quite accurately informed by capable physicians about his physical limitations and suffering, were not surprised to learn of his decision to follow their advice, giving up part of his work. Personally, I believe he acted wisely in resigning from the strain of his administrative duties and retaining his work of teaching and preaching. The work retained is not so exacting on his nervous system. He will be enabled to perform the service retained even better than ever. He is far from being an old man. I hope and believe he has many years before him for the service of his loved Lord and Master. May he receive His richest blessing! I am gratified and honored by his close personal friendship.

REV. JESSE ROY JONES, '23
MEMBER OF BOARD OF DIRECTORS OF D. B. I. AND SUPERVISOR OF MUSIC

It was Clifton L. Fowler, founder, and until September of 1937, President of the Denver Bible Institute, who was used of God to give me the principles of Bible interpretation which made the Word of God a living reality to me. I shall never forget the sense of assurance and satisfaction that swept over my being when I began to realize that the Bible actually had the answer to every spiritual question that could possibly arise in my soul. All that was needed for me to do was to let the radiant light of the Bible's own principles of Divine revelation shed their illuminating rays on the particular question in mind, and lo, the clouds would disappear as mist in the glow and warmth of the noonday sun.

That it became necessary for this servant of God and great teacher of the Word to resign from his executive responsibilities will always be a keen regret to my heart.

REV. C. REUBEN LINDQUIST, '27
DEAN AND BUSINESS MANAGER OF THE DENVER BIBLE INSTITUTE

The Denver Bible Institute stands as a monument to the indefatigable spirit of its founder, Rev. Clifton L. Fowler. In spite of many handicaps, difficulties, and perplexing problems which have accompanied the growth and development of the Institute, Brother Fowler has been uncompromising in his fearless stand for the truth of God's Word and undaunted in administration of its affairs. The unity of doctrine which prevails among the members of the Institute faculty and staff bears testimony of his fidelity to the Book. Even though he has been forced to relinquish his executive responsibilities because of failing health, he will still carry on a militant testimony in defense of the faith once for all delivered to the saints.

May God spare him for many years of fruitful service is our earnest prayer.

REV. ARCHIE YETTER, '28
PASTOR OF GRACE FUNDAMENTL CHURCH POMONA, CALIFORNIA

I regret the failing health necessitating President Fowler's relinquishment of his executive work. Much, however, has been accomplished by him in founding and forwarding the Denver Bible Institute.

Brother Fowler is a man of many virtues.

1. Vision. He visualized a Bible training school in Denver.

2. Faith. Upon voicing his burden for a Bible school to a Christian worker he received this discouraging response: "Fowler, you need two things to start a Bible Institute—a lot of money and a big Bible teacher. You have neither."

3. Conviction. He is unreservedly loyal to the whole Word of God. For its truths he would contend against the whole world, if need be.

4. Ability. After hearing many of the world's greatest Bible teachers, I am convinced that Brother Fowler is one of the greatest.

5. Zeal. Like Paul, he would "most gladly spend and be spent" for Jesus Christ and souls.

6. Devotion. With his whole heart and soul, he is passionately devoted to Jesus Christ and His will.

He has been of untold blessing to me, personally, in many ways. It is my earnest prayer that he may be spared for many years to teach the Word and to exalt the Lord Whom he loves.

REV. IVAN E. OLSEN, '36
PASTOR OF BEREAN FUNDAMENTAL CHURCH NORTH PLATTE, NEBRASKA

Often have I marvelled, but never doubted, God's leading from far off Michigan to Colorado for my Bible training. God being my witness, I can say the example of Christian life lived daily before me by President Clifton L. Fowler is a stimulant, an encour-

Ministry and Resignation

ıgement, an appeal to deeper consecration to this very ıour. Fearless for truth! Aggressive! Zealous! Calm nidst the severest storms! Ever ready with a word of encouragement, a smile of cheer! May God add years o his life that others might be enriched through conact with him. Godspeed!

REV. JOSEPH E. WRIGHT, '28
PASTOR OF EDGEMONT BAPTIST CHURCH
EAST ST. LOUIS, ILLINOIS

Heb. 13:7: "Remember them which have rule over you, who have spoken unto you the Word of God; whose faith follow, considering the end of their conversation."

It was with sorrow that I learned of Brother Fowler's resignation of the presidency of the Denver Bible Institute; which school he had founded and which the Lord has blessed so richly through the years. However, I knew of his great physical suffering for the past fourteen years since my studentship and graduation from the Institute, and I realized that some day he would have to lay some of his burdens down. On the other hand, I am comforted to know that he will still continue his teaching ministry, which is truly a gift of God in his life, and for which he is so ably fitted. I want to express my sincere appreciation of our dear Brother Fowler for his faithful ministry at the Denver Bible Institute, and for his high ideals set forth in his teaching and his personal life. I do thank my God upon every remembrance of him, for it was he who taught me the fundamentals of the Word of God in such a clear and enlightening way, and which has steadied my Christian life. My prayer is that God will use him in even a larger ministry in the days to come, and that many will be raised up to stand by the testimony of this great Bible Institute.

WILLIAM J. GIRVIN
DENVER BUSINESS MAN
SECRETARY TO THE BOARD OF DIRECTORS OF D. B. I.

More than twenty years ago I became acquainted with Rev. Clifton L. Fowler, then Dean and later President of the Denver Bible Institute. As a memher of the Board of Directors for the past four years, I have learned to respect and admire him for his many sterling qualities of heart and intellect.

"By their fruits ye shall know them." The lives of the graduates of this school, who have gone forth "rooted and grounded" in the Word of God, bear striking testimony to the superior quality of training received at the Institute.

Now the medical advisors of the President insist that his physical condition demands his resignation from the arduous duties of that office. We can well imagine how it pains his heart to give it up; but what satisfaction to look back over the work so far accomplished, "rejoicing in hope, patient in tribulation, continuing instant in prayer" for the hlessing of God upon the Institute and its faithful and loyal band of teachers and workers.

DARREL HANDEL
STUDENT FROM ILLINOIS
MEMBER OF SOPHOMORE CLASS OF D. B. I.

Is it not blessed to be in contact with one who is so occupied in his Saviour that his walk tends to lead us into a closer, sweeter walk with our Lord? The Spirit finds expression through many fruits in such a person. This is the soul that is used of God to enrich the lives of his fellow men.

Such an one I have found in Brother Fowler; and only our blessed Lord knows the extent to which his ministry as my president, teacher, and personal friend has been used of Him to develop the growth that has come to my soul since I entered D. B. I. as a student.

We all regret that his physical condition demands the relinquishing of his work as chief executive, but thank God that He is permitting him to continue his service as our teacher and dear Christian friend.

LAUREL INABNIT
STUDENT FROM MONTANA
PRESIDENT OF THE SENIOR CLASS

We of the Student Body, regret to see our President and Founder, the Rev. Clifton L. Fowler, resign the presidency of the Denver Bible Institute. For some time he has been carrying the heavy office duties contrary to his doctor's orders, and much of the time at a tremendous cost to himself due to his arthritic trouble, but we realize that to longer do so would endanger his life of usefulness.

We are thankful that he is able to continue his teaching work. His singular ability as a teacher and expositor has been used of God in a mighty way in the training and developing of many Christian workers.

His minstry to my own life in the Personal Christian Life and Book Study classes is one for which I am deeply grateful, and I pray God he may be spared for the training of many more young people.

Incorporation of Berean African Missionary Society

BY H. A. DAVIS

About April 1, 1934, Mrs. Beulah MacMillan Amie came to Denver and promptly visited the Denver Bible Institute. She had about nine years' experience as a missionary in Africa and was earnestly desiring to return to Africa to resume her work, preferably as a representative of the Denver Bible Institute. She was introduced by President Fowler to the members of the Board of Directors of the Institute and to the writer as counsel for the Institute and the directors. All of us were deeply impressed by her missionary zeal and evident sincerity of purpose. The directors hesitated, believing that the time was not opportune to assume any further obligations, especially financial, because the depression was not over and was still making it hard for all religious organizations, including missionary boards and societies to carry on. But there was one man among us who had a vision. President Fowler had felt for a number of years that the Institute should establish a foreign missionary department. He believed that Mrs. Amie came to the Institute as God's servant and that her persistent knocking at our door was a call from God. The matter was considered at the April and May board meetings, but no action taken. On June 2, 1934, it was again presented, at a special meeting. Miss Amanda Johnson, well qualified for missionary work, had joined Mrs. Amie, and they were ready to go out to do deputation work. The Board acted, definitely launching the new missionary enterprise, which was afterwards named "Berean African Mission," and sent Mrs. Amie and Miss Johnson forth as its first missionaries to qualify by deputation work.

HOW THE MOVEMENT DEVELOPED

In the early days the new department progressed slowly. Mrs. Amie and Miss Johnson completed deputation work more than one year ago and have been in Brussels, Belgium, all of that time, studying French and other subjects, to be fully prepared to enter the missionary field in the Belgian Congo, and are now about ready to go. Meanwhile, the Board has accepted Irving M. Lindquist, Miss Helen Watson (Married June 5, 1937, to Mr. Lindquist), Albert Jansen, and Leonard Parcel as missionaries, all of whom have partially completed their deputation work.

On October 30, 1937, Mr. Lindquist, having been ordained as a Christian minister, and Mrs. Lindquist left Denver to complete their deputation work, having made numerous engagements to present the work in many states, planning to sail on or about January 1, 1938, from New York to Brussels, to join Mrs. Amie and Miss Johnson and to go on to the Congo. Before they had reached the Colorado-Nebraska line, the automobile and a beet truck collided. Mrs. Lindquist was fatally injured, dying within a few hours. Mr. Lindquist was seriously injured, but his life was miraculously saved. He has almost fully recovered, and will resume his work at an early date. He will thereby comply with the earnestly expressed wish of Mrs. Lindquist.

THE FORWARD STEP

Soon after the resignation of President Fowler on September 4, last, leaving a vacancy at the head of the Institute, and of the Berean African Mission, Mr. and Mrs. Lindquist came to the writer for counsel. They knew that he had been counsel and attorney for the Institute for at least seven years, also of his long experience as chairman of the committee on missions of the largest protestant church in Denver and the Rocky Mountain section, and definitely requested him to fill this vacancy for the "B. A. M." He did not see his way clear to decline. It seemed to be a divine call, especially because of the evident consecration and beautiful sacrifice being made by these two young people. A special meeting of the Institute Board was held October 8, at which the plan was fully presented and considered, and a resolution was adopted authorizing a meeting October 11 of the friends and supporters of the B. A. M. for the purpose of organizing a corporation to have charge of the foreign missionary department. After full announcement, the meeting was held October 11. Resolutions were adopted, selecing the name "Berean African Missionary Society," authorizing incorporation, election of a Board of nine directors, the Board to elect the officers, all by unanimous vote of the large number of persons present. The Society was duly incorporatad October 20, with the following officers and directors:

DIRECTORS:

H. A. Davis, President
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OTHER OFFICERS (not Directors):

Miss Rose Encinas, Home Secretary
Mr. William J. Girvin, Treasurer
Rev. Irving M. Lindquist, Field Director

Rev. C. Reuben Lindquist has been the efficient Dean of the Institute during the past four years. Miss Rose Encinas has had much experience in stenographic work and as secretary for Rev. Clifton L. Fowler. As Home Secretary, she will be recording secretary, corresponding secretary, and financial secretary, keeping the books and relieving the treasurer of many details. She is well qualified for all of this work. Mr. William J. Girvin has been the faithful and efficient secretary of the Institute during the past four years. He is a very highly respected business man and churchman in Denver, and financially responsible, and will make an ideal treasurer. Rev. Irving M. Lindquist has been executive secretary for upwards of three years in this missionary work and is qualified by business experience to be the Director on the mission field.

The new Society has entered upon its work promptly and vigorously. Carefully prepared by-laws, numbering fourteen typewritten pages and covering every feature of corporate action and missionary principles, practices, and relations, have been adopted and are now effective. The committee on by-laws held in mind that a missionary society was being launched, with the expectation that its work will grow and grow, and no essential was overlooked.

All of the funds raised to date have been transferred by the treasurer of the Institute to the treasurer of the Society. Authority has been given to Mrs. Amie to make application for a definite field in the Belgian Congo, to cover every essential detail in Brussels, and to report fully and frequently to the Board. The officers of the Board are in constant correspondence with Mrs. Amie and Miss Johnson, and every practical suggestion is being carefully considered. A permanent deputation secretary will be sent out over this country at the earliest possible date to raise the requisite GENERAL FUND to open the field, purchase equipment in the United States, Belgium, and the Congo, pay the cost of the transportation thereof, customs' duties, and other expenses, erect necessary buildings after our missionaries make a survey of the field and determine the location of the station, and to do all things in a careful, prayerful manner in an earnest endeavor to "make Christ known" in our part of the Belgian Congo. This General Fund must be very substantially increased over the amount in hand before we can take possession of the field.

We pray for the sacrificial support of all readers of this statement.

THE BEREAN AFRICAN MISSION

The Foreign Missions Department of the Denver Bible Institute

IRVING LINDQUIST, SECRETARY

THE HELEN WATSON LINDQUIST MEMORIAL

For more than twelve years Miss Helen Watson carried a policy issued to her by Northwestern National Life Insurance Company. It was in force at the time of her death. Payment of the proceeds was made most promptly. After all hospital, funeral, and cemetery expenses, including burial plot and marker, and every other obligation had been paid, there was a balance of $1,092.50. Her mother, Mrs. Julia Watson, and her husband, Rev. Irving M. Lindquist, as the beneficiaries named in the policy, have paid all of said balance, together with $78.50 of other funds received by Mr. Lindquist, total $1,171.00, to Berean African Missionary Society, to be placed in its General Fund, designated the "Helen Watson Lindquist Memorial Fund," to be used at the discretion of the Board of Directors in part payment of expenses in taking possession of the missionary field in the Belgian Congo, purchasing supplies and materials, and other expenses incident thereto, but ultimately to be returned to the General Fund and invested in the erection of a building at the mission station, and to be known, permanently, as the "Helen Watson Lindquist Memorial."

The Society is deeply grateful for this gift and most sincerely appreciates the beautiful spirit of the donors in establishing this memorial.

—H. A. Davis, President

A WORD OF REMEMBRANCE AND APPRECIATION

By Clifton L. Fowler

"President Fowler, there is a long distance call for you."

My heart skipped a beat as I started for the telephone. I had been waiting with longing and prayerful heart for three hours for that call. I knew that it would do away with the horror of uncertainty which had beset me since the earlier call from the Ovid Hospital had told us of the terrible accident, but I also knew that there was the awful possibility that when the definite news came it would likely be bad news. I knew that both Irving and Helen, just barely started on the 12,000 mile journey to the Belgian Congo, were hurt in an automobile accident. I did not know how serious their injuries were. I knew that they were both in the Ovid Hospital. I knew that Dean Reuben Lindquist had left Denver for Ovid immediately upon learning of the crash. I knew it would be Dean Lindquist's voice speaking across two hundred miles of Colorado's plains that would now greet me on the 'phone. I knew that whatever the news may be, whether good or bad, that there was full and satisfying strength and victory for whatever God in His wisdom and grace had permitted to happen. As I put the receiver to my ear the familiar voice of the Dean was on the wire.

"Irving is seriously hurt, but the Doctor says that Helen—" . . . there was a break, a pause, I knew in my heart what it meant. Then the Dean's voice continued steadily and quietly but with a graver note, "The doctor says Helen can only live about fifteen minutes more." The first thought that flashed into my soul was, "The Lord hath given and the Lord hath taken away, blessed be the name of the Lord," and the next thought was one of loving and prayerful sympathy for Irving Lindquist, injured and suffering and soon to be bereft of the companion whose love and faith had been such a comfort, blessing, and inspiration to him, as well as to us all.

Helen Watson Lindquist was one of God's jewels. Her faith in the Lord Jesus had the sweetness and simplicity of a child coupled with the fine solidity of a mature saint. This fulness and richness of faith quickly impressed one who had the privilege of a few minutes of fellowship with her. Her confidence in God was magnetic and contagious. She had a way of speaking of the plans for service which God had laid upon her heart with such lovely daring and challenge that those who contacted her were invariably moved to confidence and emulation. One was profoundly moved by the undoubted atmosphere of holy boldness, a sort of sacred audacity, in which this godly young woman moved. Faith shone forth from her as a sixth faculty indeed. The Word reveals that without faith it is impossible to please God. Then Helen surely pleased God, for she was the embodiment of God-given faith.

She also had an amazing sense of sympathy, fairness, and appreciation for the "under dog." I was in her presence on one occasion when she learned that a certain young man had been subjected to exceedingly severe criticism. She had no special connection with the young man, in fact, did not know him so very well, but she realized the criticism under which he was laboring was unwarranted. Instantly her God-imparted sense of fairness came to the surface and it was an inspiration to observe the eagerness and alacrity with which she took up the cudgels on behalf of the castigated one. Her inmost being moved and surged with a lively sense of justice.

She believed in a definite call to a life-work. Having seen in the Bible the truth that God has a definite work for every saved soul to do, she set out to ascertain God's plan for her life. After passing through a deep and sharp soul-struggle, she emerged with a clear and ringing testimony of God's call to service. He had called her to give her life to Him for the Congo. As soon as she knew the will of God for her, her obedience was full and unreserved. Her willingness was absolute. She gave her life to God for the field which He had indicated. She presented her body a living sacrifice. He accepted her sacrifice, and took her home without requiring the years of service. Consequently, her reward will be based on the willingness which the loving Heavenly Father found in her heart, which means she will have a full reward, for her willingness was complete.

Her slant on Christian service was the joyous slant. There was nothing dour about her. She had for six years

(Continued on page 331)

BIBLE SEED THOUGHTS

CONDUCTED BY JOSEPH J. EDWARDS

BE YE THANKFUL

Ps. 100:4

I. WHO? — CHRISTIANS
Col. 3:15

II. WHY? — CALVARY
Ps. 92:4
I Chron. 16:34
I Pet. 2:24

III. WHEN? — CONTINUALLY
Eph. 5:20
Phil. 4:6

—E. E. S.

FROM MIRE TO CHOIR

Ps. 40:2-3

I. THE SINGERS
They have a pitiful background
"He brought me up out of a horrible pit"
They have a solid foundation
"He set my feet upon a rock"
They have sure paths
"He established my goings"

II. THE SONG
It's a NEW Song
"He put a new song in my mouth"
Its theme is praise
"Even praise unto our God"

III. THE SINGING
It affects the singer
"Many shall see it"
It affects the observer
"Many . . . shall trust in the Lord"

—G. H. K.

A MANY SIDED MOTTO

I. ONE THING IS NEEDFUL
Luke 10:42

II. ONE THING I KNOW
John 9:25

III. ONE THING I DO
Phil. 3:13

IV. ONE THING NOT TO BE IGNORANT OF
II Pet. 3:8

—C. H. S.

OUR LORD'S PRAYER

I. THAT WE MIGHT BE KEPT
John 17:11
John 17:17
I Peter 1:5

II. THAT WE MIGHT HAVE HIS JOY FULFILLED IN US
John 17:13
John 15:11
I Peter 1:8

III. THAT WE MIGHT BE SANCTIFIED
John 17:15
John 17:17

IV. THAT WE MIGHT BE ONE
John 17:21-23

V. THAT WE MAY BE WITH HIM
John 17:24

—E. B. H.

HIS SUFFICIENT PROVISION

Phil. 4:6-19

I. THROUGH OUR PRAYER LIFE—Promised Peace
Phil. 4:6-7

II. THROUGH OUR THOUGHT LIFE—The Person of Peace
Phil. 4:8-9

III. THROUGH OUR DAILY NECESSITIES—A full supply in every realm
Phil. 4:10-19

—N. B. H.

STEPHEN, A SPIRIT-FILLED MAN

I. THE FOUNDATION OF A SPIRIT-FILLED LIFE—Faith
Acts 6:5
I Cor. 6:19-20

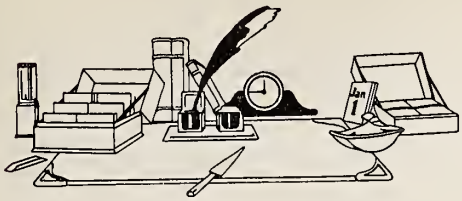
II. THE POWER OF A SPIRIT-FILLED LIFE—Soul Winning; Confounding of Adversaries
Acts 6:7-10
Prov. 11:30

III. THE MINISTRY OF A SPIRIT-FILLED LIFE—Testimony; Could not be silenced
Acts 7:2-53
II Cor. 3:12

IV. THE COST OF A SPIRIT-FILLED LIFE—Persecution
Acts 7:54-60
II Tim. 3:12

—H. A. W.

THE EDITOR'S



MAIL BAG

In the editing of "Grace and Truth" through the years, our primary purpose has been to minister to pastors, missionaries, and laymen doing Bible teaching work, seeking, by God's grace, to bring refreshment and encouragement to them. At the same time, however, we felt the need of making the message clear and plain so that any child of God, interested in the study of God's Word, might receive blessing and help from its pages. It has been most encouraging to discover from the letters coming daily to the editor's desk, that Christians from different walks of life enjoy "Grace and Truth." We give below some testimonies from our files for the enjoyment of all the members of the Family.

This testimony comes from an evangelist traveling from place to place giving forth the message of Jesus and His love:

> I am on the train going to Oklahoma for meetings. Am reading "Grace and Truth," the greatest magazine to me in all the world.

An earnest Christian man and his wife use "Grace and Truth" in their Sunday-school work:

> We enjoy "Grace and Truth" so much. We are using it in our Sunday-school.

And this is a missionary expressing delight in the fact that he will be the recipient of the magazine for another year through the gracious gift of a Christian friend:

> Your most welcome letter brought a genuine thrill of joy to our hearts. We had been wondering whether our Heavenly Father would make it possible for you to continue sending us "Grace and Truth" for another year. It was a real joy to know that through the gift of . . . you were able to send it for the coming year. I just say, Praise the Lord! and send you my most sincere thanks.

An instructor in a Christian school speaks of the value of "Grace and Truth" in his institution:

> We greatly appreciate having this periodical ("Grace and Truth") for our students, not only for the present but also on permanent file for the future.

A young woman in the nursing profession who spends her spare time in teaching Bible classes, gets enjoyment from the monthly visits of the magazine:

> Many thanks for "Grace and Truth." I surely enjoy its monthly visits and it is always a great blessing to me.

This layman residing in Pennsylvania has a word to say concerning "Grace and Truth."

> "Grace and Truth" is a fine magazine.

A business man in California takes time to read the messages of "Grace and Truth." He says,

> We want to thank you for "Grace and Truth." We surely appreciate the fearless manner in which it brings the truths to those who will read it.

And this time the secretary of a missionary group sends her word of commendation concerning the magazine:

> We wish to thank you for "Grace and Truth." We find it truly valuable, interesting, and instructive in our study of missions. The messages from Mrs. Amie and Miss Johnson (the B. A. M. missionaries in Belgium) draw us so near them. They, with many others, are continually remembered in our prayers.

A pastor, bearing a faithful testimony in Iowa sends this encouraging word:

> Your last issue of "Grace and Truth" was a truly helpful number. God bless this spiritual storehouse of knowledge.

Here is the testimony of a young woman who loves "Grace and Truth" and wants to pass its messages on to others:

> I cannot tell you what a blessing the "Grace and Truth" magazine has been to me at this time when I have been so hungry for spiritual uplifting. After I finish reading the magazines I send them to a friend in the country and she gets such a blessing from them too. Then she sends them to someone else.

It is most encouraging to know that a President of a University would take the time from his many responsibilities to give "Grace and Truth" a careful perusal, but such is the case and here is his word of commendation:

> I have just been engaged for an hour or more in reading "Grace and Truth." I marvel at this great magazine. I wish every preacher in America could read it. Please send a sample copy to . . . a fine Bible student and Sunday-school teacher. Hope she will subscribe.

Another business man adds his testimony concerning the magazine:

> The monthly visits of this magazine are looked forward to and welcomed by myself as by a host of others who receive it. The articles in it are always instructive and interesting, and in my opinion the expositions of the Sunday-school lessons printed in it are up to the standard of the lessons printed in any other magazine with which I am familiar. This magazine is only one of several good reasons why the Denver Bible Institute, in my opinion, deserves the support and encouragement of Christian ministers and laymen.

Two more pastors express their opinions concerning the magazine. This one is from Michigan:

> "Grace and Truth" has been a blessing to me in years gone by and continues to be. I hope the future of this magazine might bring greater blessing than the past.

The next one is laboring for the Lord in Missouri:

> "Grace and Truth" is one of the very best magazines that I receive and I thank God for it and the things for which it stands.

A Sunday-school teacher speaks of the help derived in her teaching and testimony with others:

> I want to thank you so much for such a helpful magazine as "Grace and Truth." It has helped me so much in my Sunday-school work and in helping others. I shall always be a subscriber, God willing.

And the busy housewives are not without their word of appreciation for the blessing of the messages of the magazine. This testimony comes from Iowa:

(Continued on page 331)

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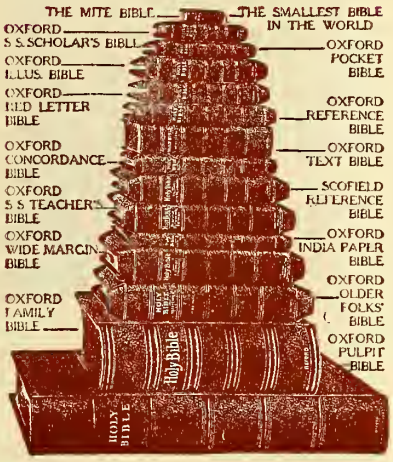

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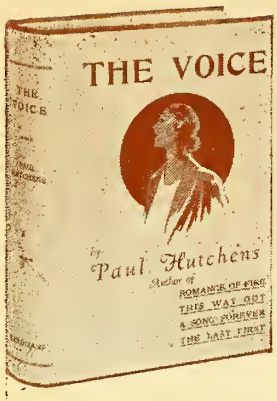

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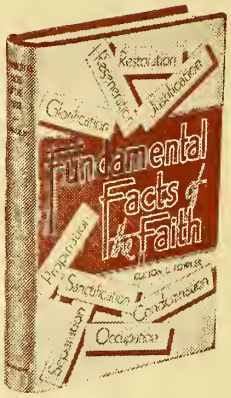

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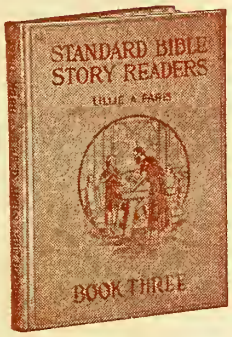

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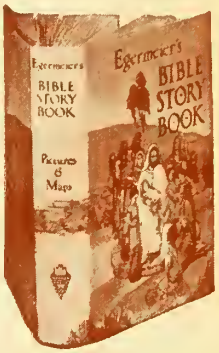

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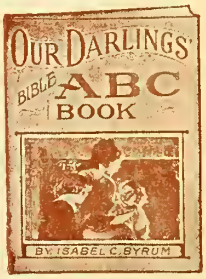

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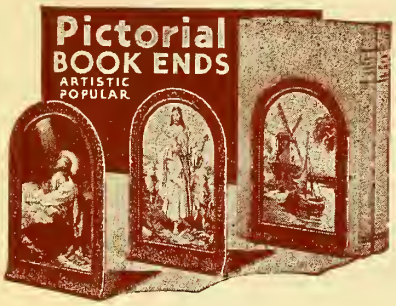
12x3¾ **1.00**



BOOK ENDS

No. 75 "Gethsemane" picture ..... **$ .50**
No. 76 "Good Shepherd" picture ..... **.50**
No. 77 Colorado Alabaster Book Ends 1.95
"The Lord Is My Rock"
(Verse is in oil on marble-like alabaster)

GOSPEL KEYS

Shaped like a Yale key—made of brass—"Your key to eternal life—Jesus" stamped on the key ..... $.10

GOLD CROSSES

Small gold filled crosses (¼in long) mounted on book mark. They make excellent class gifts. (made with screw device for the coat lapel).

$.15 each; $1.44 per dozen

BOOK MARKS

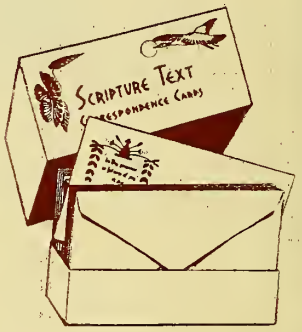
Assorted cardboard with Bible texts

3 cents each

SCRIPTURE TEXT STATIONERY

Appropriate Bible Verses

No. 20 Gift Box
24 sheets, 24 envelopes ..... **$.50**
No. 21 Tablet
50 sheets ..... **.25**
No. 22 Envelopes
25 ..... **.15**
No. 23 Correspondence Cards
size 4x6, 25 cards, 25 envelopes **50**
No. 24 Correspondence Folders
size 4x6, 25 folders, 25 envelopes ..... **.75**



GOSPEL LAMPS

$1.95 each

No. 1030 "The Shepherd"
No. 1020 "Gethsemane"

Parchment Shade
Tinted Metal base
Scripture Text

CUT-OUT SCRIPTURE MOTTOES

(wood back, size 4¼x7)

Inexpensive—Attractive—Good for class gifts

No. 1 Lamp design—Ps. 119:105 ..... **$.15**
No. 2 Lighthouse design—John 8:12 ..... **.15**
No. 3 Shepherd design—Ps. 23:1 ..... **.20**
No. 4 Ship design—Jesus Saviour Pilot Me ..... **.20**

SHADE TILTS

Design No. 1030

Christ-Centered Christmas Cards

SCRIPTURE TEXT

3 boxes
$2.50

Assortment no. 712
12 folders similar
to no. 721
$.50 each
or
3 for $1.25

BOOK  REVIEWS

CONDUCTED BY THE EDITOR

THIS IS LIFE

This is a Christian novel revealing the faithfulness of God to an old man's prayers. The entire story is built around the characters for whom old Hammel Green prays, and the author, in a brilliant and stirring style, weaves around these characters, events which in the end prove God faithful to the prayers of the old man. A capable young doctor, a sophisticated heiress, a talented short story writer, and a cultured telephone operator are the principle characters around whom this fast-moving plot is fashioned. The setting is in a picturesque Colorado mountain town, and the author succeeds in using the hero of the story to revive the spirituality of the little church and produce transformation in the town as well. Christian ideals are kept high and sacred in the author's characteristic style.

The book, the author's sixth one of fiction, written at a time when he was himself upon a bed of sickness, reaches heights not before attained. The deep prayer life of the old man reveals the warmth of devotion in Paul Hutchen's own life. The manly strength of character of the young doctor and his loyalty to the Saviour are, in reality, virtues possessed by the author, for we are personally acquainted with him and know that to be the case. The author's illness, covering many years, has mellowed his soul and drawn him closer to his Lord. We heartily recommend this book as being really worthwhile and will guarantee it to lift the reader to a higher plane of Christian thought and living.

"THIS IS LIFE," by Paul Hutchens. Publishers, Wm. B. Eerdmans Publishing Co., 234 Pearl St., Grand Rapids, Michigan. Price, $1.00, cloth.

FELLOWSHIP WITH THE FATHER

Devotional books are always delightful to have in convenient places to pick up and read in spare moments. This book which has a poem, scripture, or prayer for every day in the year, also contains many quotations from famous authors dealing with spiritual subjects. There are few quotations from God's Word in comparison to those from other books, but those that are used are rich and full of blessing. This book is attractively arranged and will especially please those who love poetry. Prayers of many outstanding men and women in different walks of life are recorded in it, and though it does not take the place of the Bible in our devotions, yet it is full of good things that you will enjoy.

"FELLOWSHIP WITH THE FATHER," by Elizabeth Hamil Davis. Publishers, Wm. B. Eerdmans Publishing Co., 234 Pearl St., Grand Rapids, Michigan. 269 pages. Price, $1.50, cloth.

LITTLE TALKS TO LITTLE FOLKS

A book full of short talks for children. Many of them are about things in nature or some familiar object in life which would interest little folks. Not much Scripture is used, but each talk is for the purpose of teaching a lesson, some spiritual and some moral.

"LITTLE TALKS TO LITTLE FOLKS," by Charles A. Puncker. Publishers, Pickering and Inglis, 229 Bothwell St., Glasgow, Scotland; also London, Manchester, Edinburgh. 92 pages. Price, $.50, cloth

THE DIVINE ART OF SOUL WINNING

This is a book on soul-winning which every Christian should own. It describes the sinner lost and doomed to an eternal hell and presents the Saviour, the Substitute for man's sin. It gives prayer its rightful place in soul-winning. Several chapters are devoted to the subject of "How to deal with various classes." It is scriptural, sane, sensible, and soul-stirring. The heart of the reader feels the urge to go out and proclaim to the lost men and women the story of Jesus and His love.

This book would adapt itself to use in a class studying soul-winning.

"THE DIVINE ART OF SOUL WINNING," by J. O. Sanders. Publishers, Pickering and Inglis, 229 Bothwell St., Glasgow, Scotland. Also London, Manchester, Edinburgh. 96 pages. Price, $.50, cloth.

MODELS AND NOTES

All who are interested in children's work will be glad to know that here is something different. New ways to present old truths is the desire of every Christian leader and especially is this true in teaching children. The author has, in an attractive style, given full notes on object lessons of which the models can be secured in large size for platform use. The author has employed every means to really make these object lessons teach the wonderful truths of God's Word.

"MODELS AND NOTES," by G. F. Vallance. Publisher, G. F. Vallance, Ambassador Office, Barkside, Essex. 96 pages. Price, $1.00, cloth.

THE CONVERSATIONS OF CHRIST

We have long felt the need of a book dealing with the conversations of Christ. There is much to be gained by observing carefully how Jesus dealt with men and then in seeking to emulate His example. The author of this work has unfolded these conversations of our Lord with pithy, pointed observations. At the close of each incident he has added splendid poems and sermon outlines in alliteration. These alliterations are profuse, going to seven and eight points, and contain valuable suggestive material for preachers.

"THE CONVERSATIONS OF CHRIST," by Archibald MacFadyen. Publishers, John Ritchie, Ltd., Kilmarnock, Scotland. 184 pages. Price, $1.25, cloth.

THROUGH THE EYE TO THE HEART

New and different object lessons are always in demand. Everyone recognizes the value of teaching the child through the avenue of the eye. This book presents with full detail one hundred new object lessons that illustrate vital truths from the Word of God. Scripture is used in connection with each lesson, and the objects employed are common ones, easily accessible to everyone.

If you are engaged in children's work, the effectiveness of your ministry would be greatly improved by the use of this book.

"THROUGH THE EYE TO THE HEART," by Hy. Pickering. Publishers, Pickering and Inglis, 14 Paternoster Row, London, England; also Glasgow and Edinburgh. 164 pages. Price, $.75, cloth.

JAMES HUDSON TAYLOR

Hudson Taylor, "the little man who did great things for God," the missionary, loved throughout the world by Christian people, is presented in a simple, wholesome, interesting style in this new book. His unalterable faith, his unswerving loyalty to the Saviour, his willingness to endure hardship as a good soldier of the cross are presented as a challenge to all who read this book of the Memoir Series to give even as did Taylor of their best to the Master. This book is written in a style that would

hold the attention and interest of the young as well as more mature Christians.

"JAMES HUDSON TAYLOR," by J. J. Ellis, Pickering and Inglis, 229 Bothwell St., Glasgow, Scotland; also London and Edinburgh. 96 pages. Price, $.50, cloth.

A VOICE CRYING IN THE WILDERNESS

The title of Harold C. Morton's book, A "Voice Crying in the Wilderness," is extremely suggestive of the contents. As you read you become positive that the writer's whole soul is poured into the urgent appeal to all Christians to stand against the grievous wolves that are ravaging the church of God, corrupting the children, trifling with the Sacred Record, wrecking civilization, and misrepresenting our Saviour, the Lord Jesus Christ. The book startles one as it gives some of the blasphemous statements of Modernism and Evolution; and as it beautifully sets forth the Saviour in all His beauty and grace it makes the Christian determined to fight the good fight of faith.

"A VOICE CRYING IN THE WILDERNESS," by Harold C. Morton. Thynne & Co., Ltd., London. 270 pages. Price, $1.75, coth.

STRANGE EXPERIENCES OF THE DOCTOR

Many unusual experiences of an earnest and effective soul-winner are portrayed in this little volume. The book is especially valuable in that it sets forth the supreme importance of having love, understanding, tact, adaptability, and knowledge of the Word in the heart of any soul-winner. Also, it gives innumerable choice hints as to how to determine one's "subject," and how to proceed in seeking to win the lost to the Saviour. A very profitable book.

"STRANGE EXPERIENCES OF THE DOCTOR," by Walter Lewis Wilson. Publishers, Zondervan Pub. House, 815 Franklin St., Grand Rapids, Mich. 126 pages. Price, $.50, cloth.

GLORIOUS TRIUMPH

Miss McCraw has given us a very fascinating story; one which is especially fitted for young Christians who are facing the life-partner question. Within the pages of this book are set forth in most illuminating and true-to-life fashion the soul-seeking, heartaches, sufferings, blessings, joys, and triumphs of the yielded and yielding Christian. Betty Thornton experienced them all, and each step of her life is most interestingly portrayed. You will be charmed by the story and will be reluctant to lay the book aside until read through.

"GLORIOUS TRIUMPH," by Louise Harrison McCraw. Publishers, Zondervan Pub. House, 815 Franklin St., Grand Rapids, Mich. 278 pages. Price, $1.00, cloth.

TWELVE CLEVER GIRLS

This biography of twelve women who proved the enabling and keeping power of God in their lives as they walked their respective and widely divergent paths of service for their Master is most engaging and inspirational. The style of writing is easy to read and holds the attention throughout. To read the book is to receive blessing and encouragement.

"TWELVE CLEVER GIRLS," by J. A. W. Hamilton. Publishers, Pickering and Inglis, 229 Bothwell St., Glasgow; also London, Manchester, and Edinburgh. 95 pages. Price, $.50, cloth.

BOOKLETS AND PAMPHLETS

English block calendars for 1938. By Pickering and Inglis, 229 Bothwell St., Glasgow, Scotland. These calendars are quite different from our American calendars for they have a small pad of 365 sheets on which are printed the dates. The background to which the pad is attached is usually a country or nature scene. Each sheet in the pad contains, in addition to the date, a scripture verse and with the last two listed a pertinent comment about that verse by some outstanding preacher or teacher. As far as can be ascertained, these expositions are fully fundamental. These calendars make excellent guides for laity devotions.

"Daily Manna"	calendar	6x10 inches	$.35
"Grace and Truth"	calendar	6x10 inches	.35
"Young Folks"	calendar	6x12 inches	.35
"Golden Text"	calendar	7x11 inches	.45
"Golden Grain"	calendar	7x11 inches	.45
"Daily Meditation"	calendar	8x13 inches	.60

"Little Snowdrop's Bible Picture Book," by J. Dew, published by Pickering and Inglis, 229 Bothwell St., Glasgow, Scotland, is a book of beautifully-told Bible stories for small children. It contains many pictures which may be colored. An excellent book to put into children's hands. Price, 20 cents. 20 pages.

"GOSPEL CARTOONS," by U. S. Abell, Publishers, The Polzin Press, 1702 Winona St., Chicago, Illinois. This book of cartoons begins with a picture of sin sickness and ends with one of a young man signing a scroll on which is written, "I will accept Jesus Christ as my personal Saviour." The cartoons are well drawn, scriptural, appealing, and thought-producing. Scripture verses and themes are used throughout the book and the purpose of the author seems to be to bring the reader not only to an acceptance of the Saviour, but also to the giving of the life to the Lord for service. Price, 25 cents. 45 pages.

The following items are published by Pickering and Inglis, 229 Bothwell St., Glasgow, Scotland, also London. Manchester, and Edinburgh.

"GOLDEN GRAIN DIARY 1938." These small diaries contain a golden text for every day, daily engagement spaces, common notes, and a Week-at-a-Glance Diary. A small pencil is also included. We recommend them for the busy person who has difficulty in keeping in trim spiritually.

No. ST20—$.85 3½x5 inches
No. VP20— .85 3 x 4 inches

"GOLDEN GRAIN ALMANAC 1938." A Scripture for every day, all of the British holidays, changes of the moon, etc. In addition, there are several beautiful poems for each month which exalt our Lord. Price, 10 cents, designed as a booklet.

"DAILY LIGHT ALMANAC 1938," designed to hang on the wall. A text is given for every day. No poems, quotations, or exposition—just Scripture. Lovers of God's Word should be pleased with this. Price, 10 cents.

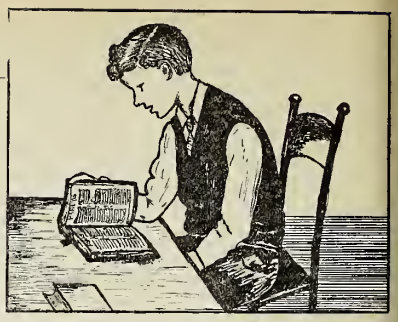
"OUR HOME ALMANAC," made in the form of a poster 18x24 inches, is beautifully colored and adorned with several Bible pictures. All of the months of the year with their daily texts are printed on one side of the poster. It is very similar in subject matter to the other almanacs. Price, 10 cents.

"THE BIBLE ALMANAC," like the other almanacs, has a text for every day; but the date pad is stapled at the bottom of a card on which is printed an attractive picture of the departing Pilgrims and also several Scripture verses. Price, 10 cents.

"AN HOUR WITH GEORGE MEULLER," by Rev. A. Sims. Publishers, Zondervan Publishing House, 815 Franklin St., Grand Rapids, Michigan. A small booklet which sets forth George Meuller as the man of prayer and the man of faith. The reading of this small book will draw the reader, if he be an earnest Christian, closer to the Saviour and deepen his life of prayer. Price, 10 cents.

ABC booklet compiled by Ruth N. Pennebaker. Publishers, The Polzin Press, 1702 Winona St., Chicago, Illinois. This booklet is for the sole purpose of teaching memory work to children. The author has planned an attractive and unique book of eight blank pages. The alphabet is printed in large letters on colored loose sheets of gummed paper ready to be cut and pasted into the book. In a separate pamphlet are three well chosen Bible verses for each letter in the alphabet. The autthor's plan is to first have the child learn the verse, then permit him to write it in the book under the letter that he has pasted in. This could be effectively used wherever the object is memorization of the Scripture. Price, 17 cents.

THE DAYS OF YOUTH



A GIFT IS A GIFT

Conducted by Hazel N. Johnson

THE Parkers had been very busy, planning where each would sleep, renting extra beds, cleaning curtains, walls, floors, bedding, towels, in fact, since it was so near spring, Mrs. Parker said she might as well do her spring house cleaning now, when all her children were coming home for a reunion.

"Sakes alive, John," she said one morning at breakfast to her brother who lived with them, "I almost forgot that Ted and Mabel had a little child. I'll have to fix a cot in their room for little Louise. It has been so long since they've been home. Ted has been preaching now for twelve years, back in Iowa, and has only been home once in all that time. I don't feel as though I know Mabel very well, but she is very sweet, and I've never seen little Louise, she must be almost seven years old."

"You're going to have a regular nursery here. Better let me hire a nurse to take care of all the kids," said Uncle John, for so every one called him. Uncle John had money. No one knew just how much, but when his sister and her husband moved to California because of Mr. Parker's health, Uncle John had come with them and had been the support of the family. The Parkers felt deeply obligated to him for his generosity and kindness to them, but there was one point of discord—they were Christians and Uncle John was not.

Much prayer had been made for his salvation and long hours had been spent by Mr. Parker in seeking to show his brother-in-law that he needed a Saviour, but to no avail. He believed that his good works would save him. He was a highly nervous man and was especially worried at this time of the family reunion that so many children would disturb his peace of mind.

"Sakes alive, John, whatever would we do with a nurse! You don't need to worry, those children won't bother you."

"Well, all I can say is that I wish they all were as old as Gladys' boy John. He's a dandy. Named for me. He must be about sixteen years old now, is'nt he?"

"Yes; let me see, Clyde is forty-two, and John was born when Clyde was twenty-six—no, twenty-five, that was the fall we were back there. Yes, that would make John seventeen. Why, he will be big enough to take care of the other children—take them down to the beach and—"

"Have you counted up just how many children will be here?" asked Uncle John from behind his newspaper.

"O my yes, about fifty times. Let's see if I can remember: there's three children in Ted's family, four in Clyde's, three in Alice's, just two in Anna's—that's twelve."

"Wish they were all like that," said Uncle John.

"Why John, shame on you. Then there is Sarah; funny she has never married. And Bill has three children. Poor Bill, I think he does fine to keep that family together since Emma's death. That is fifteen—just fifteen children, Uncle John, that isn't many. Land sakes," she said, putting a cushion into place, "that's not half bad. There will be fifteen, Ted and Mabel, seventeen—Clyde and Ann, nineteen—Alice and Carol, twenty-one—Anna and Harold, twenty-three—Sarah, Bill, you, and Dad—twenty-seven. I can just see all of them! Oh, it will seem good to see all of them again. I'll make pancakes, Clyde loves maple syrup. And I'll make muffins. I must clean the stove out so the oven will brown nicely. I'll make angel food cake for Alice, fried potatoes with onions for Carol. Ted loves strawberry jam—"

"If you'll stop a minute I'll add one more to the list," said Uncle John hopelessly, "or don't you count?"

"I did forget to count myself, didn't I," she said as though it did not matter. "I'll be in the kitchen most of the time. How much fun it will be to see all of them seated around the table. That reminds me, I'll have to bring in that old table from the shed and clean it up. It can set at the end of the other table and with the three leaves in, it will seat all of them I think. Dad," she called, "do you feel like sewing a binding around this rug, the edges are—"

"Sure, bring it here, mother. I have been hoping I could help do something. I am about to die from excitement. Won't it be wonderful to have them all home again! I only wish I could help you more." He reached up and patted her hand as she layed the rug in his lap. Their life together had been a beautiful companionship. There had been complete understanding of each other, a sense of humor that made it possible to laugh at their mistakes, a willingness to give, and above all, implicit faith and trust in the Lord. These had made the many years of married life a time of happiness. Testings had been taken to the Lord, differences talked over and adjusted, sickness had been borne with a patience that only the Heavenly Father can give.

Together they were eagerly looking forward to the time of the family reunion. "Mother," he said, reaching up to brush a stray lock of hair from her face, "you must not forget to count yourself, it wouldn't be a reunion without you."

"Land sakes, father, I'll be the biggest frog in the puddle. Don't you worry, I won't forget myself. You won't forget me either, will you, Dad?" she asked, stroking his thinning hair.

"No, Mira; after fifty-five years I could never forget you. Nor do I want to," he said, smiling up into her face.

At last everything was ready. Silverware was polished. On clean pantry shelves stood stacks of dishes waiting to be loaded down with crisp fried chicken, snowy white mashed potatoes, candied sweet potatoes, new peas, stuffed tomato salad, and many other things which had been planned for the first meal.

The children had arranged, without letting their parents know, that they should all meet in Los Angeles on a certain day and travel home to Long Beach in a bus. So just Ted had written that he would reach home about two o'clock in the afternoon.

At last the long-planned-for day arrived. One o'clock came. Mr. and Mrs. Parker and Uncle John were sitting on the front lawn. Even the old shepherd dog was ready, his fur coat having been scrubbed and combed. He seemed to sense the expectant air of waiting.

"Guess I'll take a little walk down to the beach before Ted arrives," said Uncle John.

Don't stay long, for any minute he may come. We'll call," said Mrs. Parker, tapping the arm of her chair.

"I'll be watching, don't worry," said Uncle John.

"One forty-five, Father," said Mrs. Parker, glancing at her watch. "Hasn't the Lord been good to us? Just think, all our children are coming back. I am so nervous and excited I can hardly wait."

"Mira, I was just thinking the same thing. Let's bow

our heads and each of us silently thank Him for all He has done for us. And Mira—"

"Let's pray that Uncle John will come to see while the folks are here that salvation is the free gift of God. Maybe Ted—"

"Yes, Father, let's do that," she said.

Silently they lifted their hearts to the Saviour. What a picture they made as they sat there under the big pepper tree—the bright-stripped awnings on the big white house, the velvet green carpet of grass, the white magnolias, the spreading palm trees, and just a little way off the splashing of the waves as they kept rolling into shore.

"Honk! Honk! Honk! H-O-N-K!" Instantly Mrs. Parker, in her black taffeta dress, was on her feet. She took a little running step then came back and helped Father to rise. So together they stood smiling, laughing, crying as a big bus pulled up to the curb. Handkerchiefs were waving out the windows. Bright happy voices called, "Hello Grandma and Grandpa." "Whoopee!" shouted a young boy who proved to be Alice's, "this is fun."

Out of the bus they poured, and when Uncle John hurried up from the beach, he could hardly believe that all these folks were his relatives and were to stay in one house.

Finally each one had embraced Mother and Father. Each child had been held tightly in their arms. The baggage had been piled around the entrance and the big bus had pulled away.

Mrs. Parker said, "Come on in children, and I'll show you where you will sleep, then I must hurry to get something to eat."

This took some time, for it is no small task to locate twenty-seven guests in a home, even if the home is large. At last, however, all had been nicely and comfortably located in their rooms and they were busy unpacking suitcases and bags. Dresses had to be pressed, baths taken, and many things taken care of which travel makes necessary.

Uncle John, down at the beach strolling with John, his name sake, asked, "How have things been going with you folks?"

"Not so good, Uncle John; you see Father has not had much work, but we have been saving up so we could come out here to California. Uncle Ted—he doesn't want this known, so don't say anything—but he sent Dad some money, else I don't know if we could have made it."

"That was nice of him. Didn't know preachers had much money," said Uncle John, turning over a clam shell with his foot.

"They don't, but Uncle Ted sure is a dandy. They tithe and he sent us their tithe. Dad wanted to buy me a new suit before we came, but we just couldn't. Anyway, I didn't mind so much. This one doesn't look so bad, does it, Uncle John?"

"O no, but you must have been growing a lot, for it is getting a little small, isn't it?"

"Yes; that's why I don't wear the coat much, it's tight across the shoulders and the sleeves are rather short. I let my trousers fall down as far as I can on my hips so they won't look so short. Mother let the cuffs out last year." Then forgetting himself, he stood looking at the ocean. "My, but this is wonderful out here in California. I love the ocean. Look at those waves coming farther and farther up the beach, like fingers reaching out to catch us."

"Hm," said Uncle John, not having thought of the incoming tide in those terms before, "want to go in the ocean tomorrow?"

"I'd love to but I don't have a bathing suit."

"S-U-P-P-E-R!" called Mother Parker from the front door.

The first meal was a wonderful success. Ted returned thanks and then without any awkward pauses which so frequently follow prayer, they started in to eat. Platters and dishes were heaped high. Delicious odors that made one feel he could not wait until he had taken a bite filled the air as fried chicken, sweet potatoes, peas, jellies, pickles, hot rolls, and steaming coffee were passed.

After the meal was over, Alice, Anna, and Sarah insisted that they do the dishes. They wanted to have the thrill, they said, of dipping the hot water out of the old reservoir attached to the stove, of taking the gleaming white dish towels from the old drawer that used to stick when they were young. They wanted to pile the old tin plate high with scraps and carry it out to feed old Shep on the back step.

So against vigorous protestings, Mother was persuaded to just sit down and visit with the others while the dishes were being done.

Ted was speaking. "I have to go into town in the morning, anyone want to go along?"

"I need to go also, Ted. Perhaps we can combine our trips," said Uncle John.

"Fine. Shall we start right after breakfast and get back before dinner?" he said, smiling at Mother, who knew how much he liked to eat.

So it was agreed.

When they came back from the city about ten miles away, dinner was ready, and again the table seemed to groan with the burden of the weight upon it.

After dinner Uncle John singled his name sake out and took him to his room. There on the bed was a suit, a dark navy blue suit, and Uncle John said, "Thought I'd surprise you. Think it will fit?"

"But Uncle John—I—don't you know I can't pay for it? I—"

"Don't want you to, John."

"But I must—we—Dad—I—we don't have any money."

"I am giving it to you," said Uncle John, smiling.

"But I can't afford that good a suit. It's beautiful."

"It's yours."

"But it can't be. I can't afford—" again started the boy.

"Listen here, John, I am giving this to you. It is a gift. I don't want you to pay for it."

"A gift! How wonderful! Sometime, Uncle John, I'll send you the money—"

"No you won't, John. It wouldn't be a gift if you payed for it, would it?"

"No, of course not; but let me do something for you. Isn't there some work I can do to help pay you?"

"I told you, John, my boy, that I was giving it to you. Now if you pay for it in money or work, it would not be a gift, would it?"

"No, I guess it wouldn't," agreed John.

"Well, I want, and can afford, to give it to you. You are my name sake, you know. Somehow—" he smiled, "I think a lot of you, so please try the suit on and see if it fits."

"Boy, that's great of you, Uncle John. I sure do thank you for it."

"That's better, my boy. I wondered if you were going to accept the suit and thank me," he said laughing.

It fit perfectly and gave the boy a manly look that his old suit had not been able to do.

That afternoon many of the younger children wanted to play and Mrs. Parker noticed that Father was growing a little weary with the noise, so she asked John if he did not want to take all the children around in the grape arbor and watch after them while they played. He was glad to do this; so while all the older folks, except Uncle John, were in the front yard talking, John took the children in the back to the grape arbor. Uncle John was in the library at the back, reading.

"Let's play house," said Mary, a sweet, fair-haired child of six.

"Oh, no," said Robert, "let's play Injun."

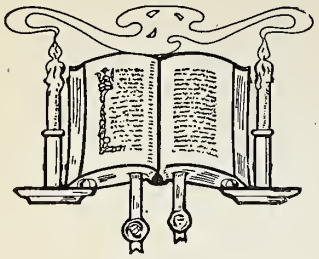
"Girls don't like to play Injun, Robert, let's play drop the handkerchief," said Teddy, who was older.

"I'll tell you, let's play work-up. Oh, I forgot girls don't play ball. What can we play?" said Robert.

"Pum, pum, pull away."

"Dare base."

(Continued on page 330)



Expositions by Ernest E. Lott
Illustrations by Albert Mygatt
Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

LIGHT ON THE LESSON

International Sunday School Lessons

Fourth Quarter, Lesson 10 **Sunday, December, 5, 1937**

CHRISTIAN REST

Lesson Text: Matt. 11:28-30; Heb. 4:1-11
Devotional Reading: Rev: 22:1-5

Golden Text:

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

Despite the fact that this lesson is entitled "Christian Rest," it should command the respect of every human being, whether saved or lost. Weary and labor-worn souls have here the opportunity to find rest at the expense of Another. The outline of the lesson is as follows: I. Christian Rest Is Offered by Jesus (Matt. 11:28-30); II. Christian Rest Is Excluded by Unbelief (Heb. 4:1-2); III. Christian Rest Is Preserved by God (Heb. 4:3-11).

I. CHRISTIAN REST IS OFFERED BY JESUS

Let us note first of all that this rest is a gift. It is the gift of Him Who said, "Come unto ME." It is folly to labor for that rest, for the only way it will be obtained is by receiving it of Him. Many have sought to obtain it otherwise but they have but wearied themselves and increased their labor without result. God says concerning coming to Him, "He that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek Him" (Heb. 11:6). He that cometh MUST believe in the One to Whom he is coming. It is quickly seen that this rest which He offers is the believer's salvation, for the language concerning his salvation is identical with the language concerning this gift. In Ephesians 2:8-9 we are told that salvation is a gift and that it is received by faith. We note also that this rest is linked to a Person. "Come unto Me." It is not as the rain (temporal blessing) which He has promised upon the just and unjust alike. It is His own personal gift and received only upon proper relationship to Him.

This offer is addressed to certain ones. It is especially for those who labor and are heavy laden. How interesting is the language here for it indicates that they have found in His offer just what they have been laboring for. They have been laboring for this rest and instead of getting their long-sought desire, they have but wearied themselves. There is also the suggestion of hoplessness in their labor and they have succumbed to a perpetual weariness.

Imagine their delight in their finding that this rest is better than they had expected. It is a twofold rest reaching into the life. Jesus says, "Take My yoke upon you, and learn of Me." He expressed clearly two angles of the rest: being yoked to Him, and learning of Him. The yoke speaks of a relationship, while the learning speaks of an experience. In other words, He is offering rest in relationship and rest in experience (the Christian experience). Here are the first two phases of salvation: that of salvation from the penalty of sin and salvation from the power of sin.

The yoke is made for two. His is the only yoke that will give rest, for the work falling upon His yoke has all been finished. Some have tried many yokes before they have finally taken His. They have been yoked to the Law, to deeds of human righteousness, to forms and ceremonies, and the yoke has never given them rest. At the end they are tired and worn and hopeless. These are they to whom His offer is made. They will find rest here if they will take this yoke for it is a yoke of rest. To be a yokefellow with Christ brings transformation, for a man cannot become acquainted with the other Person in the yoke without becoming like Him. Restlessness comes not from meekness and lowliness but from impatience, temper, pride, and arrogance. The suggestion of the passage is that man will only find rest as he learns meekness and lowliness, and he can only learn these from the Son of God. It is the thought of occupation, for no man can be occupied with the Son of God and not be more like Him. As we behold Him we are changed into His glory is the promise of Scripture. Here then we find in His offer a twofold rest. We are yoked to Him for salvation from the penalty of sin, we learn of Him that sin's power over us might be broken.

His own words are a testimony to the accessibility of this twofold rest to mankind, for He says, "My yoke is easy and My burden is light." There is nothing quite so easy as to step by faith into a yoke where the work has been accomplished, and there is no burden quite so light as taking the accomplished life of Christ for our own through faith. It took an act of faith to enter the Christian life and it takes an attitude of faith to live the Christian life. (Col. 2:6; Heb. 11:6; Gal. 2:20)

II. CHRISTIAN REST IS EXCLUDED BY UNBELIEF

This second part of our lesson opens with a warning against unbelief. A promise has been left us of entering into His rest, but unless the promise (the Gospel preached) is mixed with faith in them that hear it the promise will not profit them. Unbelief closes the door to the things of God. Again we are reminded that the man who comes to God MUST believe in Him.

Unbelief, of all sins, is the worst that man can commit with the bare exception of the unpardonable sin. It completely isolates man from God and any of His promises.

It keeps him from seeing the glory of God and works within his heart things that are a reproach to any people.

The example of unbelief given is that of Israel's failure to enter into the promised land and their resultant wanderings in the wilderness, tempting God and proving His works for forty years. He was grieved with that generation and sware in His wrath that they should not enter into His rest. Israel had groaned under her bondage in Egypt and God had sent her deliverance through Moses, but when the time came to enter the promised land she did not respond with faith, and as a result, the carcasses of a generation lay rotting in the wilderness. This example comes as a conclusion to the foregoing chapter and here are some of the results of her wicked unbelief:

They did not hear God's voice—3:7
Hardened hearts—3:8, 12
They tempted and proved God—3:9
They did not know His ways—3:10
They departed from God—3:12
They were hardened through sin—3:13
They sinned and fell in the wilderness—3:17
They could not enter into His rest—3:18

Little do we realize that unbelief will lead to just this kind of an exclusion from God, but God knew what He was doing when He gave us this horrible example of unbelief.

Again we see the exclusion effected by this horrible sin of unbelief in John 3:18. God has made known His love and provision for the world, and then He has revealed the fact that unbelief will exclude from its benefits.

> He that believeth on Him is not condemned: but he that believeth not IS CONDEMNED ALREADY, because he hath not believed in the name of the only begotten Son of God (John 3:18).

These are all given to turn man away from the folly of unbelief that they might find entrance into His rest through faith.

III. CHRISTIAN REST IS PRESERVED BY GOD

The warning concerning unbelief is followed by a question. What became of God's promise since Israel failed to enter His rest? The answer is that God has preserved it until a future day when she will enter in by faith; but in the meantime He has made it possible for any to enter His rest who will do so by faith. He says,

> For we which have believed do enter into rest (Heb. 4:3).

Since Israel failed, He has opened His rest to all individuals, and it is evident that we are still in the day of opportunity.

That He has preserved His promise until a future day is evident because He says,

> There remaineth therefore a rest to the people of God (Heb. 4:9).

More than that, He makes plain that the entrance of Israel under Joshua (called Jesus in verse eight) into the promised land was not the fulfilment of His promise. There yet remains a rest for His people. This rest is nothing less than the promised Kingdom under the personal reign of Jesus Christ.

Our question goes one step farther. What, then, is this rest which is preserved until a future day for Israel and is now thrown open to believers? He identifies the rest for us in verse four.

> For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works.

He identifies it as the Sabbath rest. And in identifying it He shows what it means to Israel and what it means to individual believers. To Israel it meant the thing of which her entrance into Canaan was a type. The possession and enjoyment of the land under Joshua was only partial. It merely looked forward to a time when Israel should completely enjoy her possession of the land in the Sabbath dispensation when she shall see the manifestation of all of God's promises. To the believer it means the ceasing from his own works. This we discover from verse ten.

> For he that is entered into His rest, he also hath ceased from his own works, as God did from His.

Now it only remains for us to find out how God ceased from His works.

> Thus the heavens and the earth were FINISHED, and all the host of them.
> And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made (Gen. 2:1-2).

God ceased from His works because they were finished! When the believer enters His rest he ceases from his own works as God did from His—because a work has been finished. This can be nothing else than the finished work of Christ on the cross of Calvary. There is great significance in Israel's command to gather the manna six days and rest on the Sabbath. If on any of the six days they gathered too much and held it over it bred worms and stank, but on the seventh day it was sweet and good when it was kept over. For six days they were to gather (labor) the manna but on the seventh day they were to rest and enjoy the manna that was kept sweet by a miracle. Man has entered into rest by faith because of a finished work for him. When he comes to the end of the days of his labor, rest awaits him—a Sabbath-keeping, if you please.

Thus Sabbath-keeping is expected of man even in this day, but it does not have the meaning some put upon it. We are credited with our Sabbath-keeping when we enter into the finished work of Christ.

We conclude with the exhortation of verse eleven:

> Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.

The word here translated "labor" is translated "give diligence" in other places. Let us give diligence to enter into that rest. How hideous are the results of unbelief, for He that believeth not makes God a liar; and how precious is faith, for by faith we enter into His rest and cease from our own works only to rest in His finished work. Again let us say, "give diligence to enter." Contrast the results of faith and unbelief and "give diligence."

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

A very old Scotch lady, near the end of life, was visited by a young minister. Her well-thumbed Bible, her cruse of oil, as she called it, from which she drew the bread of life, lay on a chair by her bedside. The minister said to her, "Well, Nancy, after all your praying and watching and waiting and hopes and expectations, what if God should suffer you to be lost forever?" The faithful old Christian raised herself on her elbow, laid her hand on her precious old Bible, and turning with an earnest look toward the minister, said, "An' is that all ye know about the Bible, mon?" Her eyes sparkled with heavenly brightness as she continued, "God would have the greater loss. Poor Nancy would lose her soul. That would be a great loss, indeed, but God would lose His honor and character. Haven't I hung my soul on His exceeding great and precious promises?"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. What is another name for the believer's rest? (Eph. 2:8-9; Rom. 6:23; John 5:24; 3:16, 18, 36; Tit. 3:11; Rom. 1:16)

2. Does the unbeliever have to do a certain amount of works to gain this rest? (Eph. 2:8-9; Rom. 11:6; Tit. 3:5; Rom. 3:24, 28; Gal. 2:16)

3. What two phases of victory over sin does this rest involve primarily? (Penalty: John 3:16, 18, 36; Matt. 13:41-43; Power: Rom. 6:14, 22; 7:6)

4. Is Christ's yoke heavy, and does it involve hard work? (Matt. 11:29-30)

5. What is a prerequisite to gaining this rest? (Eph. 2:8-9; Heb. 11:1; Rom. 3:22, 28; 5:1-2; Gal. 2:16; Heb. 4:3)

6. What are the results of unbelief as pertaining to this rest? (John 3:18, 36; Luke 13:28; Matt. 13:41-43; Heb. 4:6-7, 11)

7. For whom was the rest provided? (John 3:16;

Joel 2:32; John 4:13; Acts 2:21; Rom. 10:13; Heb. 4:3, 11; Rev. 14:13)

8. What is the basis of this rest? (John 19:30; 17:4; Heb. 4:3)

9. What future rest is promised to all who put their faith in Christ? (II Thess. 4:16-18; I John 3:2; Col. 3:4; Heb. 4:9)

10. Should enlightened Christians be diligent in giving forth this wonderful truth of the believer's rest in Christ Jesus? (I Cor. 15:58; II Tim. 4:2)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

At the close of a day, when boys and girls are tired from all the activities of that day, they are ready for a good night's rest. How much it means just to have that rest. Day by day we enter into the things which we have to do, but unless we take the rest between the days, we are not able to carry such a program. The Lord has made His people so that they must stop after a day's work or pleasure, just to rest. That is why He made night and day.

But the Lord has also made mankind so that he needs rest for his soul as well as for his body. The Lord never forces us to rest, but He does give us a loving invitation to "come" and accept it. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." The rest that the soul needs is only found in Jesus. We must hear His call to "come," and when we answer that call, we are sure to find the rest, for He has promised to give it to the soul who comes.

The rest He promised us is not rest from all of the labors of life, but it is quietness amid all of the things of life. We find our rest in Jesus, and though everything about us may be in turmoil, our souls enjoy His perfect rest.

There is coming a day when we shall go to be with the Lord; then we shall enjoy rest forever. We shall know what it is to have perfect peace and rest in heaven. Nothing can take that from us.

Is the load of sin the heavy burden which you are bearing, and do you feel as though you have no rest? Then hear Him say, "Come unto Me . . . and I will give you rest." No one else could give you that invitation but the Lord Jesus. He will lift the load of sin and you shall find rest for your soul. Even boys and girls know what a weight sin is upon the life, and Jesus offers relief from that burden.

May the words of this chorus cause you to turn to Jesus.

Hear Christ calling, Come unto Me,
Come unto Me, come unto Me.
Hear Christ calling, Come unto Me,
I will give you rest.
I will give you rest, I will give you rest;
Hear Christ calling, Come unto Me
I will give you rest.

Yours in His rest,
Aunt Anna

Fourth Quarter, Lesson 11 **Sunday, December 12, 1937**

CHRISTIAN FELLOWSHIP

Lesson Text: I John 1:1-7; Rev. 21:1-7
Devotional Reading: Psalm 139:1-12

Golden Text:

"Truly our fellowship is with the Father, and with His Son Jesus Christ (I John 1:3).

The lesson before us is taken from the writings of that great Apostle, John the Revelator. Seven verses are used in his first epistle and seven from the Apocalypse. The theme of Fellowship makes a delightful subject for the teacher to expound to his class. The four divisions of our material are as follows: I. Fellowship Provided (I John 1:1-2); II. Fellowship Analyzed (I John 1:3-4); III. Fellowship Tested (I John 1:5-7); IV. Fellowship Consummated (Rev. 21:1-7).

I. FELLOWSHIP PROVIDED

The opening words, "that which was from the beginning," certainly belong to John for he opened his gospel with almost the same words. "In the beginning was the Word." John did not like to have anyone believe that anything or anybody antedated God. God was first and all things were subsequent and subordinate to Him. "Beginning" here refers to Eternity and is used purely because our finite minds demand language understandable to us. However, in the last analysis God always was and will always be—no beginning and no ending. John explains at the end of verse one who it was that was from the beginning—"The Word of life," Jesus Christ.

There seems to be some unspoken reason for John's careful proof of the bodily, physical incarnation of Jesus Christ. Perhaps there were those who denied Christ's earthly manifestation even in 90 A.D. The writer of this epistle was peculiarly well fitted to answer such denials for he was that beloved disciple who had enjoyed special privileges of association with God's Son. John says that he could not be mistaken for he had heard, seen, looked upon, and even touched or handled the Son of God. One of the great commentators, Lange, observes that the verbs "heard" and "seen" denote involuntary perception, whereas the other two, "looked upon" and "handled" are much more forceful for they signify voluntary, intentional perception for the purpose of making sure of the reality and nature of the Word. The verb "looked upon" reminds one of John 1:14 where John says, "we BEHELD His glory." The other verb, "handled," had its origination in the invitation of the risen Lord. "Behold My hands and My feet, that it is I Myself: HANDLE Me, and see" (Luke 24:39).

In verse two the two occurrences of "life" refer to the Lord Jesus. This Life is said to be eternal or immortal and in His pre-incarnate state dwelt with the Father in heaven. There is a reason for such foundational work as the Apostle is laying here in these two verses. He is trying to establish the premise for his conclusion, namely, that Fellowship is made possible and provided through Christ's incarnation. This is made clearer as one studies the next five verses.

II. FELLOWSHIP ANALYZED

Fellowship is introduced in verses three and four; first as manward—"fellowship with us," and then Godward—"our fellowship is with the Father." The Greek word for fellowship, "koinonia," means "mutual participation." Fellowship or communion, whether manward or Godward, is based on agreement—literally seeing eye to eye. Amos asks rightly, "Can two walk together, except they be agreed?" (Amos 3:3). There is no agreement outside of Christ, so reconciliation must precede fellowship: "Be ye reconciled to God" (II Cor. 5:20).

The Apostle expresses a hope that he might have the fellowship of the believers who read his epistle. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us." His next words "and truly our fellowship is with the Father" carry more meaning than simply that part of the believer's fellowship is Godward. As we see it, the Holy Spirit is trying to show us that since all fellowship is based on Christ's finished work, then manward fellowship is only a visible manifestation of Godward communion. Thus John was teaching the brethren that their fellowship with him was really with the Father and His Son and that his fellowship with them was in truth fellowship with the Father and His Son. This truth rests on the great fact of identification. The believer is one with the Father through Christ's redemption work; he is a son of God.

Some have attempted to read into verse three a priestly mediatorship on John's part. If this were true then the Catholic church would be right in its teaching

that priests are intercessors for the people. "There is one mediator between God and man, the Man Christ Jesus" (I Tim. 2:5).

The expression used by John in verse four is evidently a favorite with him for he uses it eleven times in first John: chapters 1:4; 2:1, 12, 13, 14, 21, 26; 5:13. In each of these passages he gives a reason for the writing of the epistle. Once it is in order that they sin not; again it is because of Divine forgiveness; and in another verse it is because of victory over sin, etc. The verse in our text gives his reason as a desire that they might rejoice over their possessions in Christ: "That your joy may be full."

III. FELLOWSHIP TESTED

This portion of our text deals with the two extremes of all thinking—right and wrong, good and bad, righteousness and sin, godliness and ungodliness, light and darkness.

The first duty of the Apostle seemed to be that of establishing God in His proper holiness. He says, "God is Light, and in Him is no darkness at all" (vs. 5). To those of us who revere and respect God this seems almost to be redundant. But there is a need for such statements as we shall presently see. Moses saw excuse for such an utterance for he said, "A God of truth and without iniquity, just and right is He" (Deut. 32:4). The Psalmist added his testimony: "The Lord is upright: He is my Rock, and there is no unrighteousness in Him" (Ps. 92:15). John doubtless knew of the teaching of Plato who maintained that "God was in the process of being, coming to Himself in the history of creation, the world, or in the spirit of man." The Gnostics likewise taught that all evil, sin, and iniquity had its beginning in God. Of course these heathen philosophical ideas are wrong and John, by his simple statement, "God is Light, and in Him is no darkness at all" takes his stand against them.

In the next verse the aged Apostle presents his test of fellowship: "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth." John does not judge believers in regard to their salvation, for such judgment belongs exclusively to God. But he takes a clean-cut position as regards their daily walk. Jesus Himself said, "By their fruits ye shall know them," and James declared, "Faith without works is dead (imperceptible)." He says that ungodly believers are out of fellowship with God and backslidden, not lost. Again John was scoring a known evil of his day. The same group (Gnostics) argued that because of their superior spiritual knowledge they were at liberty to do anything they chose without fear of pollution. Jude refers to such: "Ungodly men, turning the grace of our God into lasciviousness (Greek "licentiousness")" (Jude 4). There are few descendants of this sect alive today. They maintain that since they are secure in Christ, they are at liberty to sin all they wish. Paul's answer to this unsound reasoning in Romans 6:2 is, "GOD FORBID." He also asks, "What communion hath light with darkness?" (II Cor. 6:14). John's argument in substance is, "If we walk in sin and say that we are in fellowship with God, we are guilty of conscious falsehood and are fooling no one but ourselves."

Having presented the negative side, John now speaks of the positive. "If we walk in the light, as He is in the light, we have fellowship one with another." God is Light. Jesus is Light for He said, "I am the Light of the world." Redeemed souls are also said to be "the light of the world" (Matt. 5:14). The Holy Spirit's admonition is, "Walk as children of light" (Eph. 5:8). What does all this mean? God wants His children to walk in perfect, unbroken fellowship with Him and such a walk will result in fellowship with our fellowmen. Fellowship is seen as an obligation in a Corinthian passage: "God is faithful, by Whom ye were called unto the fellowship of His Son Jesus Christ our Lord" (I Cor. 1:9).

"And the blood of Jesus Christ His Son cleanseth us from all sin" are the next words in this helpful portion of John's epistle. Conversion or redemption is not meant here, although by application the passage could be used in that sense. These verses are talking primarily about one's state or walk, whereas redemption from the guilt or penalty of sin is a Standing truth. Here the meaning is a daily cleansing or restoration from sin as the believer becomes sin-conscious and turns to God in repentance. Sin interrupts fellowship but confession restores it. It is this ceaseless struggle resulting in sin-stains that the blood of Jesus Christ is said to cleanse. The Prodigal Son, listening to his conscience, leaving the squalor of sin, and being restored to his father's fellowship is a snapshot of the individual believing soul turning from darkness to light. When we walk in light we are not walking in darkness, and when we walk in light we are in fellowship with God and our fellow Christians.

IV. FELLOWSHIP CONSUMMATED

Life would not be worth living if it were not for anticipation based on God's promises concerning the future. Paul spoke in this vein: "If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:19). It is the surety of a better place on the other side that spurs us on and makes us willing to spend and be spent for Jesus.

Our fellowship with God is now by faith, but some day it shall be by sight. Then there shall be no more slipping and sliding back into darkness. We will be as perfect as Christ Himself and heaven will be endless enjoyment of the One Who made heaven a possibility.

Revelation 21:1-7 is an advance picture of that wonderful day. The setting is subsequent to the Great White Throne. John looks up into heaven and sees a New Jerusalem coming down prepared as a bride. How precious was this thought to the exiled Apostle, for not more than thirty years before his beloved Jerusalem had been destroyed by the Romans.

A voice announces that "God is with men, and He will dwell with them, and they shall be His people" (vs. 3). This is infinite bliss reserved for resurrected saints. Little wonder that the Psalmist cried, "I shall be satisfied, when I awake with Thy likeness" (Ps. 17:15).

The Voice continues to describe the new heaven. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (vs. 4). What a pleasant condition to contemplate. No more cause for weeping, no casket factories, mortuaries, or cemeteries. Nor shall there be any sin, sickness, pain, disease, or discomfort. In fact, nothing shall be there that would in any wise mar the ecstasy and bliss of that marvelous place. But the most important part about heaven is that God and His Son will be there. It is God Who wipes away the tears. Jesus promised "that where I am there ye may be also."

All I need to know of heaven
Is that Jesus will be there.

The consummation of fellowship is eternal residence with the Father and His Son Jesus Christ.

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

V, an ardent leader among the young Communists, was converted as the result of personal work. She was so miserable over her past life that she felt she must go for a last time to a godless group meeting. After the singing of the "Internationale," V. asked permission to speak. She gave witness concerning Christ and urged her former comrades to join in her decision. She was not interrupted till she had finished her testimony and a hymn, when she was arrested and put in prison on very scanty rations. Then she was sent to Siberia. Managing to write to the friend who had won her, she tells of the food served and of the hard labor, then she says: "I would like to tell everyone of the great joy that fills my heart. 'Who can separate us from the love of God?' Not prison nor suffering! . . . On the way to exile we met many brethren and sisters in the faith. A wonderful experience in those cases was that one's spirit felt with some whom one came in contact with, without exchanging a word. For instance, at one station a woman approached us and gave use some food, saying, 'The Lord liveth.'

"When we arrived at our destination and were taken to the Russian barracks, we greeted the people present with the words 'Peace be with you.' To our great joy, from all corners came the reply, 'We receive you in peace.'

We felt as if at home—united with the great Family. More than half the people were believers. How beautiful in the evening to return after a day of heavy labor and unite in prayer around the feet of our Saviour. We have among us good singers and preachers. Every day the Lord enlightens my understanding more and more from His Word.

"Several brethren managed to come to the river by night, and there they broke the ice and prepared a place where I and seven brethren were baptized. Oh, how happy I am, and how I wish you were with me here so that I could minister to you in love and thus seek to undo some of the evil I have inflicted upon you before my conversion." —Condensed from "The Indian Christian"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. What is God's place in the order of the universe? (John 1:1; Ps. 90:2; Hab. 1:12; Ps. 57:5, 11; 95:3)

2. Is reconciliation a prerequisite of fellowship with the Father? ((II Cor. 5:20; Rom. 5:10; Amos 3:3)

3. What is the basis of fellowship with the Father and with one another? (John 19:30; Isa. 53:6; Acts 16:31; John 3:16; 1:29; I John 1:7)

4. Should there exist perfect fellowship between Christians? Why? (Eph. 4:32; I Cor. 1:10; I John 1:7; Phil. 1:27)

5. Is God a perfect Being? (Deut. 32:4; Ps. 92:15; Hab. 1:13; Ps. 18:30; Matt. 5:48)

6. How can one be identified as enjoying fellowship with God? (Matt. 7:20; Luke 3:8a; Phil. 1:9-11; Jas. 3:17-18; Gal. 5:22-23)

7. Are those lost who fail to fellowship with the Father after having at one time received His Son as Saviour? (John 5:24; I John 1:9; John 10:28-29; Matt. 3:8; I John 2:1)

8. Is it true that if once saved one is at liberty to sin as he chooses? (Rom. 6:2a; II Cor. 6:14; Tit. 3:8; 2:1; Rom. 6:12-13, 15)

9. After having sinned, what act of the believer restores fellowship between himself and God? (I John 1:9; II Pet. 3:9; I John 2:1)

10. What is the consummation of fellowship with the Father? (II Thess. 4:16-18; I Cor. 13:12; Ps. 17:15; Rev. 21:4)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

We enjoy being with those we love, and the more we are with them the more we love them. Every time we are with loved ones we come to know them better. This is the way in which we learn to fully understand the ways of another. It may be true that some things which we see in the life of another are not just what we like, but we learn to understand that person the more we are in touch with him.

So it is with the Lord. We may have taken Jesus as our Saviour, and that is all we know of Him. We are grateful for His love in dying for us on the cross of Calvary, but we need to know more about Him. In the Bible we learn that the Lord Jesus not only saves us from the guilt of sin, but that day by day He is our constant Guide, and our Friend. But we must learn to know Him better. This One Who died on the cross for us is ever watching over our lives from day to day. He wants to be our Friend as well as our Saviour.

What is the first thing you think of when you get up in the morning? Is it about your lessons in school? Are you wondering how you can ever learn all that the teacher is trying to teach you? Why not start the day thinking of Jesus? He has said in His Word, "Be strong and of good courage, be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." He wants to be your constant Friend. He wants to stand by you and help you in the problems of this life. In starting the day with Jesus, you are facing everything which lies in your path for that day with Jesus as your Guide and Friend. The more you let Him help you the more you will learn to trust Him, and you will find that you cannot do without Him. You did see your need of having Him as your Saviour, but you also need to see your need of having Him as your constant Friend day by day.

Read the Bible daily and get better acquainted with this Friend. Do not let a day go by without finding out some precious thing which He tells you in His own Word. May the Lord Jesus be the One to Whom you shall turn for every need in your life.

Yours in His fellowship,
Aunt Anna

Fourth Quarter, Lesson 12 **Sunday, December 19, 1937**

THE BIRTH OF JESUS

(CHRISTMAS LESSON)

Lesson Text: Luke 2:8-20
Devotional Reading: Isaiah 9:1-7

Golden Text:

"For unto you is born this day in the city of David a Saviour, Which is Christ the Lord" (Luke 2:11).

Perhaps one of the outstanding proofs that Christianity is the true religion is the influence that it has gained over all the world. We refer especially to three things. All time dates from the birth of the Christ of Christianity, and a world-wide recognition is accorded the birthday of this Christ and His resurrection from the tomb. Granted that the dates of Christmas and Easter may be inaccurate, the events which they commemorate remain unaffected. Believers and unbelievers alike, celebrate these occasions. The Christmas lesson is taken from Luke's account. I. The Angelic Annunciation (Luke 2:8-12); II. The Heavenly Acclamation (Luke 2:13-14); III. The Shepherd's Adoration (Luke 2:15-20).

I. THE ANGELIC ANNUNCIATION

Not far from Bethlehem, for the Scripture says, "In the same country," were shepherds watching over their flocks by night. Unknown to them, a Babe had just been born in a manger, but they were not to remain uninformed for long. As they tended the flocks, as was the Palestinian custom, protecting them from wild animals and thieves, they were startled by a visit from an angel. This angel was called an angel of the Lord and doubtless was Gabriel, although the Scripture does not say. Our reason for believing him to be Gabriel is that he was the one who spoke to Mary (Luke 1:26). The angel's message was not one to increase the Shepherd's fear—he brought good news: "Behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour, Which is Christ the Lord" (vss. 10-11).

The angels not being included in the Redemption plan seemed nevertheless to have a part in the accomplishment of it. To them was given the privilege of announcing Christ's birth first to Mary (Luke 1:28), then to Joseph (Matt. 1:20), and last of all to the shepherds (Luke 2:9). They also had the privilege of assisting in the Divine protection of Christ's life by warning Joseph of Herod's scheme (Matt. 2:13) and notifying Joseph of the lifting of the danger (Matt. 2:19).

The shepherds were given a sign whereby they might identify the Babe as the Christ: "And this shall be a sign unto you; ye shall find the Babe wrapped in swaddling clothes, lying in a manger" (vs. 12). In verse seven we are to'd that the reason for such an ignominious birthplace was that "there was no room . . . in the inn." Other guests had crowded out the Son of God. Is no

this a picture of today? Men have no room for Jesus, for all their time and interests are otherwise occupied. The sign of identification was not so much the swaddling clothes, for they were common, it was the place of His nativity—a manger.

II. THE HEAVENLY ACCLAMATION

As the angel finished his message a multitude of the heavenly host appeared and began to praise God. This heavenly host was of course angels. "Multitude" signifies a great number, and in one passage we are told that their number is "ten thousand times ten thousand, and thousands of thousands" (Rev. 5:11). The passage in Luke does not say that they sang, but their praising has always been thought of as singing for singing is associated with the angelic hosts. Job testified of them: "When the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7).

The angels are an individual unit in God's creative plan and, like humans and demons, are sentient beings. They have the power of thinking, although their dwelling place is not on the earth and they possess no bodily form. They are considered a higher order than man for Jesus, in taking on human form, was made "a little lower than the angels" (Heb. 2:7).

The angels were not included in the redemptive plan, as we have already stated, for "He took not on Him the nature of angels" (Heb. 2:16). But this does not mean that God was not gracious with them for His grace is not limited to man. God's grace is for sinners, be they man, demon, or angel. Some of their number sinned in the long ago proving their fallibility (Gen. 6:1-6) and they are now being punished in Tartarus (II Pet. 2:4). The reason for our meager information about the angels is because our Bible is a revelation about man and not about angels. However, to them was given a privilege not accorded any other created being—that of preaching the first gospel sermon after the birth of Christ. They sang, "Glory to God in the highest, and on earth peace, good will toward men" (vs. 14). There is only one way for peace and good will to dwell among men and that is when the Peace-giver comes to live in men's hearts. The angels in this same portion refer to Him as "a Saviour, Which is Christ the Lord" (vs. 11). Speaking of this same Saviour Paul said, "Ye who sometimes were far off are made nigh by the blood of Christ. For HE IS OUR PEACE (Eph. 2:13-14). Peter also saw this gift of Peace. In one of his sermons he referred to Christ as the Peace-giver: "Peace by Jesus Christ" (Acts 10:36). And now to us who are lower than the angels is given the same privilege of preaching the Gospel of Jesus Christ. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Rom. 10:15).

III. THE SHEPHERD'S ADORATION

The first thing that impresses us about these shepherds is their spiritual perception in being able to discern divine leading. They saw the hand of the Lord in the heavenly message for they said, "The Lord hath made known to us." It is a real virtue for one to be able to recognize the will of God and these men were blessed with that spiritual perception.

The second outstanding thing about these shepherds was their quick response to the invitation to go and see Jesus. They could have made excuses like the men in the parable (Luke 14:15-20) or, if they were willing to go, they might have been slow and disinterested. On the contrary, they said, "Let us now go," and the record is clear and eloquent, "they came with haste."

They found the Babe, just as had been promised them —in a manger. So happy were they that they immediately began doing missionary work. They published abroad the sight which had greeted their eyes and told the people the words of the angels. These men remind us of the man of Gadara who was saved from Demonism. We are told that "he went his way, and published throughout the whole city how great things Jesus had done unto him" (Luke 8:39). We have a suspicion that Paul, the Apostle, had just finished reading this account of the saved Gadarene when he wrote, "I am not ashamed of the Gospel of Christ" (Rom. 1:16). Such an example of publishing the good news is a challenge to all of us. We are too tight-lipped and selfish about what we possess in Christ. Let us be better missionaries.

Yes, it was a strange message to the people, these words of the shepherds, for the people were accustomed to the legality of Judaism. "All they that heard it wondered at those things which were told them by the shepherds" (vs. 18). But they were not without blame for they had spurned the definite teaching of the Old Testament. The written prophecies available in both Hebrew and Greek, for the Septuagint had been written by this time, told of such a human birth of the Messiah. One of them was: "For unto us a Child is born, unto us a Son is given" (Isa. 9:6). Others are Genesis 3:15, Isaiah 7:14, and Jeremiah 31:22.

Verse nineteen reveals a very significant thing: Mary heard much and said little. "Mary kept all these things, and pondered them in her heart." It was all so new to the mother of Jesus that she could not fully comprehend everything. She heard these words of the angels repeated by the shepherds announcing that her Babe was to be the Saviour of the people. She heard them call Him Christ the Lord. These words reminded her of her own visit from Gabriel who had prophesied the immaculate conception by the Holy Ghost. They probably also took her mind back to her visit with Elizabeth who had prophesied and referred to her as the mother of the Lord. These and many other things must have gone through her mind and perhaps like the disciples after the resurrection, she too could not understand the full import of all that was to come to pass. But Mary did not forget, and years later the unfoldment took place and the scales were lifted from her eyes.

A VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Jesus is coming again. This hope is the focus of the Church. The astronomers studied for years to learn the movements of the stars. A million worlds were finding their way through the heavens without confusion, without conflict. How did they move? They tried time and time again to put a circle into the sky, and see if the stars formed an orbit in a circle. They tried to find the orbit of the stars around the center, but they could not do it. Finally there came a time when another astronomer put another figure into the sky, the figure of an ellipse, and they found that each star had not one center, but two centers, two foci. When he put that into the sky he found the law of the heavens. It is also the law of the heavenlies. We see only one coming of Christ and we are brought into confusion. The two comings are the two foci of the Church that keep it true on its course.

—From "The Victorious Christ"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. In what town did the birth of Christ take place? (Luke 2:4, 7, 15; Matt. 2:1, 4-5)

2. How and by whom were the glad tidings proclaimed? (Luke 2:8-10)

3. Who were the first to receive this glad news? (Mary: Luke 1:38; Joseph: Matt. 1:20; Shepherds: Luke 2:9)

4. Were the angels given special tasks to perform in connection with the birth of Christ? (Luke 1:28; Matt. 1:20; Luke 2:9; Matt. 2:13, 19)

5. What was Christ's first earthly dwelling place? (Luke 2:7, 12)

6. What was the purpose of Christ's first advent? (I John 4:10; 2:1-2; Eph. 2:13-14; Acts 10:35; Matt. 18:11)

7. What does the name "Jesus" signify? (Matt. 1:21; Luke 2:11; Phil. 2:10-11)

8. Had there been prophecies made concerning the birth of Christ? (Isa. 9:6; Gen. 3:15; Isa. 7:14; Jer. 31:22)

9. What was the shepherd's reactions after finding the Babe? (Luke 2:17)

10. What should be the desire of every believer after he has accepted Christ as Lord and Saviour? (II Tim. 4:2; Phil. 2:11)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Can't you just imagine how quickly the news passed around when Jesus the Saviour was born in Bethlehem? The birth of this Babe was good news for the people of the land. Many other babies were born, but this baby was different from all other babies that had been born. What was it that made the difference?

Some people say that Jesus was just an ordinary baby; but that is not what the Bible tells us. When the baby Jesus was born we are told that an angel announced His birth, saying, "Unto you is born this day in the city of David, a Saviour, Which is Christ the Lord." This Babe was the Son of God and the Saviour of the world.

When a little baby comes into this world he is welcomed by his people, and every preparation is made that is necessary for the baby's comfort. This was not so with the Lord Jesus. There was no room for Him in the inn, and so Jesus was born in a manger where they kept the cattle. He had to sleep on the hay where the cattle were feeding. He came in a lowly birth but He was still the Lord of Glory. Just as there was no room for Him in the inn and He had no lovely home or His own little bed, just so there are many people who have no room for Him in their hearts. The inn was filled with others who needed a place to stay. The hearts of men and women today are so filled with other things that there is no room for the Saviour.

Although most of the people had no time for the Saviour, there were some who welcomed His birth. The shepherds went to that humble stable and found the Babe just as they had been told they would. When they left that sacred place, they went back with a wonderful testimony of what they had seen. They rejoiced in their newfound Saviour, the Lord Jesus Christ. The good news brought joy to their hearts. Today, the good news is spread abroad upon this land and others, and will bring joy to the hearts of those who believe it.

Let us not leave Christ out of our Christmas. Let us not celebrate an X-mas but rather a CHRIST-mas. May we rejoice in the Christ child Who came as the Saviour of the world. These glad tidings are ours.

Yours in His love,
Aunt Anna

Fourth Quarter, Lesson 13 **Sunday, December 26, 1937**

CHRISTIAN CONSECRATION

Lesson Text: Philippians 1:12-26
Devotional Reading: Psalm 108:1-6

Golden Text:

"For to me to live is Christ, and to die is gain" (Phil. 1:21).

The lesson text selected by the International Committee does not even use the word consecration, and the passage deals more with Paul's meditations as he languished in chains than it does with consecration. Of course, we cannot fail to see Paul's example of true yieldedness to the will of God. Our outline is in four divisions: I. Paul Sees Blessing in Testing (Phil. 1:12-14); II. Paul Discovers Selfishness in the Ministry (Phil. 1:15-17); III. Paul Rejoices Over the Preaching of Christ (Phil. 1:18-20); IV. Paul Debates about His Death (Phil. 1:21-26).

I. PAUL SEES BLESSING IN TESTING

The epistle to the Philippians was written during Paul's first imprisonment in Rome, as were several of his letters. That so beautiful a testimony as we have in this letter before us could come up out of human suffering in chains is in itself a proof that testings are blessings in disguise. The immediate occasion of the epistle is that the Philippian Church had sent a gift to Paul by Epaphroditus (4:18). This faithful messenger had grown ill while on the journey and was much alarmed because the church at Philippi had heard of his illness (2:26). We are told that he was ill nigh unto death in his endeavor to deliver the gift to Paul (2:27-30). This same messenger was used by Paul to take the epistle back to the brethren and you and I have this letter before us today in all its beauty and frankness.

Paul notes two blessings that had resulted from his imprisonment. His words in verse twelve sound almost like Romans 8:28 pharaphrased. We quote another translation of this verse for clarity: "I would have you know, brethren, that the things which have befallen me have tended rather to the furtherance than the hindrance of the Glad-tidings" (Conybeare and Howson). In verse thirteen, Paul reveals that his own testimony had become widespread throughout the entire Guard. He uses the term Praetorium ("palace" in the Authorised Version) which means the encampment of the royal guards next to the Emperor's palace. The custom of guarding prisoners was to change guards often. One day Paul would be chained to a guard who had just been on duty as bodyguard to King Nero. The next day the guard may have been the private guard of Nero's blood-thirsty wife, Poppaea, who had beheaded Nero's former mate. Day after day Paul's ministry was enlarged. That is why he says, "My bonds in Christ are manifest in all the palace, and in all other places." These poor slaves of Nero were not blind to the difference between the voluptuousness and obscenity of the royal court and the purity and self-abnegation manifest in the house of their Jewish prisoner. Many of them must have taken Jesus as their Saviour, and then as soldiers of Nero and of the cross, taken the story of Jesus to the various Roman barracks all over the known world. Many of these very converts were doubtless martyred less than two years later (64 A.D.) when Nero burned Rome and killed thousands of Christians.

The other blessing discussed in verse 14 is that of increased boldness on the part of Christians to preach Christ because of Paul's bonds. Timid souls were encouraged through Paul's steadfastness in preaching no matter what the testing, and the result was that they lost their fear of opposition. Truly, the Psalmist was right when he said, "The wrath of man shall praise Thee" (Ps. 76:10). And with Joseph we can say of Paul's experience, "Ye thought evil against me; but GOD MEANT IT UNTO GOOD" (Gen. 50:20).

II. PAUL DISCOVERS SELFISHNESS IN THE MINISTRY

The Apostle's heart must have been grieved as he realized that wrong motives were controlling those who preached Christ. He says that "some indeed preach Christ even of envy and strife . . . of contention (Greek "spirit of intrigue"), not sincerely, supposing to add affliction to my bonds" (vss. 15-16). Here are those, doubtless Judaizers, who take advantage of Paul's unfortunate situation and actually let animosity control their motives. They try to do him moral injury by preaching, and as they preach stir up persecution against the great Apostle. We can hear them now as they claimed that Paul must be guilty of some sin or else he would be a free man. The word "intrigue" means to gain one's own desires through cunning craftiness. All of this opposition to Paul in the name of religion was in fact an effort on the part of the enemies of Grace to further their own end.

But there is always sunshine on the other side of the cloud. In these same verses, Paul points out the blessedness of having friends who preach Christ out of "good will" and of "love." This "love" was not just love for the truth, it was also love for Paul who was "set for the defense of the Gospel." Our personal friends in Christ are often a bulwark of strength in times of testing for they let us lean on them and they point us to the Christ Who is the best Friend of all.

III. PAUL REJOICES OVER THE PREACHING OF CHRIST

As paul reflected on the two kinds of preaching he must have remembered that the Lord had said, "My Word . . . shall not return unto Me void, but it shall accomplish that which I please" (Isa. 55:11). Paul's next words are words of exaltation and triumph: "What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice" (vs. 18). His attitude becomes not one of regret but of rejoicing that his bonds have caused men to preach Christ more vigorously than before. Again referring to the principle of Romans 8:28, he says that "this shall turn to my salvation," meaning that good shall come not only to the Kingdom of Christ but to him personally as well. Then in verse 20 he suggests his death which seemed imminent now and refers to it as inconsequential as long as Christ was magnified in his body. Paul's whole thought was that which Epaphroditus had, "not regarding his life" (Phil. 2:30). He was more concerned about the ministry of the Gospel than even his own personal safety.

IV. PAUL DEBATES ABOUT HIS DEATH

At the time of the writing of this letter Paul seems to have despaired of escaping death at the hands of the Roman monster, Nero. This despair is observed in two verses: "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all" (2:17), "If by any means I might attain unto the resurrection of the dead" (3:11). This is quite in contrast to the attitude of hope that he expressed to Philemon just a few weeks prior. "But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you" (Philemon 22). The reason for the sudden change was Nero's marriage to Poppaea and the resultant change in officers. Certain kindly officials immediately responsible for Paul were executed out of jealousy and heartless brutes were installed in their places.

In our portion of the first chapter we find Paul debating about his own desires concerning his death. Of course he realized that his preferences would have no bearing on his fate, but nevertheless, he was trying to arrive at a decision in his own heart. His very words were, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you" (vss. 23-24). The heart of the great Apostle is bared to us in these words. Knowing that infinite bliss, true happiness, and eternal joy awaited him in heaven with his Lord, Paul much preferred to die. And why not? Let us look at the list of personal injustices and physical sufferings that he was forced to endure even before coming to Rome: "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (II Cor. 11:23-27). But Paul had a burden for these who were his charges and on second thought he realized their need of his help and support and that is why he ends this portion with a preference to remain here in this life. For the moment Paul's despair is lifted and he becomes optimistic about a quick release. Says he, "I know that I shall abide and continue with you" (vs. 25). History shows that he was not disappointed, for this was 62 A.D. and Paul was acquitted, released, and able to write several more letters before his martyrdom in 68 A.D. We are glad that he was permitted to tarry these few extra years, for we have as a result the letters to Timothy and Titus.

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

At some convention mettings in 1904, at a sanitorium in North China, a young American surgeon was wheeled in on a spinal carriage, and sat there in most of the meetings. His arm was bound up and he looked a wreck. I was told the story of that man, one of the most brilliant young surgeons who had ever been sent out by his Board in America. He arrived just at the beginning of the terrible Boxer year, and ere he had been in China four months he had receiver such wounds, and in particular such wounds to his operating hand, that he could never again hold an operating knife, and all the preparation, all the sacrifice of past years seemed to have gone by the board. Now listen! I expressed my sympathy to the leading member of his mission at that loss. He said to me: "Mr. Holden, that man has done more by his life of enforced inactivity, that man has done more to show what Christ is by his disability, than he could possibly have done by his surgery; that man has been a greater blessing in our missions than anything we have to record of God's goodness since the mission was founded!"

—J. Stuart Holden, at Keswich Convention

I have no objection to the word Consecration. It is a noble Old Testament word. I object to the perversion of it. My young people used to consecrate themselves once a month. Sometimes I would go in—and they knew I loved them; I was like a father and they were like children, so I took all kinds of liberties with them. I would say, "Have you a consecration meeting tonight?" "Yes, pastor." "Have you got it done now? Are you consecrated?" They did not know whether they were or not. The Scriptures do not know anything about that kind of consecration. You know there are two types of consecration in the Old Testament. One is the consecration of the temple; the other of the priests. And did you ever think that they both meet the Christian's consecration? for the Christian's body is a temple. What was it that made the old building there on Mount Moriah a temple of God? It was this: when it was all done, the priests one day took up the ark of the covenant, and carried it in. They passed through the court, through the holy place, and into the holy of holies. What a wonderful illustration all that is of the believer!

—C. I. Scofield

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Is the trial of the believer's faith precious in the sight of the Lord? (I Pet. 1:7; 4:12-14; Heb. 11:32-40)
2. What should the Christian's attitude be concerning testing? (I Cor. 4:9-13; 9:12; Phil. 1:29; 2:5-8)
3. Did Paul find it necessary to suffer for Christ's sake? (I Cor. 4:9-13; 9:12; Phil. 1:29-30; II Cor. 11:23-27)
4. While Paul was in prison did he refrain from giving forth a testimony for his Saviour? (Acts 16:25-34; Phil. 1:12-14)
5. Is Paul's response to the Lord in times of keenest testings a good example for all believers to emulate? (I Cor. 9:12; Phil. 1:14)
6. What effect did Paul's sufferings have upon his fellow-believers? (Phil. 2:17-18; 1:13-14; I Cor. 1-6)
7. Is suffering rewarded when experienced for Christ's sake? (I Pet. 4:14; 17-18; Phil. 2:12-16; I Cor. 1:3-5)
8. Can victory in testing times be used to win the lost to Christ? (Acts 16:25-34; Phil. 1:12-14)
9. Does God permit testings more than can be born by the believer? (I Cor. 10:13)
10. Where can a believer turn for refuge in times of testing and suffering? (II Cor. 12:9; 9:8; Ps. 27:1; 18:2)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

As we study the life of the apostle Paul, we find that in every walk of life he never missed an opportunity to witness for the Saviour. He loved the Lord Jesus and depended upon Him for strength to carry him through any difficulty. Paul was a consecrated Christian, ready to be used in service for His Lord.

When Paul was at liberty, he preached to many people about the Saviour. In many cases he suffered for his love for Christ. Many times he was thrown in prison because he preached about Jesus.

In one particular incident we find that Paul had greater opportunity to preach while in prison than when he was free. While he was imprisoned in Rome he was never left alone for one moment. There was always a guard at his side. The guards were changed every few hours in order to relieve them of the awful strain of having to watch a prisoner. We can be sure that Paul talked to every one of them about Jesus. The guard was there on duty and had to stay, and was forced to listen to Paul's preaching. Imagine the numbers to whom Paul preached in just that way.

The Word of God strikes home to the heart of every one who hears it. Some may reject Christ as their Saviour but they will never forget the word which was given to them. The Lord promises that His Word shall go forth with power, and not return without having its effect upon the hearts and lives of others. All of these men with whom Paul talked may have left that part of the country, but I am sure after Paul talked with them about the Word of God over and over again that they did not forget it. No doubt some of them took Christ as their Saviour while others may have rejected Him, but in either case it was because Paul himself was given over to the Lord for a life of service for the Master, that God used him to bring blessing to others.

Today, even though we may not have as many opportunities as did Paul, we do have the privilege of telling those with whom we come in contact daily about this wonderful Saviour and Friend. His Word will not return void; it will convict the heart of sin, and constantly remind him of his need. Let us always pray for those who do not know Christ as their Saviour, knowing that the Lord is faithful in reminding souls of their need. We may not have the part of bringing them to Christ, but we can pray that the Lord will win them because of the testimony of Christian people.

Yours in joyous service for Him,
Aunt Anna

THE DAYS OF YOUTH

(Continued from page 321)

"Run sheep run."

Louise had been thinking and finally spoke. Her brown curls framed a sweet face, delicate features, blue eyes, and a smile that made everyone love her. "I wonder," she said, "if anyone has ever played Sunday-school."

"Sunday-school! Whoever heard of the like," Robert said in disgust, for he wanted to play Injun.

"You could take up the collection, Robert," said Louise, wise beyond her years. "And Mary, you can play the piano; this bench will be the piano and you can pretend like you are playing. John, you be the superintendent, 'cause you are the biggest, and we'll all be the pupils. Shall we?"

"Sounds kinda fun; let's try it. The grape arbor will be the church. All of you go out and come in like you are coming to Sunday-school," said John.

"How we going to get any collection?" asked Robert, for he wanted something to take up.

"Here," said Mary, "Uncle John gave me a quarter to buy a parasol I've been wanting, but I'll go see if I can get it changed to pennies, only—only—you'll have to give them all back to me after we get through playing."

"Sure," said John, "hurry up and get them."

One by one the children filed in and took their seats in the grape arbor. After all were in, John stood up and with an imaginary book in his hand announced the first song. "Let's sing 'Annie Laurie.'"

"Oh! John," spoke up Robert," they don't sing that in Sunday-school. Sing something about—"

"They do in my Sunday-school in Nebraska," said little Mary.

"Well, it must be one of those Modernistic ones I've heard father tell about," said Robert.

"Mr. Superintendent," spoke up Louise, "may we sing number ninety-nine—'Jesus Loves Me'?"

"Certainly, Miss Louise. Everyone turn to number ninety-nine. Now, let's all sing," said John, entering into the fun and novelty of this new game.

It seemed that they all knew this children's song and they really sang it quite well while Mary made her little fingers skip over the imaginary keys.

For a moment after the song John hesitated, then, with a twinkle in his eye, said, "This morning, children, we have a visitor, a very distinguished visitor. A missionary from China." This was a surprise to everyone and they all wondered what was coming next.

"Miss Louise Parker has condescended to speak to us, but before she does let us have the collection taken up. Robert, will you use your cap and take the offering? Mary, will you play?" A few snickered as Mary made exaggerated flourishes on the bench-piano.

Louise was surprised, but she realized that since she had suggested the game she would have to do her part and show that she was equal to the occasion. After the collection was taken, she rose and, going to the front, said, "This is a pleasure, children, to speak to you today. I—I—China is a long way off. It is where Chinese people live. There they learn about Jesus. Jesus is God's Son, you know. Today I want to tell you what He did for you. A long time ago He came from heaven and lived here upon this earth. He came because He loved us. He came to die for our sins. For all of us are sinners, are we not?"

"Um-hum," came from several children.

"Jesus was perfect. He never did anything wrong. So since He was perfect, He could do what He did for us. He let men nail Him to a cross. They lifted the cross up and there He hung between the earth and sky. God, Who was in heaven, put all our sins on Jesus as He hung on the cross. Jesus was punished for us, for our sins, He died there and Daddy says—I mean, in China the children know that Jesus gives us eternal life. It is a gift, you know. You can't pay for it, else it wouldn't be a gift; you can't do anything to earn it, else it wouldn't be a gift, either. God gives it to us when we accept it."

Uncle John was listening, and he could recognize the words he had said to John when he had given him the suit. He was no longer reading, though his newspaper was still held up before him. Like a flash he saw how he had been trying to work for salvation and he now knew that little Louise was telling the truth. The childish voice continued.

"If you work for a thing then it is not a gift. God gave His Son. God gives us salvation. All we have to do is to accept it and thank Him for it."

"The very words I used to John," said Uncle John to himself.

"Shall we bow our heads in prayer," said Louise. Imitating her father as best she could, she continued, "Is there anyone here who is happy because they can have this gift of salvation? Do you want this gift? Will you take this One Who is the Gift and just thank Him for it?"

Louise's father had wondered what the children were doing and had left the happy group in front and had walked around to the grape arbor unnoticed. Hearing his daughter's voice, he was curious and approached quietly. Unnoticed, he stood outside the arbor as all heads were bowed.

"Children," said Louise, "while your heads are bowed, if there is one here who will take Jesus as his Saviour, will you put up your hand quietly and then put it right down again?"

Ted recognized these as his own words given many times to audiences in which Louise had been a listener.

Raising his eyes, he noticed Uncle John standing in the library window with bowed head. Tears were streaming down his cheeks and as the childish voice said, "I'll wait just one more minute," he saw Uncle John raise his hand then drop to his knees. Leaving the grape arbor Ted hurried to the library and there found Uncle John.

The newspaper had fallen unheeded to the floor and Uncle John, his pride broken, was weeping bitter tears of regret over the wasted years.

Gently Ted talked with him and his heart sang with joy as Uncle John told him how little Louise had used

the very words in showing the children that salvation was a gift that he had used in showing John that the suit he had bought for him was a gift.

"Oh, Ted! I see it all now. I've tried to work for it. Spurning the Saviour and what He has done, I've tried to make myself equal with God in thinking I could earn salvation. You have a wonderful child, Ted."

"We have a wonderful Saviour, Uncle John."

The Sunday-school outside was breaking up and the two men could hear the children saying, "That was fun, Louise. Let's do it some more tomorrow."

"That didn't turn out to be so much of a game. Make me think. I almost cried," said John.

"Now let's play Injun," said Robert. "Here, Mary, here's your pennies. Come on fellows, let's go play Injun."

"Louise," called Mr. Parker, "come into the library a moment."

She was surprised as she stood in the doorway to see that Uncle John was wiping tears from his eyes. Always a child sensitive to the emotions of others, she hesitated to intrude.

"Come here, Louise," said Uncle John, "I want to tell you something. Today you have done more for me than anyone else has ever been able to do."

Not understanding, she stood quietly looking with amazement from one to the other.

"Today you have shown me Jesus dying for me—for my sins. You have proved to me that salvation is a gift. I have always been trying to work for it. Today, Louise, little missionary from China, I have accepted Jesus as my Saviour."

Louise flung her arms around his neck, mingled her tears of joy with his, then freeing herself she put her arms around her daddy's neck and said," Daddy, that Sunday-school today did something for me, too. I want to go to China as a missionary."

Ted Parker was so astonished he could not answer immediately. Louise was all they had. He had not thought her old enough to even think of such things. But his life was so devoted to the Saviour that as soon as he realized the seriousness of the child's desire, he said, "God bless you, Louise, if that is where the Lord wants you, you shall go."

"Oh, Daddy! I am so glad. I do want to go, and I believe Jesus wants me to. She sat quietly for a moment, then looked up with a bright smile as she said, "Think, Uncle John, because of our play Sunday-school today, you are going to heaven and I am going to China!"

"Praise the Lord," softly chimed in Father, "He doeth all things well."

BEREAN AFRICAN MISSION

(Continued from page 313)

or more held a responsible position as a teacher in our public schools. This position, with its income and influence, she gladly turned aside from, to obey her Lord. She did not view this step as a sacrifice, but rather regarded it as a privilege which God permitted her to enjoy. There was no shrinking from the hardships of the African field, but instead a positive gaiety of spirit as she sparklingly referred to Africa as her "home." The life of our Lord Jesus found beautiful expression in her, giving to Helen Lindquist a loveliness which was distinctly spiritual, and a charm which only touch with God could have imparted. This young volunteer for missionary service in Africa had marvelously caught the thrilling lilt of the joy of the Lord.

She being dead yet speaketh. Her testimony and life left a profound imprint on other young people. As a result of her death we have already learned of several young persons who have volunteered to enter Christian service. These young people have responded to the challenge of her faith and have given their lives to God. In the conflict between sin and righteousness the final victory shall be won by the armies of the Lord. Although Satan may here and there bring down one of the Lord's soldiers, a dozen more will leap forward to fill the break in the ranks. The sword of the Lord shall not fail, and victory shall yet perch upon our banners.

But God called Irving Lindquist to Africa just as definitely as He did Helen Lindquist. Although the terrible gash in Irving's scalp was regarded with alarm by the doctors for days after the accident, his recovery has been remarkable. A few hours before the fatal ending of their journey that day, Helen had said to Irving, "If anything should happen to me, you should go right on to the field." And so, before this issue of "Grace and Truth" reaches our readers, the Rev. Irving Lindquist, with heart aflame to bear the Gospel message, will, God willing, be headed for Belgium and from thence to the Congo, to faithfully serve the One Who shed His blood for the redemption of the black man as well as the white man. I stood beside Irving with my hand in his as with weeping eyes he looked for the last time upon her dear face, and just before he turned away from the casket, he said, with sobbing voice, "I'll carry on, Helen, for Jesus and for you, I'll carry on."

The Editorial Staff of "Grace and Truth" wish to take this occasion to declare their gratitude to God for the sacred memory of Helen's life and testimony, to express their loving sympathy to Irving Lindquist and his loved ones, to Helen's mother, Mrs. Julia Watson and her family, and to pledge our prayerful backing of our Brother Irving as he goes forward to the African harvest in obedience to the call of God to his soul

EDITOR'S MAIL BAG

(Continued from page 315)

Thank you for "Grace and Truth." I would hate to be without this magazine in my home.

This one comes from California:

I enjoy the magazine so much and would not like to do without it.

And this one comes from Indiana:

Enclosed find a money order for $1.50 for our renewal of "Grace and Truth." We have taken this magazine for many years and could not get along without it. The articles are splendid and the Sunday-school lesson discussion is so good. We thank the Lord for such a magazine.

Songs of Miriam, Deborah, Hannah

(Continued from page 305)

the passage mentioned above. "And having in a readiness to revenge all disobedience, when your obedience is fulfilled." Through such strategy we become "more than conquerors through Him that loved us" (Rom. 8:37). "This is the victory that overcometh the world, even our faith" (I John 5:4). Dr. James M. Gray expressed this same thought very appropriately in the gospel hymn, "Victory in My Soul," a stanza and chorus of which follow:

On battlefields of long ago,
When saints had drawn the sword,
Their strength did not o'ercome the foe,
But trusting in the Lord.

There's victory in my soul,
Victory in my soul;
I grasp the promises by faith;
There's victory in my soul!

The song of Hannah, or rather Hannah's prayer, is a song of thanksgiving. The beautiful story leading up to Hannah's song is familiar to all. If unfamiliar with it, or if you have forgotten it, refresh your soul with its message as it is found in I Samuel, chapters one and two.

Hannah asked the Lord for a son and the Lord heard and answered her prayer by giving to her Samuel (the word "Samuel" meaning "because I have asked him of the Lord"). And as soon as the child was weaned, not losing any time or taking any chances of having her boy spoiled, Hannah kept her vow, and took him at once to Eli the priest in the temple of the Lord. Note well the clear-cut confession of her purpose to Eli when she brought the child before him to be dedicated for service:

For this child I prayed; and the Lord hath given me my petition which I asked of Him:

Therefore also have I lent him to the Lord; as long as he liveth, he shall be lent to the Lord (I Sam. 1:27-28).

Let it be repeated and emphasized that unlike many another mother, Hannah lost no time, neither took any chances of spoiling her son and losing him before dedicating him to the Lord. She kept her vow. And she was thankful. This was the theme of her song.

Hannah was so appreciative of the Lord's answer to her prayer that she could not refrain from the beautiful magnificat as the expression of her gratitude (I Sam. 2:1-10). Practically all the attributes of Jehovah God are expressed in Hannah's song of thanksgiving and praise. His grace His holiness, His omnipotence, His omniscience, His omnipresence are all set forth in majestic sweetness.

How slow we are to praise and thank Him for His goodness to us. Surely He is deserving of our constant adoration. "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name" (Heb. 13:15).

Praise God, from Whom all blessings flow,
Praise Him, all creatures here below;
Praise Him above, ye heavenly hosts,
Praise Father, Son, and Holy Ghost!

The songs of Miriam, Deborah, and Hannah set forth three great themes in the Scriptures, namely, redemption, victory, and thanksgiving. Each song ascribes salvation to the Lord besides exalting His many attributes. And singularly enough they all tell of God's ability and victory over His adversaries. Well might we say with Moses,

HE IS THY PRAISE, and HE IS THY GOD, that hath done for thee these great and terrible things, which thine eyes have seen (Deut. 10:21).

PRAISE IN THE PSALMS

(Continued from page 309)

speedily." And in 40:13 the appeal is, "O make haste to help me." And furthermore, Israel fully understands that her special need is deliverance from the Antichrist for in 43:1 she prays, "O deliver me from the deceitful and unjust man." And the awful pressure of that hour of Tribulation is revealed in the plaintive note of 116:4 "O Lord, I beseech Thee, deliver my soul."

Furthermore, Israel shall understand, in that coming day, what it will take to deliver her from the Antichrist and the Tribulation. She will know of a certainty that nothing but the coming back of her Messiah and King will bring deliverance. In 9:3 Israel declares "they (the enemies) shall fall and perish at Thy presence." And Israel is right. It will take the presence of the Lord to overthrow the evil forces which shall congregate in that awful Armageddon onset in that future climax hour. And not only will the Antichrist host be overthrown by the return and personal presence of the Lord, but the very earth itself shall shake as our Lord, the Creator, bursts from the long silent heavens, for 114:7 says, "Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob."

And in the course of her communing with God in the Psalms, Israel tells the Lord what the result will be when that wondrous day of deliverance shall come. The result will be PRAISE. Listen to Psalm 9:2-3.

I will be glad and rejoice in Thee, I will sing praise to Thy name, O Thou Most high, WHEN mine enemies are turned back, they shall fall and perish at Thy presence.

The day of deliverance is the day of the Second Coming, and the day of deliverance shall be a day of Praise.

But, alas, we have scant Praise, these days, even in an hour of deliverance. Men are losing the virtue of gratitude. They become embarrassed when the need of being thankful appears. There is little of thankfulness of men toward men, and less of it of men toward God. The human heart is calloused. There is a feeling, even among some Christians, that "the world owes them a living," and whatever good they can get is "coming to them." As a result of this growing selfishness, the blessings and deliverances of God are taken as a matter of course, and Praise to the Holy One is dying out from the earth.

May we as believers learn from the predicted example of Israel to thank and honor and magnify and praise the God of all grace for His mighty deliverances from the powers of darkness, as we move along this pilgrim pathway from earth to glory.

III. PRAISE IN THE PSALMS IN THE HOUR OF KINGDOM BLESSING

ALL through the Psalm book one can feel the tingle of anticipation of the coming Kingdom. And, as we have seen, even the anticipation of the coming of that glad day awakens Praise in the heart of Israel. That being the case, what shall be the might and the height of the Praise that shall be awakened when the Kingdom is actually functioning upon the earth?

The closing Psalms give us an inkling of the universality and the volume of the Praise which shall go up from the heart and voice of a delivered race when the Kingdom of our Lord and Christ gets under way.

The one hundred forty-eighth Psalm gives us a hint of the praises rising to the Lord in the Kingdom.

Praise ye the Lord. Praise ye the Lord from the heavens: praise Him in the heights.

Praise ye Him, all His angels: praise ye Him, all His hosts. Praise ye Him, sun and moon: praise Him, all ye stars of light.

Praise Him, ye heavens of heavens, and ye waters that be above the heavens.

Let them praise the name of the Lord: for He commanded, and they were created.

He hath also stablished them for ever and ever: He hath made a decree which shall not pass.

Praise the Lord from the earth, ye dragons, and all deeps: Fire, and hail; snow, and vapors; stormy wind fulfilling His word:

Mountains, and all hills; fruitful trees, and all cedars:

Beasts, and all cattle; creeping things, and flying fowl:

Kings of the earth, and all people; princes, and all judges of the earth:

Both young men, and maidens; old men, and children:

Let them praise the name of the Lord: for His name alone is excellent; His glory is above the earth and heaven.

He also exalteth the horn of His people, the praise of all His saints; even of the children of Israel, a people near unto Him.

Praise ye the Lord.

The prayer of Jesus, "Thy Kingdom come," shall have been perfectly answered when this Psalm shall be uttered by the people of God. The Lord is coming back to reign. His Kingdom shall belt the globe, and the knowledge of the Lord shall cover the earth as the waters cover the sea. The curse shall be removed. The blessed Son of David shall mount the Kingdom throne as King of kings and Lord of lords. The combined voices of an exultant and ecstatic universe shall lift their paen of Praise to the vaulted dome of heaven. The powers of darkness shall be hurled back, and the crucified Son of God shall come into His own.

Well might Israel and the nations praise Him. The coming Kingdom shall be the beginning of the unceasing praises of eternity.

Thus we have seen that God would have His people praise Him in the hour of trouble, and He would have them praise Him in the hour of deliverance from testings, and He would have them praise Him when His mighty power is brought into manifestation before all nations. In a word, God would have His people learn to praise Him what'ere betide.

Surely, our eyes shall not be dim to the beauty of the wondrous message of the Psalms on the subject of Praise, and surely our souls will respond with quick delight, permitting His blessed Spirit to work in us the grace of unchanging praise, for we know that "all things work together for good to them that love God, to them who are the called according to His purpose." Then let us praise! Praise ye the Lord.

Preach the Word!

"Be instant in season and out of season"
Preach the Word this Christmas season by giving gifts which teach the Word

Dr. Louis T. Talbot, outstanding among Christian leaders, pastors, and Bible teachers, is pastor of the Church of the Open Door of Los Angeles and was formerly president of the Bible Institute of Los Angeles.

Special Christmas Offer!

"Grace & Truth"

is giving a copy of Dr. Louis T. Talbot's beautiful cloth-bound book, *The Revelation of Jesus Christ*, with every new or renewal subscription received during the months of November and December. Every reader of this magazine will want a copy of this splendid book from the pen of one of the world's foremost Bible teachers. We want to make this wonderful book easily accessible to all our friends by giving one copy free with each new or renewal subscription at the regular subscription price of $1.50 per year. To "*Grace and Truth*" club organizers we will give one copy of *The Revelation of Jesus Christ* with each club of five subscriptions at the regular rate of $1.00 per year for each subscription. The book and magazine may be sent to one address or to separate addresses.

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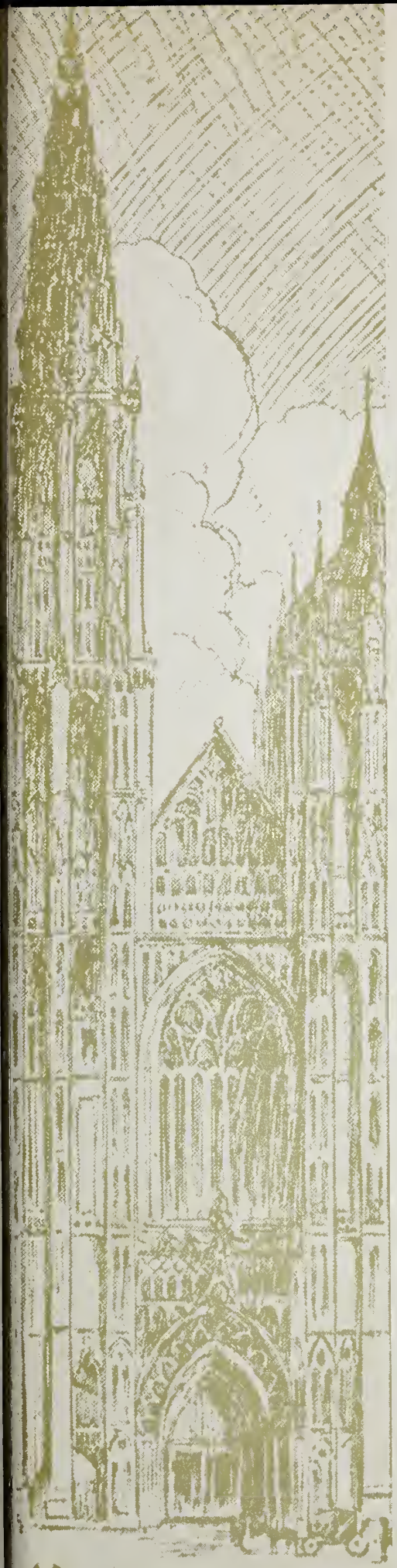
Enter into His gates
with thanksgiving,
and into His courts
with praise: be
thankful unto Him, and
bless His name.

Psalm 100:4



CHRISTMAS NUMBER

GRACE AND TRUTH

CLIFTON L. FOWLER : EDITOR

December . . . 1937

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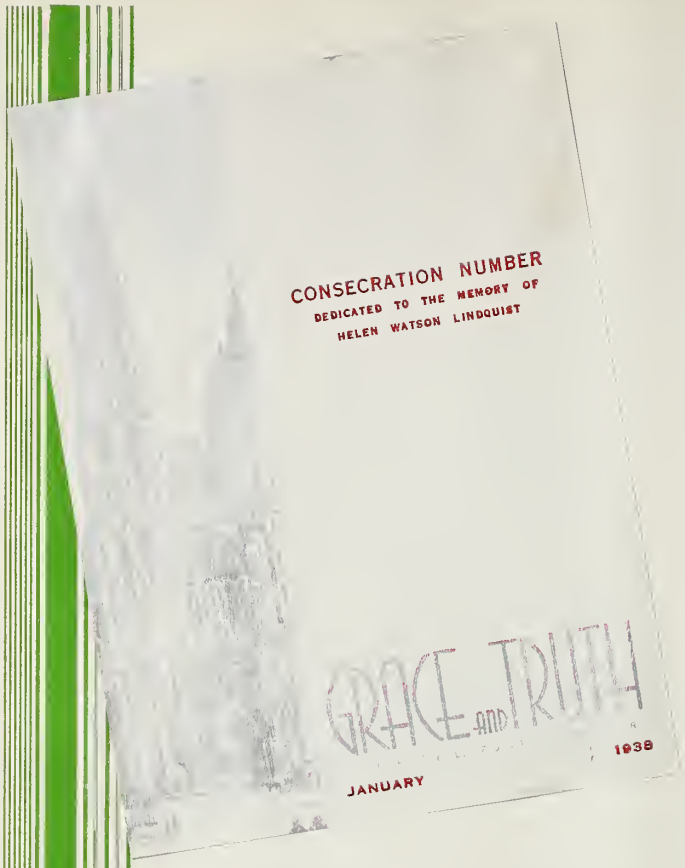

A New Series of Bible Studies for the New Year

"*Grace and Truth*" is happy to announce a new series of Bible studies for the year 1938. This new series, which is on the book of the Revelation, comes from the pen of our beloved Editor, Rev. Clifton L. Fowler. The first one of the series will be published in the January issue and will be entitled, "God's Outline of the Revelation." In the January issue we will publish the entire list for the year. Be sure that your subscription is still in force, for you will want every number of this series.

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DOCTRINAL STATEMENT

of the Denver Bible Institute
and of *"Grace and Truth"*

THE TRINITY
The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan—Job. 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST
The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH
All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

AT THE HELM

CLIFTON L. FOWLER, *Editor-in-chief*

IN THE CHRISTMAS NUMBER

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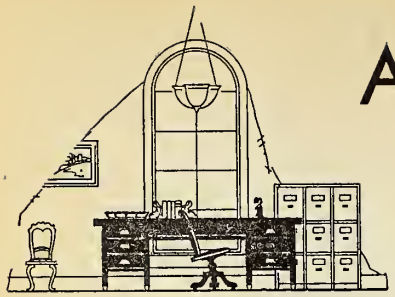


AS THE EDITOR SEES IT

THE DECEMBER ISSUE

MUCH to our regret we are again forced to be tardy in publishing this the last issue of *"Grace and Truth"* in 1937. However, we are not blind to the blessings of God in permitting us to carry on at all. A magazine like *"Grace and Truth,"* given over strictly to Bible study and evangelical material, with no paid advertising, cannot exist without donations of time and money. It is a non-profit organization, with salaries paid to no one. All labor from editorial to press work is given gladly for the cause of Christ. We are, therefore, deeply grateful to God for permitting us to close another year of service in the field of the printed page. The Editor, the Editorial Staff, and the Business Staff extend to you, the *"Grace and Truth"* family, a most hearty wish for a prosperous and happy New Year. May His grace uphold you till He comes.

"DON'TS" FOR PREACHERS

TIMOTHY, as a young preacher, knew what it was to receive admonitions from Paul the Apostle. Preachers everywhere need "fatherly" advice occasionally, for none are infallible. The following list shows a very practical slant on the ministry, and we pass it on.

Don't select only engagements at large meetings. The smaller meetings are probably in greater need of help.

Don't show disappointment at small attendances. There may be perfectly legitimate causes for the absence of many.

Don't get despondent if folk are critical or unappreciative. Unpalatable truth may have affected them.

Don't be discouraged by the paucity of results. Preach the Word faithfully and leave the results to God.

Don't criticize other preachers. If you cannot speak well of them, say nothing at all.

Don't grumble if no hospitality is given and travelling expenses are not paid. The Lord will meet His servant's needs.

Don't speak deprecatingly of the food set before you or of the conditions under which you are lodged.

Don't rise two hours after the usual time for breakfast.

Don't expect to be waited on hand and foot.

Don't be too familiar with the ladies of the household.

Don't forget to express your gratitude when leaving.

Don't forget that life and conduct count far more than the sermon.

(Taken from *The Art of Preaching* by Tatford)

CHRISTIANITY ON A COLLEGE CAMPUS

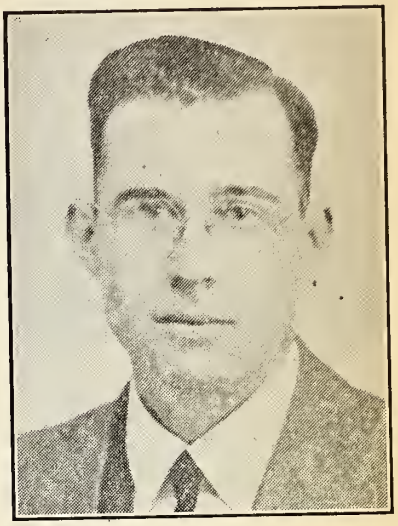
A VERY keen problem faces the young man or woman seeking a higher education in our modern schools and colleges. Our advice to any young person is of course to select a school which teaches and upholds Christian standards. However, many earnest Christians in their endeavor to get an education have found themselves in an atmosphere of infidelity. We would bespeak your prayers for these young people that they might remain true to the Fundamentals of the Faith.

Christian leaders have seen the need of providing spiritual environment as far as possible in order that the devil's influence might be counteracted. One such example has recently come to our attention through a communication from Mr. Lee Carteron, a member of a new organization on the college campus at Madison, Wisconsin. We quote from his letter.

> Rev. Ambrose Bandow, pastor of the Madison Independent Fundamental Church, Madison, Wisconsin, and former student of the Denver Bible Institute, spoke Wednesday, Nov. 24, to the "Christian Fellowship" group at the University of Wisconsin. The group was organized this fall by students who felt the need of true Christian fellowship while attending a liberal university.
>
> Frederick N. Johnson, formerly a student of Wheaton College, and now a senior in engineering at the University of Wisconsin, was elected first president of the group. Faculty advisor is Arthur Swanson, instructor in the College of Agriculture, whose home is in Rockford, Illinois.
>
> A luncheon and program are held every Wednesday noon in the Memorial Union, social center of the university students and faculty. An outside speaker is usually invited to lead discussions on Christian living or to speak on biblical topics.
>
> Although its social program is important, the students in the group have been drawn together by their common interest in vital Christian aims in life also. The prayers of those associated with the Denver Bible Institute are asked, that this group may press forward, glorifying our Lord and Saviour Jesus Christ on a campus where He is not given the preeminence that is His due.

We are very happy that Rev. Ambrose Bandow, '35, an alumnus of D. B. I., could lend his support and encouragement to this new organization! We pray that other Christian students at other liberal schools shall quickly follow suit in helping each other to keep "unspotted from the world."

WAS JESUS a SAVIOUR in the MANGER?



MR. WRIGHT demonstrates his contempt for Modernism in this clear presentation of the Gospel. He shows that Christ's work was not a "finished work" as a Babe in the manger.

BY JOSEPH G. WRIGHT

THIS is a great question in these days when so many are placing the emphasis on Christ's birth and life, and shunning the message concerning His death on the cross. In the mind of God they are closely linked, and the purpose of His coming in the flesh was to die on the cross and shed His blood for the remission of our sins. It is our purpose in this brief message to place the emphasis where God places it, namely, the death of Christ for our sins. In summarizing the Scriptures relating to the birth of our Saviour and His death, we find that by far the greater portion of Scripure deals with the death of Christ. It is not His birth in Bethlehem that saves, nor is it His spotless, blameless life, but it is His death and resurrection that brings salvation.

Moses was born to be the deliverer of Israel out of the land of bondage, but it was not until Moses actually went down into Egypt and performed the work of deliverance that he became the deliverer. So Christ was born a Saviour, but it was not until He finished His work on Calvary's cross that He was actually the Saviour.

The great apostle Paul tells us in I Corinthians 15:3-4 what the Gospel is: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures."

Let us therefore consider this question under several points:

I. Jesus in the manger began His Saviourhood which was planned by God from the foundation of the world, for it was necessary that He be born before He could die. I Peter 1:18-20: "Forasmuch as ye know that ye were not redeemed with corruptible things such as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." Also in Revelation 13:8 the Holy Spirit gives us a reference concerning Christ's sacrifice: ". . . whose names are not written in the book of life of the *lamb slain from the foundation of the world.*"

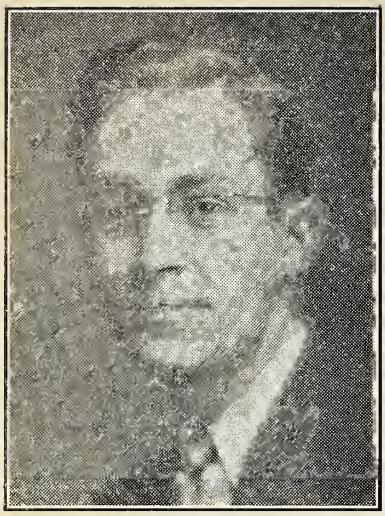
II. Jesus in the manger began His Saviourhood as prophecied in the Old Testament types and shadows.

One of the first prophetic statements ever uttered concerning the birth of the Lord was that made by God the Father in the Garden of Eden after the fall of man, when He said to the serpent, the devil, "I will put enmity between thee and the woman, and between thy seed and her Seed; it shall bruise thy head, and thou shalt bruise His heel" (Gen. 3:15). This prophecy found its fulfilment in part at Bethlehem in the coming of "the Seed of the woman"—the birth of Christ—but the remainder of this prophecy, the bruising of Satan's head, was not fulfilled until Calvary's cross, when Jesus Christ the spotless Lamb of God became the object of Satan's wrath and the bearer of the sins of mankind. Satan bruised His heel, but Jesus Christ truly won the victory over Satan in bruising his head—breaking his power.

The object of the Old Testament types and prophecies relative to Christ's first advent was the sacrifice of Christ on the cross. Witness the offering up of Isaac by his father Abraham, and the ram which was caught in a thicket. This simple story of true heart-obedience to the will of God, as we read it in Genesis 22, is a beautiful type of the work of our Saviour at Calvary. He became in His flesh a true substitute for us and bore our sin in His own body on the tree.

Isaiah bears witness to the birth of Christ when he prophecies, "Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel" (Isa.

(CONTINUED ON PAGE 354)



MARY, the mother of Jesus, was human just like the rest of us and this article by Rev. Hone reveals that human side showing how she wondered and pondered over the great things which happened to her and her Son. It is a thoughtful perusal written in a sparkling style.

BY RALPH E. HONE

The SECRETS of MARY'S HEART

One of the marvels of divine grace is that "God raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory." It is only God in grace Who "hath chosen the foolish things of the world to confound the wise . . . the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised . . . yea, and things which are not, to bring to naught the things that are." Behold, it was grace bestowed by God upon Mary, the mother of our Lord, that called forth her words of praise: "He hath regarded the low estate of His handmaiden."

In the days when there was no king in Israel and every man did that which was right in his own eyes, God sent His angel to announce to a peasant woman of low degree the advent of a leader who should begin to deliver Israel out of the hand of the Philistines. But the most distorted imagination would never have suggested to Manoah's wife the marvelous, gracious plan that was announced by an angel of the Lord centuries later to a Nazarene virgin. There fell upon the virgin Mary's ears some of the most staggering news an individual of this world ever heard. To her was divulged the fulfilment of the greatest prophecies to which Israel had fallen heir. What wonder that the modest New Testament comment rests with: "Mary kept all these things, and pondered them in her heart!"

Before fixing our attention upon the content of the announcements made to Mary, we ought to consider for a moment the unique witnesses who stood before her. This humble Jewish maiden had fellowship with heaven's greatest and earth's poorest. She cradled the Son of the Living God within her arms while she listened to the eager Judean shepherds.

Mary's first awareness to the part she was to play in God's redemptive purposes followed the visit of the angel Gabriel. By his own testimony, Gabriel's position was "in the presence of God" (Luke 1:19). It seems that his particular ministry was that of revealing "that which is noted in the Scripture of truth." Strange, yet to be expected, is the fact that Gabriel was the heavenly messenger sent to Daniel with the exposition of the "seventy weeks" and the announcement concerning *Messiah* the Prince. To Mary he came with the salutation: "Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women" (Luke 1:28).

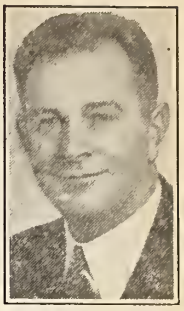
When Mary's inquiry before the angel Gabriel voiced the wonder of her soul, the man of God pointed to the broad field of God's omnipotence on the one hand and to the specific demonstration of His power in the life of Elizabeth, Mary's cousin, on the other hand. Elizabeth was to be the second witness. Therefore, it is not inopportune or inadvertent to read: "And Mary arose in those days, and went into the hill country *with haste*, into a city of Juda; and entered into the house of Zacharias, and saluted Elizabeth" (Luke 1:39-40). Here with her aged and pious relative to whom Gabriel had referred her she would surely find counsel and interpretation of his startling message. But hardly had she entered into the home when Elizabeth became the mouthpiece of the Holy Spirit to pronounce blessing upon the one who believed. Resigned, in gracious humility to the will of God through whatever mystifiable lanes that might lead her, Mary's full heart could only magnify her Lord.

In the intervening time until the days were accomplished that she should be delivered, Mary must have often pondered over the things she had heard like one feasts his eyes upon jewels in a casket. Then arrived the day of the Bethlehem removal when Joseph and Mary went up from Galilee, out of the city

(Continued on page 354)

Luke 2:7: And she brought forth her first-born Son and laid Him in a manger, for there was no room for them in the inn.

STANLEY H. BAILES



A PAGE from the REGISTER of the BETHLEHEM INN

DR. BAILES, in this study, dwells on a striking angle of our Lord's birth. He tries to visualize the "thieves" as it were, who stole the place in the Inn that belonged to Jesus. A very delightful investigation calculated to stimulate one's interest, is the result of his efforts.

THE inn at Bethlehem was not unlike the average small-town hotel of our own day. It was seldom filled except in an emergency. The occasion of our text was an emergency, for Augustus had taxed the world. Multitudes had to return to their home cities to pay these taxes. It is probable then that Joseph and Mary were a part of a company of those who were hurrying to register the fallen fortunes of the house of David.

So far as we know there are no records extant of this inn. Except for the reference in our text it would have remained in oblivion. Yet we can not but wonder who occupied the prominent places of the inn—who crowded out the Son of God, the King of kings.

A prayerful imagination extended to the pages of its register may reveal the characters of those who were there on the night when Mary was sent across the courtyard to the manger.

I. A NOTED GOVERNOR

HE HAD just arrived in the afternoon from a distant province. He was a Bethlehem boy. His young manhood had been devoted to a political life in the great centers of the world. He was welcomed with acclaim and the chief rooms were given to his party.

But angels, from the battlements of heaven, ready to descend upon the Judean hills, looked in wonder, for this political figure was given the suite of the Son of God! Yet in a sense this noted man was not to blame. He was unconscious of the majesty of the One in the manger.

I think today's political program is like this man. It is not wrong in itself. There is a great need for righteous men in political life, but the Lord Jesus Christ is being crowded out. Within recent months we heard both the Republican and Democratic candidates for President repeatedly address thirty million listeners by radio; yet we heard neither offer Christ His place nor even speak His name! He is not recognized, our modern systems are in danger of being regarded with scorn and suspicion.

Would that the Babe of Bethlehem might occupy the prominent place of the political appointee!

II. A NOTED EDUCATOR

HE IS a good man. A member of the Sanhedrin. A prominent professor in the University of Jerusalem. Yet he must register at Bethlehem and there at the inn has received the next highest room.

He represents the wisdom of the world; but the room he occupied should have been given to the Christ of Calvary.

One of the most insidious dangers throughout the history of the world has been the crowding out of Jesus Christ from our educational systems. It is a well known fact that a large proportion of those who enter our universities with Christian beliefs lose them before their graduation. A more prominent place must be given to Christ, whose highest wisdom is the aligning of the soul with God. The Bible is not read in the schools today; and colleges, while emphasizing much that is good, in the majority of cases leave out that which is best.

Thus Paul writes to the Corinthians: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

The highest science and knowledge is met in the Person of the Son of God, of Whom it was said, "His Name shall be called Wonderful."

III. A NOTED SOCIAL LEADER

HE WAS a man of great wealth. He had lived in the great cities of the world and even now was called from Athens to the city of his birth. He, too, occupied a prominent place in the Bethlehem inn on that eventful night, and I see his name recorded on this eternal page.

Yet his only claim to immortality, as we study history, is the record of his name here. His great wealth and his social prominence were not sufficient to give his name to history. But he had the Saviour's room!

Organized society, in this twentieth century, with its elaborate program of wealth distribution, still has one tremedous need—that of recognizing Him. Only he is great whom God magnifies.

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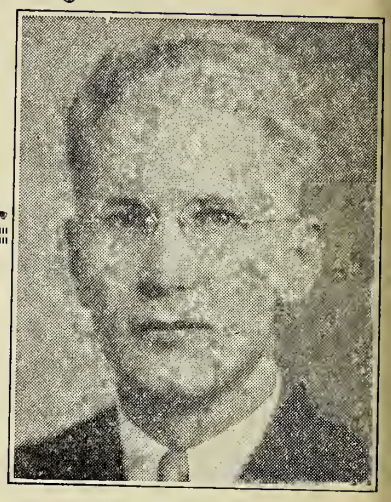
A BROKEN APPOINTMENT



BY ELMER SEGER

A BROKEN appointment is usually an evidence of someone's failure to keep his word; but this study is of an appointment God commanded to be broken. This action was necessary because of an appointment made previously. It was God Who made the first appointment, and it follows that the cancellation of the second appointment was forced by the inevitable certainty of God's purpose being brought to pass. The incident is so revealing of the infinite depths of God's love and mercy, so momentous in its potentialities, so precious in its applications, that only its simplicity can match its majesty.

When Jesus was born in Bethlehem, wise men came from the east to worship Him. They enquired of Herod the king where this "King of the Jews" was. When he had gathered together the chief priests and scribes and had asked them where the Christ should be born, he learned that according to the prophet Micah it was to be in Bethlehem. So he sent the wise men there with instructions to let him know when they had found this "King." It will be of value here to briefly note the evidences for the opinion that the wise men arrived at Bethlehem about two years after the birth of Christ instead of, according to the popular theory, immediately after His birth. Of course the Scripture does not say there were only three wise men, and logic would cause us to believe there were many in the group, a wealthy man's caravan of possibly scores of persons. The shepherds found Christ in a manger where Mary laid Him when He was born (Luke 2:16); but the wise men and their entourage arrived at Bethlehem and found Christ in a *house* (Matt. 2:11). This would naturally fit in with the thought of their return to Bethlehem at least a year or more later, when there would probably not be such crowded conditions as existed at the time of Christ's birth. (A godly Jew visited Jerusalem periodically for religious feasts, and it would be natural for Joseph and Mary to go and visit the place of Christ's birth on such an occasion.) The wise men could not have arrived within forty days after Christ's birth, for at that time Mary offered "the poor woman's sacrifice" instead of the regular sacrifice (Lev. 12), which would have been entirely unnecessary if the family already had had the rich gifts of the wise men. Neither could the arrival of the wise men have been immediately after this sacrifice and the presentation of Christ in the temple at Jerusalem, for then the family went to Nazareth, not back to Bethlehem (Luke 2:39). Furthermore, following the departure of the wise men, Joseph made a hurried departure, a flight in the night, to Egypt (Matt. 2:13-14); but following the shepherd's visit there was the unhurried trip to Jerusalem (after 40 days) and thence back to Nazareth. And finally, Herod himself decided on two years as the possible length of time since Christ's birth "according to the time which he had diligently enquired of the wise men" (Matt. 2:16). So it was very likely almost two years after the birth of Christ that the wise men "saw the young child with Mary His mother, and fell down and worshipped Him: and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh" (Matt. 2:11). There is every reason to believe that these wise men, in all good faith, intended to go back by way of Jerusalem and tell Herod where the child was. They did not know of Herod's treacherous plans. They did not know that instead of worshipping Christ, Herod, in bitterness and jealousy, would slay Him. But God knew. And though Herod had been allowed to go on thus far unchallenged in his murderous reign of terror, this proposed plan God would not permit him to execute. So God warned the wise men "in a dream that they should not return to Herod" (Matt. 2:12). They may have wondered why the king should not be informed of the whereabouts of the King, but their obedience was immediate and complete. On orders from the court of heaven, they unhesitatingly broke

IT IS indeed comforting to the believer's heart to see God's protecting hand in operation. God's protecting "hedge" around His Son's human birth was very much in evidence and Mr. Seger builds upon this fact some very choice thoughts.

their appointment with Herod and departed into their own country another way.

The reason for the breaking of this appointment is seen in the fact that it would have interferred with another appointment, i.e., Christ, with the sins of the world upon Him, meeting God at Calvary. The agreement for this meeting was made between God the Father and God the Son long, long before Herod had even been given life from that very One Whose life he sought. The agreement was so complete, and since the parties to the agreement were they themselves the Godhead, it was so sure of being accomplished, that it is stated thus: "The Lamb that hath been slain from the foundation of the world" (Rev. 13:8 Moulton's Trans.). Calvary was potentially past before the world began. Peter says,

> Ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you (I Pet. 1:18-20).

This was the most important meeting in all human history, past, present, and future. Nothing can compare with it. Calvary has no peer in time or eternity.

There were other instances in the life of our Lord here on earth when attempts were made to prevent Him from meeting His appointment at Calvary. When Joseph, with Mary and Jesus, came out of Egypt into the land of Israel after Herod's death, there was still danger because of Archelaus, the son of Herod, so God warned Joseph in a dream to turn aside into Galilee (Matt. 2:22). Later, when Jesus had grown to maturity, Satan personally accosted Him in the wilderness and sought to get the Lord of All to worship his satanic majesty. But Christ could not be tempted, because the one holy purpose of His life was to meet the Father at the cross (Matt. 4). In His own city of Nazareth, the people thrust Him out and led Him to the brow of a hill to cast Him down headlong. But His appointment had not yet been met, so "He, passing through the midst of them, went His way" (Luke 4:30). Over and over again in the fourth Gospel there are statements indicating the murderous intent of the Pharisees or the throng that gathered about Jesus. "Therefore did the Jews persecute Jesus, and sought to slay Him . . . Therefore the Jews sought the more to kill Him . . . After these things Jesus walked in Galilee: for He would not walk in Jewry, because the Jews sought to kill Him . . . Why go ye about to kill Me? . . . Then said some of them of Jerusalem, Is not this He, Whom they seek to kill? . . . Then they sought to take Him; but no man laid hands on Him, because His hour was not yet come . . . And some of them would have taken Him; but no man laid hands on Him . . . I know that ye are Abraham's seed; but ye seek to kill Me, because My word hath no place in you . . . But now ye seek to kill Me, a man that hath told you the truth, which I have heard of God . . . Then took they up stones to cast at Him: but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by" (John 5:16, 18; 7:1, 19, 25, 30, 44; 8:37, 40, 59). Thus did man connive with Satan to take Christ's life e'er He had the opportunity to present Himself as the Sin-bearer on the tree.

There are also pre-incarnation instances when the effort was made to prevent Christ from suffering for our sins and being made a curse for us. That effort was to destroy the perfect line through which the Seed should come. It began with Satan's pollution of man in the garden of Eden; it continued with the terrible giant monstrosities of part-angel and part-man of the flood-time; also in the threatened extinction of the whole nation of Israel through their contact with the abominable idolatries of the heathen nations around them; and it reveals to us the depths to which Satan goes in his zeal and desire to frustrate God's eternal purposes.

But the vital thing is that *the appointment was kept*. Jesus Christ, the only begotten Son of God, willingly went to a place of a skull outside Jerusalem, allowed Himself to be crucified between two thieves, took upon Himself the sins of the whole world that the wrath of God might be vented on Him and thus the whole world be redeemed. And that means the possibility of salvation to every man in the world. Oh, what joy it brings to the heart of a born-again one to know that Jesus was willing to be his Saviour. Yet Calvary, by the very fact that it is the only basis for salvation, in saving some, condemns all others who refuse to recognize its place. To blandly ignore Calvary in looking for salvation is as much folly as to blindly charge an oncoming express train, for refusing to recognize the merits of either means death.

This brings us to a greater vision of the meaning of the broken appointment. To a great extent God has allowed man to go his own way, but sometimes it becomes necessary for Him to check man in his unthinkably wicked intentions. Such was the case with Herod. We have seen that Satan worked from the beginning to prevent Christ from going to the cross. Herod's instruction to the wise men was but one more in this long chain of events. From the human standpoint, if the wise men had gone back to Herod, that vicious king would have been in a position to have ended the life of the Babe. But God's purposes are immutable. From the divine standpoint, it was an impossibility that anyone could be in a position to end the life of the child Jesus, because God's purpose for Him was centered in Calvary, for the remission of our sins. The greater vision of the broken appointment, then, is that in spite of all the hindering of Satan, sal-

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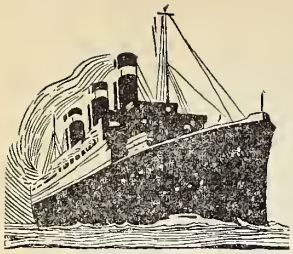


The Berean African Missionary Society

The Foreign Missions Department of the Denver Bible Institute

Rose Encinas, Secretary

Owing to the departure of the Rev. Irving M. Lindquist for Belgium and from thence to the Congo, the Editor-in-chief has appointed the newly elected Home Secretary to have charge of the Berean African Missionary Society page. We know that the readers will follow the B. A. M. news with continued interest and we bespeak for the new Home Secretary the earnest prayers of all the friends of the work as she enters into the many responsibilities of her new position. —The Editor

REV. IRVING M. LINDQUIST SAILS FOR BELGIUM

Only four weeks after the tragic home-going of Mrs. Irving M. Lindquist, our beloved sister and fellow-worker in Christ Jesus, her husband, whose injuries gave us cause for deep concern for several days, started out again on the journey to New York. We realize that the wonderful recovery which he made was only due to the many prayers of the saints. Our hearts were heavy as we bade him God speed, but at the same time they were filled with praise at the demonstration of God's enabling grace bestowed upon a life that is utterly yielded to him.

Because of the imminency of his departure, Mr. Lindquist took only a few engagements enroute to New York. The comfort of the saints was very real and precious to Mr. Lindquist first of all in Holdrege, and Aurora, Nebraska, where he visited with relatives and friends. In Kansas City he was given a very warm reception at the Kansas City Bible College through the instrumentality of Mrs. D. E. Wisner of the Kansas City Gospel Service Association. In East St. Louis Mr. Lindquist had the privilege of fellowshipping for two days with Rev. and Mrs. Joseph G. Wright, graduates of the Denver Bible Institute, in Springfield, Illinois he spoke at the Third Presbyterian Church and enjoyed fellowship with the Rev. H. M. Hildebrandt and his flock, and in Chicago he had the pleasure of meeting the relatives of Miss Amanda Johnson, one of our missionaries now in Belgium. In all these places, Mr. Lindquist said he found the warmest Christian friendliness and hospitality which were a real blessing and encouragement to his heart. At this writing Mr. Lindquist still has engagements to fulfil in Lynn, Massachusetts, Camden, New Jersey, and New York. We know that the Lord's blessing will continue to rest upon him and that He will raise up many friends for our brother and for the work of the B. A. M. as He has already done.

In the good providence of God, Rev. C. Van Steenberghe of the Belgian Gospel Mission is sailing on December 20 on the same steamer with Mr. Lindquist. This is just another vindication of His faithfulness to His own.

Mr. Lindquist asked that a special word of thanks be conveyed to the many friends of B. A. M. for their expressions of sympathy during his recent bereavement, and asked for their continued prayers as he consummates negotiations with regard to our territory, and acquires some knowledge of the French language and the customs in Belgium. "Effectual fervent prayer . . . availeth much."

HOMEGOING OF MR. J. G. JANSEN

Word was received at headquarters of the home-going on November 29 of Mr. J. G. Jansen, father of one of our accepted candidates, Mr. Albert Jansen. Mr. Jansen's death came after a prolonged illness which caused him much physical suffering. Our sincere Christian sympathy goes out to our Brother Jansen and to his loved ones in their bereavement. Their loss is heaven's gain. We feel that we, too, have suffered a real loss because Mr. Jansen was deeply interested in the work of the B. A. M. His faithful support and his willingness to give his son for the bearing of the message of Jesus and His love was a real blessing to every one at D. B. I. May the Lord use his memory to instil greater faithfulness in other lives toward the Saviour and His work.

THE JANSEN-PARCEL DEPUTATION TOUR

Because we believe God has called us to go out where the Gospel has never been preached, Albert Jansen and I left Denver on September 14 for Montana, our main purpose being to contact groups of Christians on behalf of ourselves as candidates of the Berean African Missionary Society, asking first of all for their prayers, and then for such financial support as God might lay upon their hearts to give to us and to the Society in order that we might bear the message to some more of the many untouched tribes of the Belgian Congo.

As we traversed the state of Wyoming, we made a few personal calls, but held no public meetings until we reached Bozeman, Montana. At the Bozeman Gospel Tabernacle a large and intensely interested group came out to hear our testimonies of what great things God had done for us, and of the plans for the work to which He has called us. Assistance was given us at Bozeman in procuring more openings in this beautiful mountain valley before we departed for the northern part of the state to hold meetings at Polsen and Kalispell, the latter being within a short drive of the Canadian border. From here we crossed the Continental Divide again through Glacier National Park down to Fairfield, Montana. The purpose of this call was to visit the writer's brother, Richard L. Parcel, and family. From here we journeyed on to more openings which had been graciously extended to us, one near Belgrade and one at Wilsall. At the latter place, Rev. Ivan Pulis is helping to hold high the banner of the cross.

From here we started for the eastern part of the state, rejoicing greatly in what the Lord had done for us during the three weeks spent in that vicinity. Enroute to Circle, we stopped to make the personal acquaintance of Rev. Walter J. Feely, the "Radio Pastor" of Billings. Our hearts were thrilled with the atmosphere of Christ in the home of this zealous servant of God. And we gladly accepted his invitation for us to give our personal testimonies of salvation through faith in Christ over the air on his quarter-hour daily broadcast. Our next stop was at the home of the writer's parents near Circle, Montana. In this plains city we were given the privilege of a public testimony in the church pastored by Rev. Joseph Arnett. Another meeting took us north of Wolf Point, to Lustre, and from thence to Vida, and Sidney.

The below freezing temperature made us long for the mild south and we were glad to head in that direction, enjoying as we went, the fellowship of Christian groups at Wibaux, Carlyle, and Baker. We departed from the Treasure State on October twenty-second, five weeks and one day from the time we had entered, and indeed we could say, "The Lord hath been good to us."

From Baker we journeyed through the Black Hills of South Dakota to Chadron, Nebraska. Besides the opening in the city, we were at three country points before we went on to Oshkosh, Nebraska, where we were entertained in the home of Mr. and Mrs. C. C. Masters, also relatives of the writer. The last meeting of our trip was at Venango, Nebraska, with Rev. R. J. Molzahn. On that particular day our hearts were heavy with mourning over the home-going of Mrs. Irving Lindquist, one of our beloved candidates for the Congo. It brought to us in a very real way that life, at its best, is very uncertain, and that it behooves us to take advantage of the time God has

(Continued on page 356)

In the Harvest Field

Conducted by Ralph E. Obitts

Vivian Mills, '37, of Elkhart, Indiana, returned home recently from D. B. I. where she had been helping in the business office. After undergoing a tonsilectomy she is entering wholeheartedly into the work in her home church. She is assisting Mrs. Morningstar in her work with the children of the Sunday-school.

The Edgemont Baptist Church of East St. Louis held its dedication services October 8. Rev. Joseph Wright, '28, is doing splendid work as pastor of this church. He and his wife, Florence Jentsch Wright, '28, have taken on the burden of the work there in St. Louis and wholeheartedly are laboring for the Saviour. Soon after the church was dedicated they held a Young People's Conference for the St. Louis District. Rev Ezra Gerig, of Portland, Oregon, and Rev. H. A. Somerville, of Texas, were the speakers. A large crowd of young people attended. They write: "We covet your prayers for us in these evil days. The need is so great all over the world and we want to be useful to Him."

How thankful we are that the Lord sent Miss Lillian Daniel, '28, home from China, for she would have been in the section under the heaviest bombing. For the past few weeks she has been at her home in St. Louis with her mother and father.

But there is still one of our graduates over in war-torn China. Mrs. Mary Fickett Howes, '23, and her husband were stationed in Shanghai, but on August 5 Mrs. Howes and the two children left for Kuling. The Japanese have promised American Ambassadors not to molest Kuling unless the Chinese fortify it. Mrs. Howes writes of her trip from Nanchang to Kiukiang: "Busses did not appear to be running and rikshaws were asking two dollars or so for the trip. After we had walked quite a way, Dr. Tao got a coolie to carry our things for a reasonable price. As we went we saw where two bombs had hit during the air raid that morning and were thankful that our train had not arrived on schedule at 7:12 A.M."

Again she writes, after she reached Kuling: "I know you are praying for us during these days of danger. I shall say the safest place in the world is in the center of God's will and we feel that God definitely led us here. . . . Still no letters from Shanghai nor any home mail. . . . Another good thing that is coming out of this enforced stay up here is a Bible class for women. Mrs. Kite is responsible for this. When we were all delayed up here, she asked if I would be willing to teach a class, and of course I was delighted. I'd rather teach the Word than eat . . . We trust you are not worrying about us, and we often pray the Lord to keep your hearts in peace concerning us. We do value your prayers, but let them be prayers of trust and committal, not prayers of anxiety and doubt. The Lord brought us to this land and to this mountain. He will watch over us and do His best for us." What a blessing it is to know that in the midst of danger and turmoil of war their hearts are fixed on the Saviour, trusting Him and serving Him while they wait to return to their station.

On November 27, Mrs. Hannah Roach, '30, sailed from New York for South America. She is going back after her first furlough of one year. In answer to prayer, Miss Elizabeth Wheeler, a nurse, went with her to labor for those in that land where Catholicism has so strong a hold.

Rev. Ivan Olsen, '36, was married to Miss Alice Gustafson of Bessimer, Michigan, on November 11 in Indiana, Rev. Clifton L. Fowler officiating. Mrs. Olsen was a student at the Moody Bible Institute Evening School. They spent a week at Institute Park after the wedding.

Rev. and Mrs. Carl Lundholm, pastor of the Baptist church of Longmont, Colorado, spent a day at Institute Park with a group of the D. B. I. staff members.

Rev. and Mrs. Floyd Pierson of the Africa Inland Mission were our guests at dinner Sunday, November 14 at the Campus. Mr. Pierson spoke at the B. F. C. evening service, showing beautiful colored slides of his work in Africa. He spoke an encouraging word about our B. A. M. work.

Rev. Jesse Roy Jones assisted Rev. Carl Harwood for one week in evangelistic meetings which he held in Burns, Oregon.

D. B. I. NEWS FLASHES

The first quarter of the school year is past. It has been full of blessings, testings, problems. Victories won for the Saviour have been outstanding. There has also been a steady growth in the lives of all, for which we are grateful.

The Lord has made possible many new openings for evangelistic work and a report of the work for the month of October will reveal to you the splendid work done by Rev. Henry Dahl who is in charge of this work.

Persons talked with		768
Persons receiving Jesus		113
Persons returning to Jesus		19
Persons yielding to Jesus		8
Tracts distributed		1192
Scriptures distributed (2 Bibles)		340
Letters written		83
Sunday-school classes taught		128
Meetings conducted		102
Church	18	
Mission	39	
Prayer	4	
Open Air	16	
Shop	9	
Hospital	8	
Young People's	7	
Meetings participated in		615
Meetings attended		402
Musical numbers rendered		114
Hospital visitation		11
General visitation		64

We are happy to welcome back into our Student Body Olive Ellis, from Frankfort, Kansas, and Faye and Fern Arbuthnot, from Niwot, Colorado.

Arien Mills was called to the home of his sister in Tennessee because of the serious illness of his little niece. She passed away soon after Arien arrived there.

THE DAYS OF YOUTH

HE HAD NO CANDLE

Conducted by Hazel N. Johnson

LITTLE Luther stood all alone at the window of his room looking up at the stars. Marie, the maid, had just left after tucking him snuggly into bed. But it was Christmas night and how could a little boy sleep on Christmas night when his mother and daddy seemed to have forgotten him. He could hear their angry voices below. "They must be quarreling again," he thought. How he wished they would not quarrel and fight. Little boys liked to be happy and they liked to have bright happy mothers who would come and tell them good night, especially on Christmas night. But tonight he seemed to be forgotten. There was not a single thing in the room that made him think of Christmas, no tree, no gifts, not anything.

He stood perfectly still. The soft light from the stars shone in the window and displayed the wistfulness of his little face. His big brown eyes revealed loneliness. He looked so small as he stood there clad only in his little white sleepers. Dimly he heard singing. It was coming nearer. If he listened closely he could hear the words, "Silent night! Holy Night! All is calm, all is bright. Round yon virgin mother and child!" He saw a group of people stop before a home and—and there was a candle in the window. They sang another song about One Who was born in a manger. "They must be singing about Jesus, Who was born on Christmas long, long ago, as Marie said." Again they stopped at a house and it had a candle in the window. Little Luther wanted a candle so folks would come and sing to him about Jesus. "Mother never tells me 'bout Jesus. Wonder why?" he said. "Wonder if all the houses that have candles have little boys that love Jesus. Wonder if mother would get me a candle if I go ask her. I wouldn't feel so alone if I had a candle."

Quietly he opened the door and toddled down the hall. Holding on to the banister with one hand, child fashion, he hurried down the stairs and made his way to the library door. He opened it and stood there hesitatingly. They were talking in loud and angry voices. Did he dare go in? He must have a candle for his window. Bravely he stepped into the room, went up to his mother just as she was raising her hand to crash a beautiful vase to pieces on the table, saying, "John, I do have a right to keep my career and I'm going to. Do as you like about it."

The vase broke into a hundred pieces and little Luther ran back into the hall, frightened at the noise and the terrible look on Daddy's and Mother's faces.

He opened the big front door cautiously, but no one stopped him for the butler had gone to his own home for Christmas. The impact of the cold air made him stop for a moment but he said again, "I want a candle," and hurried down the icy steps and out of the yard. The streets were quite dark and he wasn't used to being out alone at night. The snow crunched under his little feet which were already cold. He thought all he would have to do would be to knock at a door where he saw a candle in the window and they would gladly give him one. "Perhaps," he thought, "Mother and Daddy didn't know anything about candles on Christmas night." So going up to a large house he pounded on the door. No one came. Again he pounded. He could not reach the bell, and it hurt his little hands for they were cold. The door opened a little way and a stern voice asked, "What do you want?"

"Please, sir, may I have a candle?"

"Candle? No; go away, go home," the voice said as the door closed.

For a moment Luther stood puzzled then said to himself, "He must not have understood me for they have one in the window." Again on the sidewalk he saw another candle in a window and going up to the house he again pounded on the door. This time it was opened immediately by the butler who stared at little Luther.

"Please, sir, will you give me a candle like the one you have in your window?"

"No, I can't, sonny. You'd better run home to bed. It's too cold for you to be out in this kind of weather," he said and closed the door.

Tears came to his eyes as he stood facing the closed door. Going once more out on the street he heard singing again and hurried down a side street toward the sound of the music. He crossed a bridge and here the houses were smaller and "Oh!" he said, clapping his little cold hands, "almost everyone has candles. They must all know about Jesus." How pretty they looked. Inside he could see Christmas trees with tiny lights and under one was a red wagon and a drum. He knew a little boy must live here so he knocked on the door. His tiny hands were so cold by this time that he could not bear to hit them hard against the wooden door and he couldn't make enough noise to be heard, so he went to the window. No one was in sight. It looked so warm inside. His fingers and toes hurt so from the cold. He thought if he stayed in the light of the window a few minutes that would perhaps warm him. He had not realized how cold his ears were but he put his hand up to them because they hurt and burned. His head was beginning to ache too and he shook from head to foot. He must go on, he was so lonely. He must have a candle. Slowly he made his way to the next house. They were not very far apart here and he was glad for he could not walk much farther. How he wished he had brought his little fur coat. He believed someone was coming out of the next house; yes sir, the door was opening and he heard someone call, "Merry Christmas and good night." It was a lady and she stopped suddenly as she saw the little boy, clad only in white sleepers, his face and hands fiery red with the cold.

"Why, child, what are you doing here? You are nearly frozen. Where do you live? Are you lost?" She stooped down and enclosed him in her own fur coat.

"Please will you give me a candle?" he asked feebly.

"A candle! A candle! Sure I will; come back into the house with me. My friend has lots of candles for her little boy." Lifting him she entered the house and called, "Martha, here is a poor little boy almost frozen who is begging for a candle, will you give him one?"

"Surely," called Martha from the kitchen. "Be there in a moment." She came in, candle in hand, and for a moment stood puzzled as she looked at the child. He somehow looked familiar but she was sure she did not know him. Holding out the candle she said, "Here, little boy, is a big white candle for you; but why are you crying?"

"Oh! it hurts, my feet, my hands, my ears, they hurt."

Look Martha, they are frozen—Oh! he has fainted. What shall we do?"

"I wonder who he is and where he lives. He looks so familiar but I do not know him," she said, taking one

of the little frozen hands in her own. "Perhaps we had better call the police."

"Yes, let's do, and we must act quickly."

The police took him at once to the Children's Hospital. Martha had insisted that she should go with him as she had a little boy of her own just the same size and she would not want him to go to the hospital alone. She took the candle along and asked the nurse to have it put in the window where he could see it when he regained consciousness.

Treatment was immediately given for his frozen feet, hands, and ears, but he remained unconscious for some time. Seated near, Martha could hear him say in his delirium, "A candle, a lighted candle in the window . . . Music, singing . . . 'Silent Night' . . . What were those words . . . 'Holy night, All is calm, . . . all is bright,' But it is dark . . . dark. I have no candle. Daddy and mother doesn't love Jesus. It is cold . . . the snow is so squeeky under my feet. So lonely. They shut the door in my face . . . a candle please. Marie tells me about the Christ child." For a moment he was quiet then again he said, "Mother and daddy mad . . . they don't love me . . . they don't care . . . She broke that pretty vase . . . She forgot about me. . . . I didn't have even a candle . . . The pretty music. 'Silent night.' " He stirred and opened his eyes. Just then outside his door softly some young people were singing, "Silent night! Holy night! All is calm, all is bright; Round yon virgin, mother and Child! Holy Infant, so tender and mild, Sleep, . . ." He sat up in bed with a little cry and a smile on his face. "Singing for me?"

"Yes, darling, for you," said Martha going up to the bed.

Then seeing the burning candle he cried, "A candle, where did I get it? Oh! I remember. But where am I?"

"You are in the hospital; you got so cold looking for the candle that you have frozen your feet and hands and ears. Lie down now and rest. Tell me, little boy, what is your name?" asked Martha gently.

"Luther . . ." Once again the brown eyes looked blank and again delirium overcame him and he talked of the cold. "My feet, how they hurt. I must get to this next house. They have a candle. Please may I have a candle . . . The door, the big heavy door closed with a bang . . . cold snow . . . cold wind . . . my ears so cold . . . ache all over . . . all alone." He was quiet.

Meantime police had broadcast over the radio for the parents of a little curly haired boy in sleepers out in the cold searching for a candle.

Luther's mother and father had stopped quarrelling but were still angry. Mother was in her room and daddy was reading the paper, thinking himself the most misunderstood husband in the world. Turning on the radio he listened to a Christmas carol. He rather liked it. "Silent night! Holy night! All is calm, all is bright; Round yon virgin mother and Child! Holy Infant, so tender and mild, Sleep in heavenly peace, Sleep in heavenly peace." It had been a long time since he had heard Christmas carols. He used to love them. That was before he had inherited a vast amount of money. He remembered when he was just married how he and Annie used to go to church, but lately they always had too many other things to do. He recalled how on one Christmas night Annie had sung this very Christmas carol in a church. She had a lovely voice when she was younger. That was when Ted was still home and before he married that girl whose mother sewed for a living. Too bad that Ted had fallen for that girl. She was pretty, but poor, and Annie had driven them out of the home. Poor Ted! He had contracted pneumonia and died. After his death his wife dropped out of their lives. The choir over the radio was again singing, "It came upon the midnight clear, that glorious song of old, From angels bending near the earth to touch their harps of gold." "We are interrupting this progam and other programs over different stations to tell of the little boy with brown curly hair who, in little white sleepers, wandered away from home in search of a candle, so that the carollers would come and sing at his window. The little boy was found at First and Macey Streets near the richer section of town. He has both feet, hands, and ears frozen and is in the Children's Hospital in a state of delirium. He must be about four years old. News has just reached us that he recovered consciousness enough to tell the lady who found him that his name is Luther. Mothers and fathers who have a boy by that name look and see if your boy is gone."

With a jump Bob Fulton was out of his chair and rushing up the stairs three at a time to the nursery, calling Annie as he went. Something seemed to tell him it was their Luther who was in the hospital. Pushing open the door of the nursery he found the bed empty. Rushing back into the hall he met his wife, white with fear. "What is wrong, Bob, tell me quick."

"Luther . . . come quick, get your coat. The hospital." Without saying more he dashed downstairs and ordered the car brought to the front door at once. Annie came hurrying down stairs putting on her coat as she came. Together they hurried out the door and as they waited for the car Bob told her what he had heard over the radio.

"Annie, I remember now when we were talking, I mean quarrelling, that I saw Luther come into the room and stand behind you just as you smashed that vase. I was so angry I didn't pay any attention to him and he must have left at once. I forgot all about seeing him, I was so furious. Do you suppose he could have gotten frightened when you broke that vase and he ran off?"

"But you said, Bob, that over the radio they announced he was looking for a candle. This is Christmas you know, and Bob . . . I must confess I have been so wrought up over your resisting my career that I forgot to do a single thing for Luther. Oh! how could I so neglect my little—our little boy. Bob, I'm sorry. Do . . . do you suppose his condition is serious?"

She turned her face, filled with distress, toward her husband and it seemed that all the misunderstandings were swept away. She was again his wife, the mother of their children, and she needed him.

Quickly he gathered her in his arms and said, "Annie, I hope the little fellow is safe. Think of it, we could afford to buy him a carload of candles, yet we didn't care enough . . ."

"No! Bob, no! We do care, but we have just been filled with thoughts for ourselves so that on Christmas, night of all nights, we forgot our little boy."

I was thinking tonight, Annie, as I listened to carols over the radio, before this announcement came, how we have also forgotten another Child Who was born in a manger, in the cold, on a Christmas night long ago."

"Bob" . . . she was silent for a moment as the car pulled up in front of the hospital. "Bob, let's—let's do differently. I don't want any career; all I want is you and little Luther to care for. I wish Ted were still here, too. I wonder where his wife is. Somehow I feel different toward her tonight."

Entering the hospital, they were quickly taken to Luther's room. Softly they entered and viewed the still form upon the bed. His little head, hands, and feet were bandaged. He lay so still. Annie bent over him to see if he breathed and she softly kissed his cheek. As she straightened up she turned to Bob and for the first time saw the girl seated in the chair. The girl turned white, then a bitter look came over her face as she recognized Luther's father and mother.

"Martha!" said Annie, "Martha! You?"

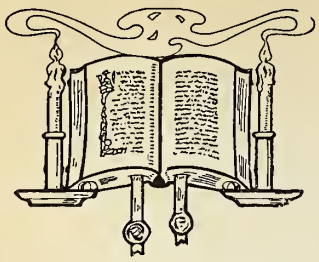
"Yes, Mrs. Fulton, me whom you hate. Is this your son? I thought he looked familiar but I never dreamed until you turned and I saw who you were that the reason he looked familiar was because he is Ted's brother. I am almost sorry now that I came to the hospital with him. I didn't know. I have tried to stay out of your way. I have never asked for anything from you folks. I don't want any of your money or help. I will go now." Turning, she started to leave, but Mr. Fulton took hold of her arm.

"Martha!" he said in a sad, kindly voice, "don't go. Stay. We need you."

Martha gasped. "Need me?"

"Yes, Martha, mother and I," he hesitated, for it was the first time he had called her mother. She had never permitted it, because of her career. "Mother and I have changed, Martha. We have been so foolish, so wrong. Can you forgive, Martha?"

(Continued on page 356)



Expositions by Ernest E. Lott
Illustrations by Albert Mygatt
Questions by C. Reuben Lindquist
Children's Talks by Anna Benthien

LIGHT ON THE LESSON

International Sunday School Lessons

First Quarter, Lesson 1 **Sunday, January 2, 1937**

THE GOSPEL OF MARK

Lesson Text: Mark 10:35-45

Devotional Reading: Isa. 42:1-8

Golden Text:

"And whosoever of you will be the chiefest, shall be servant of all" (Mark 10:44).

The verses assigned from the tenth chapter of this gospel, the second in the New Testament Canon, present to us one central theme, "service." This gospel is called the Gospel of the Servant. Matthew pictures our Lord as King, Luke portrays Him as the Son of Man, and John sees Him as the Son of God. The key verse of the second gospel is to be found in our text, verse 45: "Even so the Son of Man came not to be ministered unto but to minister." All through the story our Lord is seen in a servant's role, ministering and serving, and last of all empties Himself upon the cross, giving "His life a ransom for many." This passage in chapter ten teaches us several important lessons concerning Christian service and we shall review them rapidly. I. The Spirit of Sacrifice (Mark 10:35-41); II. The Spirit of Humility (Mark 10:42-43); III. The Spirit of Serving Others (Mark 10:44-45).

I. THE SPIRIT OF SACRIFICE

One day our Lord was confronted with a peculiar request by two of His faithful disciples, James and John. The request was, in effect: that one of these men be permitted to sit on His right hand and the other on His left in the coming Kingdom glory. Our Lord's answer to them was in the form of another question: "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" (vs. 38).

The "cup" and "baptism" was, without any question, our Lord's death upon Calvary. Another reference is made to the cross as being the "cup" at the occasion of our Lord's arrest in the garden. "Then said Jesus unto Peter, Put up thy sword into the sheath: the CUP which My Father hath given Me, shall I not drink it?" (John 18:11). The cross is spoken of as "baptism" in Romans 6:4: "Therefore we are buried with Him by BAPTISM into death." This is spiritual baptism—no water in this verse.

Christ could not promise to grant such a request as was made by James and John. It was first of all a selfish request and then unreasonable because rewards are given out according to works at the end of life and these men had not reached the end of their life. The answer found in verse 40 is: "But to sit on My right hand and on My left hand is not Mine to give; but it shall be given to them for whom it is prepared." Judging by their selfishness, James and John did not have much of a reward at this time. The inference in our Lord's allusion to His sacrificial death is that Kingdom reward must be determined by sacrificial service in this life.

The apostle Paul certainly caught the spirit of sacrifice, selflessness, for he said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. 2:20). He counted himself as dead and Christ as alive in him. He becomes even more graphic in his letter to the Philippians: "Yes, and if I be offered (margin, "poured out as a drink offering") upon the sacrifice and service of your faith, I joy, and rejoice with you all" (Phil. 2:17). This time Paul calls his service to the brethren, a drink-offering sacrifice. He puts the truth in the form of an earnest appeal in the Roman letter. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a LIVING SACRIFICE, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). Paul realized that a "dead" sacrifice would be of no value to the Lord's work for we are not miniature saviours, and therefore he appealed for "living" sacrifices. The thought is borrowed from the old altar types and is a beautiful picture. We should never imagine our sacrifice in any wise as being pay, it is just a token of appreciation to God for the free gift of salvation.

II. THE SPIRIT OF HUMILITY

God does not count greatness as do the worldly wise. In the world, much credence is given to pride, conceit, arroganee, and self-assertion. The man who can push himself the hardest and fastest is the successful man. Humility is the opposite of pride and regarded by the world as the mark of a "sissy" and "weakling." But we who love God's Word are crucified to the world and the world to us. We have no more claim upon the world and it has lost its claim upon us. We should begin to think irrespective of the carnal things round about us even though they be in the majority. Our minds should be responsive to the Word of God—tuned to its wave length. Thank God it teaches and upholds humility as a Christian virtue.

The rest of the disciples did not like the selfishness of James and John and said so with emphasis (vs. 41) until Christ quieted them by calling them together and teaching them further. The essence of His words in verses 42 and 43 is that worldly rulers maintain their offices by a great

display of power and authority, lording it over their poor subjects and dealings ungraciously with them.

Jesus shows His disciples that this is a picture of how they ought not to act. He holds up the opposite condition, which would be lowliness or humility, as the better attitude of mind. "But so shall it not be among you: but whosoever will be great among you, shall be your minister." The additional thought of service is also brought out in the last clause of the verse. True service therefore must be clothed in humility.

Humility is such a common subject in the Bible that statements concerning it may be found almost anywhere on the sacred page. The Psalmist seemed to get a good deal of comfort and satisfaction from the thought that the humble and lowly are pleasing to God. "Though the Lord be high, yet hath He RESPECT unto the LOWLY" (Ps. 138:6). The wise man of Proverbs observes and advises that humility without riches is far better than pride with riches. "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud" (Prov. 16:19). The inference is very strong that pride will result in a loss of riches. "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18). Our Lord takes a fall out of self-assertion and aggrandizement in Matthew 23:12: "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." As outlined at the beginning of this lesson, true greatness before God is gained by exactly the opposite method that worldly greatness is acquired. Peter adds his word on the subject, quoting from Proverbs three as does James also (4:6). Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be SUBJECT ONE TO ANOTHER, and be CLOTHED WITH HUMILITY: for God resisteth the proud; and giveth grace to the humble" (I Pet. 5:5). This passage brings us again to the theme of service. This time it is serving one another in all Christian humility. This brings us right into our last point:

III. THE SPIRIT OF SERVING OTHERS

Our Lord is certainly the unfailing criterion for all Christian walk. His perfect life in the flesh can be emulated, at least in part, by us. On the point of serving others, our Lord gave unstintedly of His time, energy, and gifts to all who were in need, and in some cases ministered to the needy even though they were ungrateful. He was a servant as Mark so clearly avers, in all of His earthly experience. Everywhere Mark gives us the idea of stress of service. Multitudes crowd to hear Christ. The whole city was gathered to the door; so many came and went at times that He could not even eat, or could not enter into the city; men from all the cities ran together on foot to see Him; wherever He went they placed the sick before Him, and as many as touched Him were made whole. Though prompt action ever characterized His ministry He was never hurried in His dealing with those in need. Mark alone tells in two cases of healing, that our Lord took the deaf man and the blind man apart with Himself when He healed them. He alone tells us that He took the little children up in His arms when He blessed them. These little snapshots show the emphasis placed upon our Lord's service by Mark. Indeed, "The Son af Man came not to be ministered unto but to minister" (vs. 45).

But this ministry was not limited just to those in Palestine, it reached to the whole world. He came "to give His life a ransom for many" (vs. 45). This was the supreme service which He rendered for mankind. He was the true Servant. You and I can be servants in His service ministering to our fellow man. We can be "lower lights" in a dark world, reflecting His glory.

We again refer to Paul for he had truly caught the spirit of giving himself to others. "I made myself servant unto all, that I might gain the more" (I Cor. 9:19). There was a definite purpose in this giving of self to others, a desire to win more men to Jesus. Paul did not let his own temporal needs, physical weaknesses, or limitations blind him to his duty of serving others. He even considered this service an obligation for he said in Romans 1:14: "To Greek and non-Greek, to wise and foolish alike, I have A DUTY TO PERFORM" (Weymouth Translation).

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

Mr. Moody used to tell a story of a little stream and a stagnant pool. The stream went trickling down the mountainside, dancing through the meadow, and was accosted by the wise old pool, asking the little stream whence it was going. "I am off to the sea with this little cup of cold water which God has given me," said the stream. "Oh," replied the pool, "it is very foolish to let your resources get away like that. The long hot summer days are coming, and you will need every drop of water that you have for yourself. Indeed, you will dry up before the summer ends." "Well," replied the little stream, "if I must die so soon, I will hurry on with the blessing that God has given me."

So the hot summer days came and the old pool husbanded all its resources—every drop for itself. But it became foul and loathsome. It bred malaria and death. The inhabitants from that community were forced to move away or die. The cattle from the hills came down to quench their thirst, but turned away from the foul water of the pool with disgust. Even the frogs forsook it and fled. At last God in mercy smote it with a hotter breath and it dried up.

What about the little stream? On its way it went, singing a merry song. The flowers sprang up along its bank and sent their fragrance across its bosom. The great trees lined its shores, spreading their branches as if to protect it from the scorching sun. The cattle came to its brink and drank and drank again, then rested on its shore. As it went it grew deeper and widened all the way, until at last it reached the sea and sent up its incense to the sun where the clouds waited to receive it. God hitched the winds as steeds to those clouds and carried them back to the mountain that gave birth to the little stream, filling the fountain to overflowing. Although it was always giving, God saw to it that it never dried up. That story is a parable.

—"Moody Church News"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. How does the Gospel of Mark depict Christ? (Mark 10:45; John 13:12)
2. Was the request which James and John made of the Lord a selfish one? (Mark 10:43-45; 10:41)
3. Was Paul's life, after his conversion, one of humble, unselfish service? (Gal. 2:20; Phil. 2:17; I Cor. 9:19, 22; Phil. 3:7-8)
4. What is God's desire for the life of each believer in Christ Jesus? (Rom. 12:1-2; 6:11, 13; Ps. 16:8; Phil. 2:1-4; II Tim. 4:2)
5. What should be the heart attitude of the believer toward the things of this world? (Rom. 6:12-13; I John 2:15; 4:17; I Pet. 5:8-10)
6. Is counting "oneself dead indeed unto sin" a possibility apart from God? (John 9:33; 3:27; 6:63; 15:5; Phil. 2:13; 4:13)
7. What is the reward of pride and arrogance? (Prov. 16:18-19; Matt. 23:12; I Pet. 5:5)
8. What is the reward of humility and lowliness? (Matt. 23:12; I Pet. 5:5; Gal. 6:8-9)
9. Is the giving of oneself for others a picture of Christ's attitude while here on earth? (Phil. 2:5-8; Mark 10:45)
10. What should be the motive of every Christian in giving himself for others? (I Cor. 13; I John 3:16; Rom. 12:9-10)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

Every time we come to the Bible we find food for our souls. We are never disappointed, for the Lord gives to us the things that are needful. How often, as children,

we go to our parents for things which we need, and many times for just the things that we want. If we ask for something which they can give to us, it is a delight for them to do it. And how happy we are when we receive it. However, many times our mother or father has to say no to our desire. It may be that the thing we are asking of them is something which they are unable to give, or it may be that they see it is not best for us to have. In either case, when we hear the reply "No," we are disappointed. Have you ever asked yourself the question, "Why am I disappointed?"

We are usually disappointed because we asked for something for ourselves. We are selfish, and are disappointed because our selfishness is not satisfied. To receive everything we want encourages us to be selfish. Our parents know what is the best thing for us.

Now the Lord knows us even better than our mothers and daddies do, and many times when we ask Him for things He does not think it best to give them to us. But in His all-knowing way, He makes provision in an entirely different way, and this provision proves to be the best for us. When the Lord has to answer with a "no" we should always be ready to thank Him just the same, knowing that what He gives is the best.

In our lesson today, which is found in the tenth chapter of Mark, we find two of the disciples, James and John, asking the Lord to give them the highest place of honor with Himself when He went to heaven. One wanted to sit on the right hand of Jesus, while the other wanted to sit on the left hand. Although these two disciples asked this of the Lord Jesus, there were many others who perhaps wanted to ask the same thing, but kept quiet about it. The request of James and John was a selfish one. They wanted to be counted as the ones nearest to the Lord.

The Lord Jesus, knowing that what they asked was not the best for them, told them "no" without saying "no." He told them that to sit on His right hand or on the left was not for Him to give. But that that place was given to those for whom it was prepared.

The Lord Jesus wants us to come to Him in prayer about everything in our lives, and even though we may ask Him something which He cannot give us, He still wants us to come. Even when the disciples were disappointed in the fact that they were refused their request, you will notice that the Lord called them to Him (verse 42). He ever calls us to Himself, and seeks to teach us how to pray.

May our lesson today teach us to call upon Him at all times, and to trust our lives with Him, knowing that what He gives will be best for us.

Yours in the One Who hears and answers prayer,

Aunt Anna

First Quarter, Lesson 2 **Sunday, January 9, 1938**

PREPARING FOR A LIFE OF SERVICE

Lesson Text: Mark 1:1-13
Devotional Reading: Isa. 40:3-11

Golden Text:

"Prepare ye the way of the Lord" (Mark 1:3).

We observe our Lord Jesus in this lesson at the starting of His public ministry. The outline of the lesson is as follows: I. The Christ in the Prophecies (Mark 1:1-8); II. The Christ in a Picture (Mark 1:9-11); III; The Christ under Pressure (Mark 1:12-13).

I. THE CHRIST IN THE PROPHECIES

The opening verse of Mark's gospel indicates that the evangelist has passed over a good many years of our Lord's earthly life, His nativity, youth, and young manhood, and in this biography begins with His public ministry. In identifying this date as the beginning of the Gospel of Jesus Christ, Mark is merely saying that from this time henceforth Jesus begins to proclaim His purpose and divulge His identity. The actual crucifixion was nearly three years hence but men could be saved BEFORE the cross as they now are AFTER the cross (Hebrews 11).

Mark's Gospel, as are the other three, was written primarily to Jews. We would expect then to find him using arguments and material that would be particularly convincing to the Jewish mind. This is true in verse two. There he quotes from the Old Testament: Malachi 3:1 and Isaiah 40:3-5. This practice of using corroborating passages from the Old Testament was followed by all the disciples, apostles, and Jesus Christ Himself. Jesus in His post-resurrection interview with the Emmaus disciples used this method, for, beginning "at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke 24:27). The writers of the New Testament quoted or paraphrased over four hundred Old Testament verses in their endeavor to convince the Jews that the prophecied Messiah was indeed come in the person of Jesus Christ of Nazareth.

The particular concern of Mark was to prove that both Jesus and John the Baptist were fulfilments of Old Testament prophecy. John the Baptist was the forerunner or announcer and Jesus was the Lord or King.

Those people who gathered at the fords of Jordan knew of the coming of their Messiah not only because of the testimony of the Old Testament prophets with which every Jew was familiar (Gen. 3:15; Psalm 22; Isa. 53; Isa. 61:2a) but because of the prophecy of John the Baptist. John said to them (verse seven), "There cometh one mightier than I after me, the lachet of Whose shoes I am not worthy to stoop down and unloose." If they had been slow to believe in the written Word, they now had a spoken prophecy which they heard with their own ears.

We have always been impressed with the utter humility of John the Baptist. Clad only in the simplest of clothes he preached to large congregations of curious people who thought him to be the Christ (Luke 3:15). Usurping no honor or seeking no praise he took the humble position of a servant as already seen in the verse quoted above, and pointed the people to the true Christ.

II. THE CHRIST IN A PICTURE

It was not long before John's earnest prophecy of Christ's advent became a reality. Christ came to the Jordan Revival Meetings and asked to be baptized with John's baptism, which was by water. John was reluctant at first, expressing preference to having the order reversed (Matt. 3:14). But he yielded to Jesus' request and baptized Him.

In spite of all that has been taught and believed about the subject of baptism, we can see no further significance than just that of a testimony. The ordinance of baptism entered into by a convert, going down into the water and coming up out of the water, is a picture of Calvary and the tomb. Jesus perfectly illustrated this by becoming the central figure in His act of baptism. He was buried in the water and rose from the water. In the Matthew account we are given the reason for our Lord's baptism as stated by Himself: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness" (Matt. 3:15). In essence, our Lord was saying that the baptism was a type of that event when GOD'S DEMANDS for perfect righteousness would be met and MAN'S NEED for perfect righteousness would be fully supplied. This becomes the first lesson to be drawn from this act of our Lord.

The second important fact which we learn is the manner in which baptism shall be performed. Both the Matthew and Mark passages explain that Jesus came up out of the water. The fact of His immersion cannot then be denied. Furthermore, there is no picture of death and resurrection unless this baptism be by immersion.

Realizing that we have no "thus sayeth the Lord" as to how we should baptize, we urge that following our Lord's example will not lead men astray. The same problem is involved in Sunday worship. We are not commanded to worship on the first day of the week but we do so because Jesus selected Sunday for His resurrection. Some teachers have placed the Lord's Supper and baptism on a par, but we must take issue. The observance of the Lord's Supper is commanded: "This do in remembrance of Me" (I Cor. 11:24), whereas water baptism is permitted and recommended (I Cor. 1:16). Some extremists have used this passage in I Corinthians one to support their claims that water baptism should not be practiced in the Body age. We must admit that they selected poor proof. If Paul ever had a good opportunity to condemn ALL water baptism it was in this passage. He passed up the opportunity and only objected to the near-deification that had resulted from some previous baptisms (I Cor. 1:13-16). Paul's statement in verse 17, "For Christ sent me not to baptize, but to preach the Gospel," is not a condemnation of baptism. It merely shows that Paul regarded it as of less importance in relation to other ordinances and doctrines. If we would be Pauline then we too would put faith in Christ in first place and let water baptism be optional and even encourage it as a testimony.

The third truth to be gleaned from our Lord's picture is the triunity of the Godhead. There are other proofs of the presence of three Persons in the Godhead (Matt. 28:19; John 14:16; I John 5:7), but this one is especially gratifying to the soul. "The Spirit like a dove descending upon Him; and there came a voice from heaven, saying, Thou art My beloved Son, in Whom I am well pleased" (vss. 10, 11). The Father, Son, and Holy Spirit are brought together for the first time, although they are seen separately and even foreshadowed in the Old Testament. How three can be one and yet three is an ANOMALY, but true, nevertheless.

III. THE CHRIST UNDER PRESSURE

"And immediately the Spirit driveth Him into the wilderness. And He was there in the wilderness forty days, tempted (Gr. tested) of Satan; and was with the wild beasts; and the angels ministered unto Him" (vss. 12, 13).

Mark reduces the account of Christ's wilderness testing to a few short phrases. Matthew and Luke both give more space to the details of that experience which will help us understand it better. The student must bear in mind that this was a testing or trial of our Lord and not a temptation. The latter implies a yielding or response to sin whereas testing carries no such meaning. The Greek word for tempt, "piradzo," is rendered try, test, or prove by the best lexicographers. James 1:14 seems to clear up the matter satisfactorily. "But every man is tempted, when he is drawn away of his own lusts, and enticed." In this verse "piradzo" means enticement, a derived meaning, because of the context.

We note that Christ went into the wilderness at the behest of the Holy Spirit. The testing of Satan does not seem to be any surprise feature, for in Matthew we are told that Jesus went into the wilderness for the purpose of being tested: "Then was Jesus led up of the Spirit into the wilderness to be tempted (Gr. tested) of the devil" (Matt. 4:1). Whether or not He was tested during the forty days, we do not know. The threefold testing with which we are concerned occurred at the end of the period. Both the Matthew and Luke account bear this out. There is no qeustion in our minds but that an assault was being made upon Jesus for the purpose of thwarting His death upon the cross. Satan could not work from the inside as he does with us humans, for Jesus had no old nature. So he had to bring all of his testing from the outside. Mark throws in a hint that there may have been an additional testing to those that the devil brought because of the presence of the wild beasts. It is a historical fact that wild beasts, such as lions and bears, inhabited the wilderness of Palestine. Pressure was also brought to bear upon our Lord because of His physical need for food. Satan tried to take advantage of this latter fact.

In order to get a more complete statement of the testings, we turn to the fourth chapter of Luke, verses one to thirteen.

Satan is not an influence, he is a personality and was so recognized by Jesus Christ. It was this personality that sought to lead our Lord into sin and away from the cross. Surely the devil knew that Jesus, being God, could not sin, for he knows the written Word, but he does lots of other foolish things which we shall not try to explain. Capitalizing on our Lord's hunger, Satan appealed to Him to transform the stones into bread, but Christ would not perform this miracle merely for the satisfaction of the flesh. The lust of the flesh is seen as one of the three classifications of testings in I John 2:16: "For all that is in the world, the lust of the flesh, the lust of the eye, and the pride (vain glory) of life, is not of the Father, but is of the world." We shall see these other two testings presently as they fit into the devil's appeal to Christ. Our Lord answered this argument of the devil by using the Word of God; He quoted from Deuteronomy 8:3. We, who are likewise tested with sin, can use the same method of defence: "For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit" (Heb. 4:12).

The second testing of the devil took place upon a high mountain. Here the prince of this world displayed his first picture show; certainly not his last. After giving our Lord a panoramic view of all the kingdoms of the world, he invited Him to fall down and worship him, promising our Lord a dictatorship in return. Surely the devil was within his rights to claim ownership of the wicked world for "the whole world lieth in the lap of the evil one." This time Satan appealed to "the lust of the eyes." The Sword of the Spirit was again used (Deuteronomy 6:13), being quoted this time.

The third and last testing was when Satan took Jesus to a pinnacle of the temple in Jerusalem and invited Him to cast Himself to the ground. Satan promised that angels would keep Him from bodily injury. He was not referring to God's angels but rather to demons or evil spirits. Again our Lord met him with the written Word, saying, "Thou shalt not tempt the Lord thy God." This testing is represented by the expression "the pride of life" (I John 2:16).

Our Lord was under severe testing and pressure but He "was in all points tested like as we are, yet without sin" (Heb. 4:15). He not only did not sin but He could not sin. He was not even in jeopardy of sin there in the wilderness. He was hard pressed because He was fully man. He came out the victor, for being very God He could not be defeated.

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

A young missionary in China had adopted the native dress to get nearer the people. He had himself photographed in this garb and sent the picture home. His sister was shocked when she saw it, and said, "What a gulf this strange dress has made between my brother and me!" A friend replied, "It may seem so but what a gulf was placed between God and His Son when our Lord put on our dress by assuming our flesh and blood! He did it for your sake. Why should you object to your brother's dressing like a Chinaman to win the Chinese?"

—"Sunday School Times"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Was it possible to be saved prior to the cross in the same manner as we are saved now? (Acts 15:10-11; Rom. 4:1-5; Heb. 11:4; 11:39—12:2)

2. What was the specific mission of John the Baptist? (John 1:22-23; Matt. 3:1-3; Isa. 40:3; Mark 1:1-8; John 1:29-34)

3. Did he fulfil his mission in pride or humility? (John 1:27, 35-37; Mark 1:7)

4. Was Jesus ever baptized? By whom? (Luke 3:21-22; Matt. 3:13-17; Mark 1:9-11)

5. Was baptism connected with the preaching of the Kingdom Gospel? (Matt. 3:1-2, 5-6; Acts 8:12; Isa. 40:3-5; Mark 1:3-5; Luke 3:3-6)

6. Is water baptism essential to salvation? (I Cor. 1:14-17; Acts 16:30-31; Eph. 2:8-9; Luke 23:39-43)

7. Of what was Jesus' baptism a type? (Rom. 6:3-5)

8. Was Jesus enticed to evil or only tested of Satan? (Jas. 1:13-14; John 14:30; Matt. 4:10)

9. Why was it impossible for the "temptation of Jesus" to involve solicitation to evil? (Heb. 7:26; I Pet. 2:22; John 8:29; Heb. 4:15—"tempted" should be translated "tested")

10. What was Jesus' one means of victory over Satan's attempts to test Him? (Matt. 4:4, 7, 10)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

The Gospel of Mark opens by saying, "The beginning of the Gospel of Jesus Christ, the Son of God." The gospel means "good news." This was the beginning of the GOOD NEWS which came to mankind.

The Jewish people were looking for their Messiah because during the days of the prophet Isaiah, they were told He would come. Now Mark's Gospel is the story of the arrival of the Messiah to earth. This Messiah was the Lord Jesus Christ, the Son of God. He came to this sinful world as a tiny Babe in Bethlehem. He grew as a child, and entered into His ministry as the Saviour of the world.

The prophet Isaiah had said, "The voice of one crying in the wilderness, Prepare ye the way of the Lord," and it was now being fulfilled. Many thought John to be the coming Messiah, but John told them that He was merely the voice of one who was to prepare the way for the Lord. Notice the words that John uses in Mark 1:7: "There cometh One mightier than I after me, the latchet of Whose shoes I am not worthy to stoop down and unloose." Lest the people think him to be the Messiah, he tells them that there will be One Who shall come after him, and He shall be the Messiah. John is just preparing the way for the Lord Jesus' ministry here on earth.

You will notice that when Mark starts his gospel, he does not tell of the birth of the Saviour, but starts telling about His life and His ministry. All through Mark's gospel, he presents Jesus as the servant of mankind. He speaks of Him as the Son of God, as in the first verse, but he shows Him to the people as the One Who stoops as a servant to meet the needs of every human being.

What a wonderful Saviour we have! There is nothing which He has left undone; but He has made every provision for our need of salvation. We are sinners, and Jesus, though the very Son of God, made Himself to be sin for us that we might not have to pay the penalty for sin. He died that we might have life.

Yours in the Saviour's name,

Aunt Anna

First Quarter, Lesson 3 **Sunday, January 16, 1938**

BEGINNING A LIFE OF SERVICE

Lesson Text: Mark 1:14-28

Devotional Reading: Isa. 11:1-9

Golden Text:

"The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:15).

The key phrase for this lesson is to be found in verse 22: "One that had authority." We shall study these fifteen verses with this thought before us. I. Jesus Demonstrates His Authority over Time (Mark 1:14-15); II. Jesus Demonstrates His Authority over Men (Mark 1:16-20); III. Jesus Demonstrates His Authority over the Spirit World (Mark 1:23-28).

I. JESUS DEMONSTRATES HIS AUTHORITY OVER TIME

We have before us in verses 14 and 15 a new offer of the Kingdom. Unlike the two previous offers, this one was made by the King Himself. The first offer was made during the David-Solomon dynasties and the second was given through the lips of John the Baptist. The King said, according to Mark, "The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the gospel" (vs. 15).

The offer of the Kingdom is an act involving that idea or limited duration which we call Time. Time is that part of Eternity which Almighty God has given to man. It dates from the Creation of Adam to the Great White Throne. It is divided into seven dispensations: Innocence, Conscience, Authority, Law, Body, Tribulation, and Kingdom. God's Son has the right or authority to give Time or any section of time to man. The Kingdom, or Millennium, is a very real era, 1,000 years in length. Jesus Christ as its King is entirely within His prerogative when He offers this Kingdom to the Jewish nation as a free gift.

Let us look at some of the passages supporting our claim of Christ's absolute sovereignty. We see Him first as the Creator. "In the beginning was the Word (Jesus Christ) . . . all things were made by Him; and without Him was not anything made that was made" (John 1:1, 3). Also Colossians 1:6: "For by Him were all things created, that are in heaven, and that are in earth." Hebrews 1:10 adds further evidence: "Thou, Lord, in the beginning hast laid the foundation of the earth." Since Christ is the Author or Creator of all the elements of Time, it logically follows that He has power or authority over them. One passage in Matthew especially names the Kingdom as being prepared "from the foundation of the world" (Matt. 25:34). It is this same Kingdom that is offered by Jesus in our text. We shall discover later that it is rejected and the King hanged to a cross on Golgotha.

II. JESUS DEMONSTRATES HIS AUTHORITY OVER MEN

Jesus' authority, by the same token as we have seen above, reaches to man himself. Jesus, in His famous intercessory prayer, said, "Thou hast given Him (God's Son) power (Gr. "authority") over all flesh" (John 17:2). The Greek word "exousia" is the same one used in this passage as in Mark 1:22.

The Lord Jesus spoke with authority as He said to the plebian fisherman, "Come ye after Me, and I will make you to become fishers of men" (vs. 17). He spoke no idle boast when He said that He would MAKE them fishers of men. Timid souls need not fear to follow Him for He is possessor of "all power (authority)" (Matt. 28:18).

As far as can be determined, the fishermen, Simon, Andrew, James, and John, received salvation at the same time that they were called to be disciples. Discipleship is really a state of yieldedness to the Lord and is a decision apart from faith resulting in the new birth. Sometimes it occurs simultaneous with conversion but more often as a subsequent step.

Jesus' authority over man in conversion is demonstrable in such passages as John 1:12 and John 17:2. "But as many as received Him, to them gave He power (Gr. "authority") to become the sons of God" (John 1:12). "Thou has given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him" (John 17:2). Jesus does not use His authority to FORCE salvation on man; He uses it to make salvation available to man and then gives him faith to accept it (Eph. 2:8-9).

Jesus does not and will not compel men to become His disciples. He calls them and leaves the decision in their hands. Sometimes He presents very convincing and persuasive evidence in order to make the decision easy. He did this with Simon Peter. Mark overlooks this phase of the incident but Luke covers it in detail. Luke tells us (chapter 5) how Jesus told Simon to let down his nets after a fruitless night's toil. The result was a record catch of fish. Simon recognized some different power in this man Jesus and called Him "Lord" (Luke 5:8). This

demonstration of power made Simon's decision to become a disciple easy and Jesus promised that from henceforth he would "catch men." Sometimes discipleship entails loss of temporal goods and possessions. Nevertheless, Jesus wants full and complete yielding from all that would hinder our service for Him. Our text tells us that James and John left their nets, their father, and his hired servants. This latter bit of information, given only by Mark, is evidently intended to convey the information that these two men forsook some degree of home luxury. Only well-to-do families could afford servants. James and John left all and followed Jesus.

III. JESUS DEMONSTRATES HIS AUTHORITY IN TEACHING

Jesus took advantage of Sabbath-day observance by the Jews and went into the synagogues where they were assembled and taught them. "He entered into the synagogue, and taught. And they were astonished at His doctrine; for HE TAUGHT THEM AS ONE THAT HAD AUTHORITY, and not as the scribes" (vs. 22). Even at the age of twelve He had stood in the temple (Luke 2:47) and amazed the doctors of the law by His understanding and knowledge. Now His teaching stands out as not coming from a mere man but from God. The scribes were capable, intellectually speaking, but they spoke as interpreters. Jesus spoke not as an interpreter but as the very author and last word on a subject. Nicodemus recognized this for he addressed our Lord thus: "Rabbi, we know that Thou art A TEACHER COME FROM GOD" (John 3:2). Jesus Himself testified to the source of this power or authority; it was from the Father. "As My Father hath taught Me, I speak these things" (John 8:28). "For I have given unto them the words which Thou (the Father) gavest Me" (John 17:8).

Jesus did not teach on politics, social reform, social justice, world peace, etc. The central theme of His message was Himself. It is best stated in Luke 24:27: "He expounded unto them in all the Scriptures the things concerning Himself."

"He taught them as one that had authority."

IV. JESUS DEMONSTRATES HIS AUTHORITY OVER THE SPIRIT WORLD

There is no limit or bounds to the authority of our Lord. The spiritual world of unclean spirits is just as subordinate and amenable to Him as the wind and waves. Demon possession is a very real curse with which we must contend. Our Lord, while in the flesh, exorcised many of these evil spirits and has left this power with us. In this same synagogue where we have just seen Him we find a demon possessed man. The demon within the man cried out an acknowledgement of Christ's identity: "Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee Who Thou art, the Holy One of God" (vs. 24). The demons are much keener than man and may we venture, more honest, for they always admit and testify to Jesus' true identity. The testimony of the unclean spirit of the Gadarene demoniac confirms this (Matt. 8:29).

On one occasion Jesus was accused of exorcising demons by the power of Satan. To this He replied, "If Satan cast out Satan, he is divided against himself . . . I cast out devils (Gr. "demons") by the Spirit of God" (Matt. 12:26, 28). The testimony of those who observed one of Jesus' exorcisms of demons is eloquent testimony to His power and authority: "with AUTHORITY commandeth He even the unclean spirits" (vs. 27).

Jesus left this same power with His disciples for Matthew says, "He gave them power (Gr. "authority") over the unclean spirits" (Matt. 10:1). This does not follow that the disciples were endowed with ALL of Christ's power over the spirit world, but over just the weaker demons who harrass mankind. We who are believers and members of the Body of Christ have this same authority at our command. Through prayer (Mark 9:29) and repeated utterances of Jesus' name in the presence of a demon possessed person we can cause demons to leave the human body. However, one necessary requisite is that the one possessed shall be willing to be released. (See Nevius' "Demon Possession and Allied Themes").

Christ's authority knows no limitation. His own simple statement forms a fitting conclusion to this discussion: "All power (Gr. "authority") is given unto Me in heaven and in earth" (Matt. 28:18).

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

How Christ calls men, and women too, from widely separated classes and conditions to make them fishers of men for Him is exemplified in the following two instances:

Whose heart has not thrilled at the story of Delia, the sin-marred queen of a Mulberry Street dive, and her rescue from a life of shame? Yet it was burning love for Christ in her heart which led Mrs. Whittmore to seek to save this lost one. And then love begat love. For, saved to the uttermost, this rescued one broke the alabaster box of her redeemed life as an offering of sweetest savor at the feet of Him Whose love had saved her, and went forth to tell the story of that love to others. In prisons, in the slums, in street meetings, wherever this ransomed one told the story of Him Who loved us and gave Himself for us, the Holy Ghost so fired her soul that strong, sin-hardened men, bowing and sobbing under her impassioned, thrilling words, were swept by scores into the Kingdom of God. For one brief year the love-life of God streamed brimful through the open channel of her surrendered being, and then she went to be with Him Who was the Fountain of her abounding life.

And then see Christabel Pankhurst, ruthless and fiery political agitator, as she testifies, "When, in 1918, I really faced the facts, I saw that the war was not 'a war to end war, but was, despite our coming victory, a beginning of sorrows. Considering the issues, events, currents and cross-currents of the war, and relating it to the history of times past . . . dark, dark was the future as I looked into a vista of new warfare, with intervals of strain, stress, international intrigue, of horrible preparations and inventions for slaughter—times of so called peace that would be hardly less terrible and no less demoralizing than actual war—not to speak of all sorts of accompanying economic troubles and social and political decadence. Just then, by what seemed a chance discovery in a bookshop, I came across writings on prophecy, which pointed out that in the Bible there are oracles foretelling and diagnosing the world's ills, and promising that they shall be cured. Until that day I had taken the prophecies of the Bible no more seriously than a great many other people (often professing Christians) take them . . . But now I eagerly followed up the clue. What did I read? That God foreknew, and has foretold in the Bible, the evils of this age, and their gathering and darkening as the age draws to a close—above all, that He has promised the return of Jesus Christ, to Whom He has reserved the imperial scepter of the world. Thus world-power will cease to be the cause of fratricidal human strife, for it will be exercised in divine wisdom and love by the Son of God. My practical political eye saw that this divine program is absolutely the only one that can solve the problems of the world. The only trouble was that it seemed too good to be true. As yet, I believed not for very joy." Scarcely less instructive than her satisfying and scriptural treatment of her main thesis, is this gifted writer's view of the destructive critics of the Holy Scriptures and their would-be exposure of almost every work of Holy Writ.

—"The Dawn"

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. In what realms has Jesus sovereign power and authority? (John 1:1-3, 14; Col. 1:16; Phil. 2:10-11; John 17:2; 14:26; Luke 6::47-49; Matt. 7:29; Luke 8:27-32; Mark 1:27)

2. What was the particular message of John the Baptist? (Mark 1:14-15; Matt. 3:1-2)

3. Was the Kingdom offer that John the Baptist made, accepted? (Mark 11:27-31; Matt. 21:23-25; Luke 20:1-5)

4. What is the length of time to be covered by the Kingdom? (Rev. 20:2,3,4,5,6,7)

5. Does the decision to yield the life ever come simultaneously with salvation? (Acts 9:1-15; 22:3-15; 26:9-20; Matt. 4:18-23)

6. In the final analysis, is the possession of eternal life based upon Christ's authority? (John 6:37; 10:28-29; 17:2; 1:12 11:25-26)

7. Is either salvation or the yielded life ever forced upon man, by Jesus Christ? (Rev. 22:17; Isa. 55:1; Josh. 24:15; Matt. 23:37; John 3:16)

8. What is Christ's desire for man concerning salvation and yieldedness? (Matt. 11:28-30; I Pet. 3:9; Ezek. 33:11; I Tim. 2:3-4; Rom. 12:1-2; Matt. 4:19; Rom. 6:13)

9. Was Christ's authority demonstrated in His teaching? (Mark 1:22; Luke 2:47; Matt. 22:46; Mark 12:34; Luke 20:40; 24:27)

10. Is Christ's power and authority circumscribed in any way? (Matt. 28:18; Eph. 1:20-22; Heb. 2:8; I Cor. 15:24 Scofield Marg.)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

When the Lord started on His ministry of service for mankind, He saw fit to call unto Himself men to work with Him.

The Lord was walking by the sea of Galilee and saw two men named Simon and Andrew. These men were fishermen. This was their work by which they made their living. When Jesus passed that way, He called to them and said, "Come after Me, and I will make you to become fishers of men" (Mark 1:17).

These men knew what it was to be fishers of fish, for they fished every day and caught many fish. But Jesus was talking about a different kind of fishing. The men knew what He meant, for the Scripture says in the very next verse, "And straightway they forsook their nets and followed Him." They did not argue with Jesus, telling Him that they were such good fishermen that they did not want to leave their tasks. They saw that the task that Jesus was offering to them was a greater task than that of fishing for fish. Without any delay they left what they were doing and followed the Lord Jesus.

When we go fishing we expect to catch something, don't we? Sometimes we have to wait a long time to get a bite, but we are so happy when we do catch a fish. Now Simon and Andrew followed the Lord, but on the way, they saw James and John. These two men were brothers, and they had been fishing also. After the catch they were mending their nets. Jesus called to them just as He did to Simon and Andrew, and they left their nets and followed too.

Today the Lord Jesus is calling to Christian boys and girls to follow Him and He promises to make them fishers of men. When we fish for men and women today we win them to Jesus, and we become soul-winners for Him. I am sure that Simon, Andrew, James, and John were better fishers of men than they were fishermen for fish. What they did was because of love for the Saviour, and the Lord gave them blessings in doing this service for Him, and then rewards in heaven.

Jesus is saying to you today, "Follow Me, and I will make you fishers of men." Will you answer as quickly as did these men of old?

Yours in His love,
Aunt Anna

First Quarter, Lesson 4 **Sunday, January 23, 1938**

MINISTERING TO PHYSICAL NEEDS

Lesson Text: Mark 1:29-42
Devotional Reading: Isa. 61:1-6

Golden Text:

"And He healed many that were sick" (Mark 1:34).

The entire lesson is on the subject of healing. This has become one of the strongholds of the devil because ever so many of God's saint's have been led astray seeking or trying to practice New Testament healing. We shall discuss this vitally important topic under three headings: I. Jesus Heals a Friend (Mark 1:29-31); II. Jesus Heals the Multitude (Mark 1:32-39); III. Jesus Heals a Missionary (Mark 1:40-45).

I. JESUS HEALS A FRIEND

One of the first disciples to be called into the service of our Lord was Simon Peter. Even if there had been no acquaintanceship before, Jesus could now, after Peter's decision, be counted as a personal friend of Peter's household. Jesus is a friend of every man in an abstract sense but He wants to become man's friend in a personal way.

When the party came into the house after worshipping in the synagogue, they found that the mother-in-law was very ill of a fever. Jesus, being the guest, did not know of the illness until He was told of it by His disciples. "Anon they tell Him of her" (vs. 30). He was at once by her bedside ministering unto her.

The Scripture says that "He came." This shows us His CONDESCENSION in responding to the request of a mere man. He, the Son of God, listening to and heeding a petition of man is indeed an example of divine condescension. And were it not for this grace on Christ's part we would yet be in our sins. We cannot take one step toward God. All of the provision and work of Salvation has had to come from the divine side. "While we were yet sinners Christ died for us" (Rom. 5:8) and "We love Him because He first loved us."

The next phrase is, "took her by the hand" (vs. 31). This reveals to us His compassion. He felt sorry for this one who had succumbed to the weaknesses of the flesh. It is this same compassion that caused Jesus to die for our souls. He saw our HELPLESS condition and came to our rescue.

The culmination of His condescension and compassion is His ministration. "He lifted her up" (vs. 31). Jesus did that which no one else had the power to do. Many fakers have tried to imitate Him but without success. He alone has the power over life and death. Of His own physical body and life He said. "I lay it down and I take it again." To Pilate He said, "Thou wouldest have no power against Me, except it were given thee from above" (John 19:11). Peter's mother-in-law is not the only one that has been lifted up. David spoke of a spiritual resurrection. "He brought me up also out of an horrible pit (margin, a pit of noise), out of the miry clay, and set my feet upon a rock, and established my goings" (Ps. 40:2). All of us who have tasted of the new birth must affix our signatures to this verse along with the Psalmist.

We must not overlook the length of time that was taken to effect the healing. The Scripture says, IMMEDIATELY the fever left her, and she ministered unto them" (vs. 31). It is our firm conviction that Mark had a reason for adding this last phrase. He wanted to prove beyond doubt that this healing was INSTANTANEOUS. She was able to attend to household duties. There was no need for a period of convalescense for she was made whole again. Modern Pentecostal "fakers" prove their unscripturalness when they claim that convalescent cases of healings are examples of New Testament Divine Healings. (See "Bridal Call' of August 1930, page 29, for a case of healing broken bones, claiming it to be just like Jesus would have done it. Length of time necessary—seven months. Does this sound Christ-like?)

II. JESUS HEALS THE MULTITUDE

We notice in verse 32 that the people waited until after sundown on the Sabbath before bringing the sick and diseased to Jesus. This was Jewish legalism and Jesus was even rebuked on one occasion for healing a man's withered hand on the Sabbath (Matt. 12:9-14). Our Lord's answer to them was unanswerable. "What man shall there be of you, that shall have one sheep, and if this fall into a pit on the Sabbath day will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep!" (Matt. 12:11-12).

The people who gathered to be healed by Jesus were no small company. We are told that "all the city was gathered together at the door" (vs. 33). This popularity was effervescent, however, for although it culminated in the triumphal march yet it resulted finally in His rejection and crucifixion.

Jesus healed the multitude of their diseases and demon possession. "He healed MANY that were sick" (vs. 34). This becomes a picture of the coming Kingdom when healing shall become wholesale again. To understand the true significance of healing we must recognize that it is Jewish and Kingdom in character (Isaiah 35:5-6). All promises concerning it will be found in Jewish passages. One outstanding passage is to be found in the last few verses of Mark's Gospel. This one is used only in part by present day adherents. They preach volumes on "In My name shall they cast out devils," "They shall speak with new tongues," "They shall lay hands on the sick, and they shall recover" (Mark 16:17-18). The reason that they do not use the rest of the passage can be easily ascertained by taking one's Bible and reading it. However, there is a day coming, the Kingdom in violence (the Tribulation), when all of Mark's prophecy, and more, will be LITERALLY fulfilled by the Elect Remnant. None of the healing passages belong to the full-orbed section of the Body age.

The next morning our Lord arose early and went out into a solitary place to pray. Our Lord, because of the testings brought across His path, felt the need of fortifying the day by morning prayer. There is certainly nothing wrong in evening prayers and they should be encouraged, yet we find ourselves leaning toward the morning watch. One's body is fresh and the mind is clear in the morning and communion with God can be more intelligent because of our accelerated consciousness. Falling to sleep while in prayer is not necessarily a sin, but the prayer has been of no value for God cannot very well speak to an unconscious body. We owe God alertness and wide-awakeness in our communion with Him.

III. JESUS HEALS A MISSIONARY

Some will scoff at the case of Simon Peter's mother-in-law being healed of fever. Say the critics, "She was not really sick." Their argument, however, holds no water in this present case, for the man about to be healed has leprosy. Leprosy, unlike fever, can be seen by everyone and the victim was required by Jewish law to separate himself from all society and to cry, "Unclean, unclean" when anyone approached. So terrible is the disease that it actually cats the members of the body away.

This leper who came to Jesus came with faith for he said, "If Thou wilt, Thou canst make me clean" (vs. 40). But we must not be foolish, like the twentieth century healers, and say that only the faith-filled can be healed. Jesus healed ten lepers on one occasion and only one returned to thank Him. Where was the faith and gratitude of the other nine? Jesus likewise healed the severed ear of Malachus (Luke 22:51), and this servant had anything but faith in Jesus Christ.

Jesus had compassion on the man and healed him completely from his leprosy. Like the fever case, the healing was instantaneous and complete. "Immediately the leprosy departed from him" (vs. 42).

After the healing Jesus charged the man not to publish the news abroad, saying to him, "Go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded" (vs. 44). The whole purpose of this was to keep the ecclesiastical barons from getting "something" against Jesus. Jesus' "time" had not yet come and He did not want to be driven out of the cities by those who would seek His life. He wanted His new convert to adhere strictly to the Jewish law (Lev. 14:2-20). Christ's command was a protective one. But the man saw no necessity to keep quiet about his wonderful healing. Mark uses very descriptive language when he says that he "began to PUBLISH it much, and to BLAZE abroad the matter" (vs. 45). The healed leper should have obeyed instructions but we cannot help admiring him for his zeal and fearlessness in proclaiming the good news. No more would he cry on the street corners and along the way, "Unclean, unclean." Now his anthem was, "Clean, clean; washed in the blood of the Lamb." A missionary indeed was this leper of Capernaum. He could not keep such good news a secret. Why should he be ashamed of it? The Gospel means "good news." Paul said, "I am not ashamed of the Gospel of Christ." If we are on Paul's side then we will enter the advertising business and begin to "publish" and "blaze forth" the good news,

"Saved, Saved, I am saved
by the blood of the Crucified One."

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

One morning, on awakening, a woman charged with the care of a home began thinking of the day's duties. As she thought they seemed to magnify and pile up. There was her little daughter to get off to school with her luncheon. Some of the church ladies were coming that morning for a society meeting, and she had been planning a dainty luncheon for them. The maid in the kitchen was not exactly ideal—yet. As she thought into the day her head began aching. After breakfast, as her husband was leaving for the day's business, he took her hand and kissed her good-by. "Why," he said, "my dear, your hand is feverish. I'm afraid you've been doing too much. Better take a day off," and he was gone. And she said to herself, "A day off! The idea! Just like a man to think that I could take a day off." But she had been making a habit of getting a little time for reading and prayer after breakfast. Pity she had not put it in earlier, at the day's very outset. MOST TIMES that is possible, by planning. But now she slipped to her room, and sitting down quietly, turned to the chapter in her regular place of reading. It was the eighth of Matthew. As she read she came to the words: "And He touched her hand, and the fever left her, and she arose, and ministered unto Him." And she knelt and breathed out a prayer for a touch of the Master's hand upon her own. And it came as she remained there a few moments. Then, with a much quieter spirit, she went on into the day. The luncheon for the church ladies was not quite so elaborate as she had planned. There came to her an impulse to tell her morning's experience. She shrank from doing it. But the impulse remained and she obeyed it; and as they listened there seemed to come a touch of the Spirit's presence upon them all. And so the day was a blessed one. Its close found her husband back again. As he greeted her he said quietly, "My dear, you did as I said, didn't you? The fever's gone."

—From S. D. Gordon (slightly abbreviated)

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Was Christ able and willing to heal all manner of diseases? (Matt. 4:23; 10:1)

2. Did miraculous healing in Christ's time extend to the raising of the dead? (Luke 7:11-16; Matt. 9:18-26; John 11:1-46; Acts 20:9-12; Matt. 10:8)

3. Were the healings associated with the offer of the Kingdom to the nation Israel? (Matt. 10:5-8; Mark 7:25-30; Matt. 15:21-28)

4. Were the healings of Christ's age a gradual process or were they instantaneous? (Mark 1:31; Luke 4:38-39; 5:24-25; 5:12-13; Acts 3:1-8)

5. Who is it that holds absolute power over life and death? (Col. 1:17; Heb. 1:3; John 1:4; Matt. 25:31-41)

6. Did Paul perform healing miracles in his early ministry? (Acts 16:16-18; 19:11-12; 28:8-9)

7. Did Paul's miraculous healing power wane as the Body age drew on? (II Tim. 4:20; II Cor. 12:7-10)

8. Did Jesus refrain from ministering to the sick and needy on the Sabbath? (Matt. 12:9-14, 11-12; Mark 3:1-5; John 9:14; Matt. 12:9-14)

9. What was the general attitude of the people toward Christ because of His Sabbath healings? (Luke 6:7; Mark 3:2; John 9:16; Luke 6:2)

10. What should be the believer's attitude today concerning the giving forth of the Gospel of Christ? (II Tim. 4:2)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

The Lord is greatly interested in every need that comes to the human life. While working with Simon, Andrew, James, and John, Jesus was invited to Simon's home. When they arrived, they found that Simon's wife's mother lay sick with a fever. Simon had already learned that Jesus was the only One to go to in time of trouble, so instead of going elsewhere for help, he turned to his guest and told Him of the sickness. Jesus immediately went to the mother-in-law and healed her of her fever.

All through the ministry of Jesus, we find Him moved with compassion when meeting needy souls.

On one occasion, a leper came to Jesus, asking Him to heal him of this awful disease. Jesus saw fit to heal him. When all others stayed as far away from a leper as they possibly could, Jesus went to him and met his need. During those days, to touch a leper meant that they would be unclean. According to this law, when Jesus touched him. He should have become unclean, but on the contrary the leper was cleansed.

We were just as unclean as this leper before we took Jesus as our Saviour. We were sinners, and full of uncleanness, but Jesus came to us and made us clean. He took upon Himself all of our guilt and shame of sin, and made us clean. Instead of forgetting what has been done for us, we should run with the good news to all we know and tell them what He has done for us.

Let us spread the glad tidings of His love, that others might find Him as their Saviour too.

Yours in His saving grace,
Aunt Anna

First Quarter, Lesson 5 **Sunday, January 30, 1938**

MINISTERING TO SPIRITUAL NEEDS

Lesson Text: Mark 2:1-12

Devotional Reading: Ps. 32:1-7

Golden Text:

"Son, thy sins are forgiven" (Mark 2:5).

Last week we found our Lord ministering primarily to the physical needs of the people. In today's lesson the emphasis is placed on the spiritual side. These twelve verses in Mark two are divided as follows: I. Jesus Preaches to the Multitude (Mark 2:1-2); II. Jesus Forgives a Sinful Soul (Mark 2:3-5); III. Jesus Silences the Gainsayers (Mark 2:6-9); IV. Jesus Heals a Sick Body (Mark 2:10-12).

I. JESUS PREACHES TO THE MULTITUDE

After repairing to the country for a season in order to get some relief from the pressure of the crowds which literally enveloped Him, Jesus returned quietly to Capernaum. But the news was soon out and a great multitude literally "stormed" His house. The people came for various reasons: some for healing, some for salvation, some out of curiosity, and a few were spys or critics. Jesus knew what the multitude's greatest need was, no matter what motive brought them. Their souls needed the Word of God and so "He preached the Word unto them." We know of a Rescue Mission where this policy is practiced. The itinerants are not permitted to enjoy the hospitality of the Mission unless they FIRST attend the gospel services held every night in the Mission chapel.

Jesus was not afraid of the people who faced Him. Their number, station in life, bank accounts, nor anything else affected the message which He was to proclaim. The Psalmist proudly reviewed his own testimony: "I have preached righteousness in the GREAT congregation" (Ps. 40:9). God warned Jeremiah of the temptation to trim a message to fit someone's face. He said, "Be not afraid of their faces" (Jer. 1:8). Fearfulness in proclaiming truth is a priceless virtue.

II. JESUS FORGIVES A SINFUL SOUL

We have here a remarkable example of zeal and earnestness in carrying out one's plans. As Jesus preached to the great congregation, four men appeared bearing the body of their friend who was very ill of the palsy. They found no avenue of approach to the great Man, so they resolved to make one. Doubtless Jesus was preaching on the first floor of the house, for the crowd is spoken of as being "about the door." All oriental houses utilized the roof, and an outside staircase was a part of every structure. The four determined men realized that if they let this present opportunity pass by of seeing Jesus, they might never have another chance. They therefore resolved to let their friend down through the loosely constructed tile roof, at the very feet of Jesus. They climbed up the stairs to the roof and lowered the sick man to Jesus' very feet. We are told that Jesus recognized the great faith of the men who had brought the paralytic: "Jesus saw their faith" (vs. 5). The sick man was doubtless so incapacitated by his paralysis that he could not control his sensibilities in order to have faith and so Jesus honored the faith of his friends. This is another blow to the false teacher's cry about "No faith, no healing." The sick man had no faith of his own according to the record, and yet he was healed.

The first thing that Jesus did was to forgive the man's sins. This was quite in accord with Jewish reasoning for the Jewish idea was that all sickness and even death was a result of sin in the life. They believed that no diseased person could be healed without his sins being first blotted out. Jesus was quite willing to fit into their thinking on this point as He also did on other occasions when He deemed it best to do so. Another reason, and of course the preeminent one, was that it is more important for the sins of the soul to be healed than the diseases of the body. Jesus said on one occasion that it were better for a man to die maimed of body than lacking in eternal life for the soul.

III. JESUS SILENCES THE GAINSAYERS

Yes, the critics were there, as they always are, when God's Word is being proclaimed. As soon as the Scribes heard Jesus' words of forgiveness they instantly began to reason within themselves and to accuse Jesus of blasphemy. They did not utter their objections but Jesus, being divine, was able to read their thoughts and He upbraided them. Said Jesus, "Why reason ye these things in your hearts?" (vs. 8). It must have been a severe blow to the proud scribes to be dragged out before the common people and thus rebuked. Jesus then told the scribes why He had done as He had. "That ye may know that the Son of Man hath power on earth to forgive sins" (vs. 10).

The scribes were wholly right in their contention that only God could forgive sins. They made their mistake in assuming that Jesus was not God. Now that the question had been raised, even though not audibly, it was necessary to find the answer. The problem was simply, Was Jesus God, or was He not? We have the answer in a score of other passages but we are interested now in what Jesus did by way of proof to the scribes. The first bit of evidence was the reading of their thoughts. Only God can look into man's heart and read its contents. The prophet said, "I know also, my God, that Thou triest the heart" (I Chron. 29:17). And Paul, in speaking of God's Word, recorded the words, "For the Word of God is . . . a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight: but all things are naked and open unto the eyes of Him with whom we have to do" (Heb. 4:12-13). The next thing that Jesus did was to heal the paralytic's body. Only God can heal the body and Jesus did so continually. These two demonstrations of power should have been sufficient to convince the gainsayers of Christ's divinity and right to forgive sins. There is no record of any answer from the scribes. They were indeed silenced, their mouths stopped in the face of the arguments of Him Who said, "I and My Father are one."

IV. JESUS HEALS A SICK BODY

Having discussed at length in last week's lesson the subject of physical healing, we need not take much space on the subject at the time. Jesus commanded the help-

less man to take up his bed and walk. The reason for this move was probably to remove any doubt from the minds of the people about the authenticity of the healing. We have seen some of the modern supposed "healings" in public meetings and have yet to see one authentic case of instantaneous, complete healing. We have, however, seen the leader of such a meeting take a woman off a stretcher and seat her in a chair. The healing was evidently slow in taking effect. The leader admitted that "the healing might not be manifested for a week or so." In the same meeting we saw the leader take a crutch and cane away from a poor, aged cripple and compel him to LIMP full length of the platform before ushering him out of sight backstage. Compare these statements by an eyewitness to a modern fiasco with our text and then make one guess as to who is behind the modern day healing sensationalism. Your guess is correct. Satan is the brains.

Our healed paralytic wasted no time in obeying orders: "Immediately he arose, took up the bed, and went forth before them all" (vs. 12). No hoax or delusion or hypnotism. Jesus simply made his body whole again.

VITAL-TRUTH ILLUSTRATION

By Albert Mygatt

I will show you three fools. One is yonder soldier who has been wounded nigh unto death on the field of battle. The surgeon is by his side, and the soldier asks him a question . . . strange to tell, he asks, "Can you tell me with what sword I was wounded, and by what man I have been thus grievously mauled? I want to learn every minute particular respecting the origin of my wound." The man is delirious—his head is affected! Surely such questions at such a time are proof that he is bereft of his senses.

There is another fool. The storm is raging, the ship flying before the gale, the masts creaking, the sails rent to rags, and still the tempest grows more fierce. Where is the captain? Is he busily engaged on deck, manfully facing the danger, and skilfully suggesting means to avert it? No sir, he has retired to his cabin; and there, with studious thoughts and crazy fancies, he is speculating on the place where the storm took its rise. "It is mysterious, this wind," he says, "no one ever yet has been able to discover it." And so, reckless of the vessel, the lives of the passengers, and his own, he is careful only to solve our curious question. The man is mad, sir; he is clear gone mad.

The third fool I shall doubtless find among yourselves. You are sick and wounded with sin; you are in the storm and hurricane of Almighty vengeance; and yet the question you would ask of me would be, "What is the origin of evil?" You are mad, sirs, spiritually mad. If you were in a sane and healthy state of mind your question would be, "How can I get rid of the evil?" Not "How did it come into the world?" but "How am I to escape from it?" Not "How is it that I am sick?" but "Are there any medicines that will heal me? Is there a physician to be found who can restore my soul to health?" Ah, you can trifle with subtleties, while you neglect certainties,

—Spurgeon

POINTED QUESTIONS ON THE LESSON

By C. Reuben Lindquist

1. Were the people eager to hear the preaching of Christ? (Mark 6:20; Matt. 13:20; Mark 12:37; Luke 8:40)

2. Did all accept His teachings? (John 6:66; 1:11-12; 7:12, 31-32, 41-43)

3. What were some of the motives for listening to the teachings of Christ? (John 6:26; Mark 12:13; Luke 18: 35:41; 19:1-5; John 19:1-5)

4. To which need of the people—material, social, or spiritual—did Christ minister primarily? (John 7:37-38; Luke 19:10; Matt. 6:31-33; 1:21)

5. Does God tolerate compromise in the Gospel message? (Jas. 4:4-5; Gal. 1:8-10; Luke 16:13; II John 9-11; II Cor. 6:14-17; Eph. 5:11; II Tim. 4:1-5; Rev. 3:15-16)

6. In God's mind which is of greater importance, the healing of the diseases of the body or of the soul? (Matt. 9:2-6; II Cor. 12:7-10; Mark 9:43-47; I Tim. 4:8)

7. Is God able to read the thoughts of man? (Luke 5:21-23; John 2:24-25; Mark 2:8; Matt. 9:4; Heb. 4:12-13)

8. Did Jesus declare Himself to be one with the Father? (John 1:1, 14; 10:30; 17:21; 14:9)

9. What was the effect of such a declaration upon the leaders? (Matt. 26:65; Mark 14:65; John 10:19, 30-31; 11:8; 8:52, 59)

10. Is there any legitimate excuse for a believer to fall under severe testing? (II Cor. 12:9; I Cor. 10:13)

AUNT ANNA'S TALK WITH THE BOYS AND GIRLS ABOUT THE SUNDAY SCHOOL LESSON

By Anna Benthien

Dear boys and girls:

After Jesus healed the leper, He left Capernaum, for the people crowded around Him, and He needed to go off to a quiet place. After some time He returned to the city, and word was noised all through the city that Jesus was back.

While Jesus was preaching the Word of God to the people, some people came with a man who was sick of the palsy. There were so many folks gathered around the meeting place that they could not bring this man near to Jesus. Some might say, "Wait until a more convenient time," but these men were determined to have this sick man put in the presence of the Saviour while He was here.

Instead of doing things as we would expect, they carried this sick man up to the roof of the building and let him down in the midst of the meeting so that Jesus could heal him.

When Jesus saw him He said unto the man, "Thy sins be forgiven thee." The Lord Jesus knew that the greatest need of every soul is that their sins be forgiven them, even before the weaknesses of the physical body be healed.

The moment that the people heard Jesus tell this man that his sins were forgiven, they called Him a blasphemer. They knew that only God could forgive sin, but they failed to see that Jesus was God, and that He had the authority to forgive sin.

To their amazement, Jesus not only forgave the man's sin, but also healed his sick body. But which was the easier to do, to forgive sin or to heal the sick? This was the question in the hearts and minds of those who witnessed this scene. It took God to forgive sin, and it took the power of God to heal the sick. The only thing that they could do was to believe that Jesus was the Christ, the Son of the living God.

Throughout the earthly life of the Lord Jesus, His one aim and purpose was not to bring relief to the human needs, but to meet the needs of the human soul which was lost in sin. In many cases He healed the bodily diseases in order to let them see His power, and to bring them to see Him as the Saviour of the world.

Yours in the Mighty One,
Aunt Anna

A BROKEN APPOINTMENT

(Continued from page 339)

vation is brought to us by our God.

Now let us note the precious application of this singular event. You, too, have an appointment. It has no peer in your life, for God is not willing that any should perish, and therefore He wants you to meet Him at Calvary. As you kneel there at the cross and look up at the One Who shed His life's blood for you, the penalty of your sins will be lifted and you will become a child of the King. Perhaps the pressure of life's multitudinous engagements has kept you from considering this appointment. Will you not break them all just now and make your peace with God as your most important appointment?

God will make further appointments with you as a believer in Christ Jesus. He asks you to meet Him each day in quiet communion. Let not other engagements keep you from that vital one.

Never mind though friends and others call.
His love impels our best, our all!
Let us come alone, before Him fall
And keep that tryst with God.

The meeting of Jesus Christ and the Father at Calvary's cross was the most important appointment of time and eternity, so it had to take precedence over Herod's appointment with wise men. The meeting of Christ and the soul at Calvary is the most important appointment of this life, but God leaves it to the individual to give that appointment precedence. Likewise, the meeting alone with God is left to the individual believer to arrange, and it should have precedence over all others. Thanks be to God for the lesser appointments broken in favor of the better appointments.

SECRETS OF MARY'S HEART

(Continued from page 336)

of Nazareth, to be taxed according to the decree of Caesar Augustus. "And she brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn" (Luke 2:7). If the rest of the world marvels today at the grace of our Lord Jesus Christ in that He, being rich, embraced even this poverty—being born in a stable—what astonishment must have covered Mary whose ears had caught distinctly different destinies. But here the poorest met the Poorest of the poor with a witness before Mary. For into that cold and dimly-lit animal shelter crowded the breathless Christmas shepherds to pour out the story of angels in chorus and of a heavenly anthem of "Glory to God in the highest, and on earth peace, good will toward men." Shepherds: poor shepherds, unknown shepherds, amazed shepherds; these were other witnesses before Mary. How gracious our God that the first subjects He called to do homage to our Lord were peasants! "Hearken, my beloved brethren, Hath not God chosen THE POOR of this world RICH IN FAITH, and heirs of the kingdom which He hath promised to them that love Him?" (James 2:5).

Eight days later in the temple at Jerusalem, whither the child had been brought for circumcision, just and devout Simeon held him in his arms and turned to Mary to say, "A sword shall pierce thy own soul also." And in his praise to God Mary might have heard the testimony of another choice witness. Twelve years later in the same temple, after the passover pilgrimage, Joseph and the child's mother sought the Boy Who had tarried behind. "And He said unto them, How is it that ye sought Me? wist ye not that I must be about My Father's business? And they understood not the saying which He spake unto them. And He went down with them, and came to Nazareth, and was subject unto them: BUT HIS MOTHER KEPT ALL THESE SAYINGS IN HER HEART" (Luke 2:49-51). Even Mary's Son became Mary's witness.

But what, all along, were the secrets of Mary's heart which, though she kept them diligently, nevertheless were so fraught with mystery for her? For she "understood not the saying which He spake unto them" (Luke 2:50).

We shall ever believe that the flesh and blood of our Saviour that veiled His incarnate deity was the stumbling-block, and is the stumblingblock, to those not spiritually-minded. The only reason He came unto His own and His own received Him not was because the Word was made flesh. The only reason Joseph and Mary understood Him not was because He took upon Himself the nature of Abraham, not of angels. The only reason a frenzied mob cried out, "Crucify Him! We have no king but Caesar," was because He humbled Himself and took upon Him the form of a servant. "Without controversy great is the mystery of godliness: God was manifest in the flesh." From the very beginning the things spoken to Mary indicated the advent of God into this world; but the mystery of God manifest in THE FLESH must have stunned her comprehension. Plainly enough was Gabriel's announcement made that she should bring forth a Son and should call His name Jesus. That, she understood and experienced. The very mention of her virginity and the explanation of Gabriel show that she expected miraculous motherhood. But the things that fought within her soul were the other thundering words she heard.

Gabriel had said to Mary: "Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name JESUS. HE SHALL BE GREAT, AND SHALL BE CALLED THE SON OF THE HIGHEST: AND THE LORD GOD SHALL GIVE UNTO HIM THE THRONE OF HIS FATHER DAVID: AND HE SHALL REIGN OVER THE HOUSE OF JACOB FOR EVER; AND OF HIS KINGDOM THERE SHALL BE NO END" (Luke 1:30-33). These words spoke of a King, of the King of kings. Poor Mary could not understand the poverty that accompanied the King. Poor Mary could not understand "a Babe wrapped in swaddling clothes, lying in a manger." Poor Mary could not understand a submissive Boy who tarried behind.

Yet all along the same testimony from the widest sources was to strike her ears. Here was a beloved and trusted relative, Elizabeth, calling Mary "the mother of MY LORD" (Luke 1:43). Here were the shepherds from the lonely Judean hills telling of an angel's message: "Unto you is born this day in the city of David a SAVIOUR WHICH IS CHRIST THE LORD" (Luke 2:11). Here were Simeon and Anna, faithful servants of the Lord, speaking of the baby Jesus in Mary's presence as "THE CONSOLATION OF ISRAEL, THE SALVATION OF THE LORD" (Luke 2:25-30). Here were wealthy magi who came seeking THE KING OF THE JEWS, and presenting priceless treasures which God in His marvelous grace provided for the sojourn in Egypt. And here was the Son Himself speaking to them in the temple that day: "How is it that ye sought Me? Wist ye not that I must be about MY FATHER'S business?" (Luke 2:49).

There came a day when Mary, in the presence of her Lord, found perfect understanding of that great plan of redemption which called forth in the fullness of time God's Son, BORN OF A WOMAN, born under the law, to redeem them that were under the law. Mary knows now that THE SEED OF THE WOMAN was destined to crush the head of the Serpent. From henceforth she is expecting that day when the "stone cut out of the mountain WITHOUT HANDS" shall become a great mountain, and fill the whole earth.

WAS JESUS A SAVIOUR?

(Continued from page 335)

7:14); but a little farther on in the same book we read Isaiah's prophecy concerning the death of Christ.

> Who hath believed our report? and to whom is the arm of the Lord revealed?
>
> For He shall grow up before him as a tender plant, and as a root out of a dry ground; He hath no form nor comliness; and when we shall see Him, there is no beauty that we should desire Him.
>
> He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised and we esteemed Him not.
>
> Surely He hath borne our griefs and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted.
>
> But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.
>
> All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.
>
> He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth.
>
> He was taken from prison and from judgment; and who shall declare His generation? FOR HE WAS CUT OFF OUT OF THE LAND OF THE LIVING, for the transgression of my people was He stricken. And He made His grave with the wicked, and with the rich in His death (Isa. 53: 1-9a).

The birth of Christ and His death go hand in hand.

David, the sweet Psalmist of Israel, by the revelation of God, spoke of the birth of Christ in that prophetic

classic, the twenty-second Psalm, "But Thou art He that took Me out of the womb; Thou didst make Me hope (or lit. keepest me in safety) when I was upon my mother's breast," and in the same Psalm he foretells the cruel death of Christ as the Saviour of men. Who can read the opening words of the Psalm without immediately calling to mind the agonizing words of our Lord Jesus Christ in those dread moments at Calvary:

> My God, My God, why hast Thou forsaken Me? why art Thou so far from helping Me, and from the words of My roaring?

Thus we have the Psalmist's revelation of the Coming One who was to be born of a woman; made in the likeness of sinful flesh, and dying in agony on a cross—the apex of God's grand plan of Redemption. Throughout the Old Testament Scriptures we read of the Coming One Who would be born of a woman in order that He might die for the sins of the people. For flesh dies; and Jesus took upon Him the form of flesh when He was born in Bethlehem.

This thought is further exemplified in the tabernacle worship which God gave to Moses at Sinai in the days after Israel's departure from Egypt. The tabernacle with all its objects and ordinances was a picture of the Lord Jesus Christ and the sinner's means of access to God the Father by Him. The central theme of the whole of the tabernacle worship was "blood sacrifice." "And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb. 9:22). The offerer was to bring a living animal to the priest as an offering for sin. The animal must be perfect in every way since it was to typify the perfect body and life of the Lamb of God that was to come—even the Lord Jesus Christ. The living animal, though perfect in every way, did not yet meet the requirements of the Levitical law, for it must be slain and its blood poured out, an offering for sin, before its value could be applied to the sinner's account. So Jesus' beautiful birth, and His perfect life fulfilled part of the prophecies concerning His Saviourhood, but it was not until He shed His blood on Calvary's cross that He met the law's demands, and became our Saviour. Wonder of wonders, that the precious Son of God should be slain for our sins. The blood of the slain animals in the Old Testament times merely covered the sins of the people until a greater Lamb would come to take away their sins by the sacrifice of Himself.

> Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me;
>
> In burnt offerings and sacrifices for sin Thou hast had no pleasure.
>
> Then said I, Lo, I come (in the volume of the Book it is written of Me) to do Thy will, O God . . .
>
> By the which will we are sanctified through the offering of the body of Jesus Christ once for all (Heb. 10:5-10).

Hence we see that in order to fulfil prophecies of the Old Testament, Jesus must be born, but He must also suffer on the cross and die for our sins.

We read in Galatians 4:4-5: "When the fulness of time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons." When God's set time had come, He sent forth His Son—born a little Babe in the manger. O the utter humility of the step He took for us! II Corinthians 8:9: "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Paul also dwells upon this thought when he said, "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross" (Phil. 2:5-8).

Now, the Star of hope has arisen; the Glory of all the Old Testament prophecies, types, and shadows has appeared in the image of man. Jesus Christ was born in Bethlehem of Judea in fulfilment of the prophecy in Micah 5:2. He was begotten of the Holy Ghost in the womb of the Virgin Mary and was called JESUS, or Saviour, for He was to save His people from their sins (Matt. 1:21). This was a tremendous incident in the plan of God for the redemption of mankind, a very important step toward the final goal of His planning. The incarnation of the Son of God is an important fundamental of the Christian faith, but let us remember that the emphasis of Scripture is not placed upon the birth of our Lord, nor even upon His spotless life, but it is His sacrificial death that made Him your Saviour and mine. The incarnation was the gateway to Calvary and beyond. In Hebrews 2:9 and 2:14 we read:

> But we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that He by the grace of God should taste death for every man . . . Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil . . ."

The announcement of the birth of Christ by the angels as we read it in Luke 2:11 brought great joy, but Christ's death on Calvary brought salvation from sin, and spiritual riches untold. Hence we come to our third point.

III. Jesus in the manger began His Saviourhood, but it was not completed until He hung on Calvary's cross and cried, "It is finished." Jesus Himself gave us these statements in His lifetime:

> And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.
>
> Verily, verily, I say unto you, EXCEPT A CORN OF WHEAT FALL INTO THE GROUND AND DIE, it abideth alone: but if it die, it bringeth forth much fruit . . . Now is My soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour (John 12:23, 24, 27).

In John 12:32-33 Jesus said, "And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die."

Therefore, as we see Jesus in the manger, we hail His birth and rejoice, but we realize that it was not until He died on the cross that He completed His work as Saviour.

When the candidate for president of our land is elected to office, by the vote of the people, there is usually a lapse of a few weeks until his inauguration when he is officially declared to be the president of the United States. The Lord Jesus Christ was elected or chosen by God the Father back in the ages of eternity to be the Saviour of men, but it was not until He presented Himself as the sin offering at Calvary that He officially became the Saviour of all men, "especially of those who believe."

The story is told of a famous surgeon who was brought from Austria to the city of Chicago to perform an operation on the little daughter of a wealthy man. The papers reported that the surgeon's fee was $20,000, and the journey to this country was a long one. We are not told just what befell the child that necessitated the operation, but whatever it was we know it must have been serious, for the father of the child went to great expense to do something about it. Though I may never fully realize the far outreaches of sin's effect, nor the seriousness of man's lost estate, still I know that God the Father loved us, because He did something about it. "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

Jesus' birth in the manger brought joy, but His death on the cross brought salvation. "Thanks be unto God for His unspeakable Gift."

A PAGE FROM THE REGISTER

(Continued from page 337)

IV. A NOTED BUSINESS MAN

He is the most vital character of all. His name is world-famous because his trade marks are known to the

uttermost parts of the earth.

It is a great sacrifice and a seeming waste of time to return to the sleepy city of his birth. But it is the law, and he must come. He, too, has the place of the Saviour, Who was born in the manger because there was no room for Him in the inn.

He represents the great section of the business world of today that regards religion as an impractical thing and believes only in things that are material.

The great economic depression which has gripped the world in recent years would not have been possible had not the business man taken the place of Christ. There is no doubt that it was—and is—a spiritual problem, the need for a recognition of Christ in business (just as much as financial or economic). And no new proposed panacea for all our ills will succeed, call it by any name you will, which does not recognize the Christ and the teaching of Scripture.

Thirty years later the Bethlehem Babe, speaking with quiet authority on a Judean hillside, said to the world of business, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

Should He be admitted into the sphere of politics, education, society, and commerce after nineteen centuries of waiting, His teaching would effect revolutionary changes and perhaps help to dim the tragedy of the story written on the register of the Bethlehem inn.

At this Christmas season, we can personally give Him room, even as Clarence Sheldon has so beautifully suggested in his "Room for Jesus":

One night I dreamed I was a guest
That night in Bethlehem town,
Where He was born, Who gave to it
Its famous world renown;
And safe I slept within the inn
That quiet, starlit night,
While in the stable near there shone
The world's eternal Light.

And in the morn my host revealed
The story of His birth
To us, his guests, who sat and heard
And feasted on our mirth;
But one inquired, in thoughtful mood,
Why shelter was denied;
"There was no room within the inn,"
Our genial host replied.

Up spoke I then to them and said,
"If I had only known,
They might have had my room last night
In little Bethlehem town."

Then I awoke; and now I know
The Prince of Peace is come
And needs a place within my heart—
Will I now give Him room?

THE DAYS OF YOUTH

(Continued from page 343)

"Forgive! I can't believe, Mr. Fulton, that you are asking forgiveness. Oh! the long weary nights, the nights spent by the side of a little crib, hungry, cold, my baby crying—"

"Baby!" cried Mrs. Fulton. "You never told us, Martha, that you and Ted had a child. Where is it?" she asked, looking around.

"He is at home, asleep. Of course I didn't tell you. What good would it have done? You hated me. You would hate him."

"But, Martha, a child, a boy, Ted's boy—"

"And mine," said Martha quickly.

"Yes, and yours. How old is he, Martha?"

"Just four. He was born eight months after Ted died."

"Oh, Martha," said Mrs. Fulton. "How terrible I have been. I have had everything that money could buy and you have had nothing. God forgive."

"Yes, you have had everything and Luther has to go out in the cold to hunt for a candle on Christmas night! He came to my house. I gave him one. See it in the window?" she said, pointing to the candle now almost burned down.

Mrs. Fulton began to cry, and holding little Luther's bandaged hands in her own, she kissed the bandages over and over. He opened his eyes wide, and seeing his mother, said, "Why—why, Mother, I heard such pretty music. I dreamed I had a candle in my window and the angels came and sang to me such pretty songs like 'Silent night! Holy night! All is calm, all is bright.' It was so beautiful, Mother. And Mother, another lady gave me a candle in my dream and I went to a big white hospital. Everything was so clean and white. I dreamed, Mother, that that other lady came to live with us. I loved her and she would—she would sing me songs like the angels sang. I loved her so much, Mother, and you and Daddy loved her so much. I dreamed, Mother and Daddy, that she somehow belonged to us and she lived with us all the time."

He paused for a moment and Mr. Fulton said, "We want her to come and do that very thing, for you know, Luther, she is your sister-in-law, and she has a little boy just your age who is your nephew." Turning to Martha he put his arm around her and said, "Martha, will you forgive? We have been so wrong, but tonight we have changed. And Martha—" Reaching out he put his other arm around Annie and said, "Martha, tonight we are also coming back to One we have neglected so long." It was difficult to say, but he knew he must. "The Saviour has gladly received us back into His fellowship. He has been pleading with us all these years and we came tonight. Will you come also?"

"Do you really mean it? I can hardly believe it is true, after all these years of poverty and suffering."

"Yes, we do mean it, Martha. Will you come?" said Mrs. Fulton. "We need you to take Ted's place in our home."

"Please, Martha," said little Luther. "You know you gave me this candle and if I hadn't found you I would have frozen to death out in the cold. You took me into your warm house."

"Martha," said Bob Fulton, "let us take you into our warm house and also into our hearts; you and your little boy. What is his name, Martha?"

"Teddy," she said with a sob.

Mrs. Fulton was also crying, and she gathered Martha in her arms. Together they stood, weeping over years of misunderstanding, cruelty, and neglect.

"Martha," said little Luther, "will you come?"

"Yes," said Martha, and as she said it she began to see how much this one night had changed these two people. If the Lord could do that for them then she wanted Him too.

"Listen," said Luther, as he sat up in bed. The candle flickered for the last time, and outside the window they heard the song again:

"Silent night! Holy night!
All is calm, all is bright;
Round yon virgin mother and Child!
Holy Infant, so tender and mild,
Sleep in heavenly peace.
Sleep in heavenly peace,

The Berean African Mission

(Continued from page 340)

given to us to be a testimony in deed and in word.

We rejoice in the contacts God gave us in Montana and Nebraska. We appreciate the many things that people everywhere did for us to make our visits a pleasure. And we are praying for the many friends and acquaintances we have made. May God use the Word that was sown to bear more fruit: in souls coming to Christ for salvation; in Christians yielding themselves to Christ for His service; in the wayward coming back to Himself; and in getting the Gospel to those who are waiting to hear in Congo Belge. —Leonard W. Parcel

THEY PRESENTED GIFTS UNTO HIM

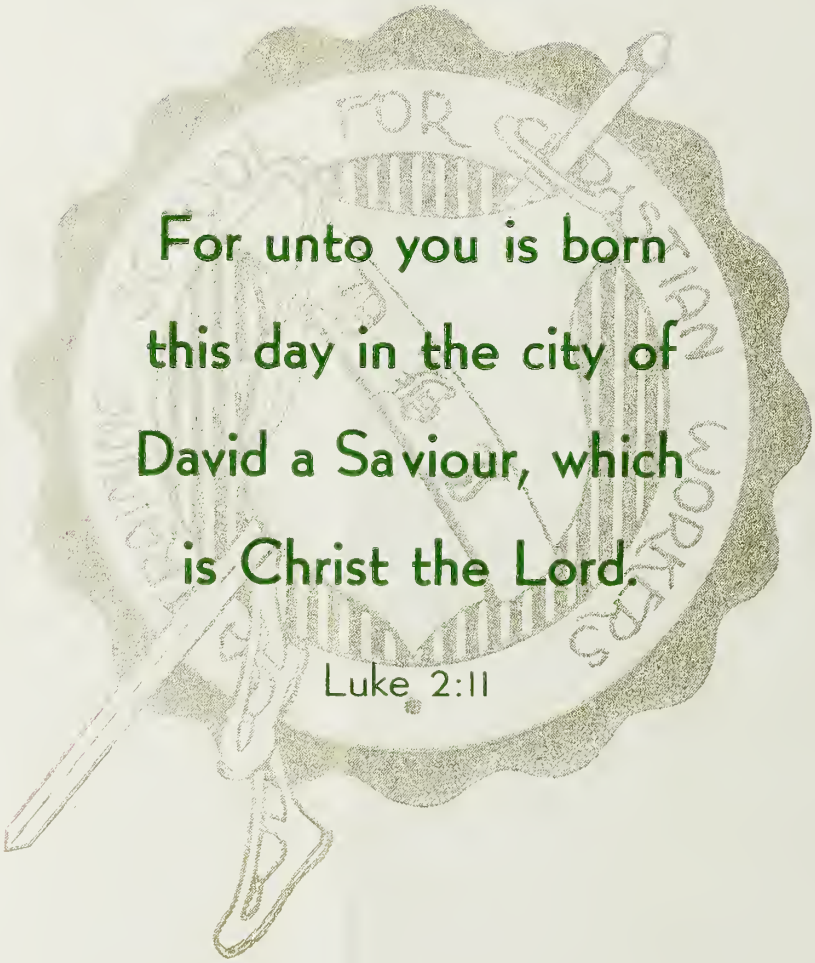
Christmas time is giving time.

Wise men will give gifts to the cause of Him "Who loved us and gave Himself for us"—even as did the "wise men" of old.

What could be more appropriate than a love-gift presented to the Denver Bible Institute in honor of Him Whose birthday we celebrate? Your generous gift at this time will be blest of Him in the training of seventy young men and women enrolled this season, whose lives are dedicated to the proclamation of the "good news" and the heralding forth of the "glad tidings."

THE DENVER BIBLE INSTITUTE
C. Reuben Lindquist, Dean
2047 Glenarm Place Denver, Colorado

"For we have seen His star, and are come to worship Him" (Matthew 2:2)



For unto you is born
this day in the city of
David a Saviour, which
is Christ the Lord.

Luke 2:11